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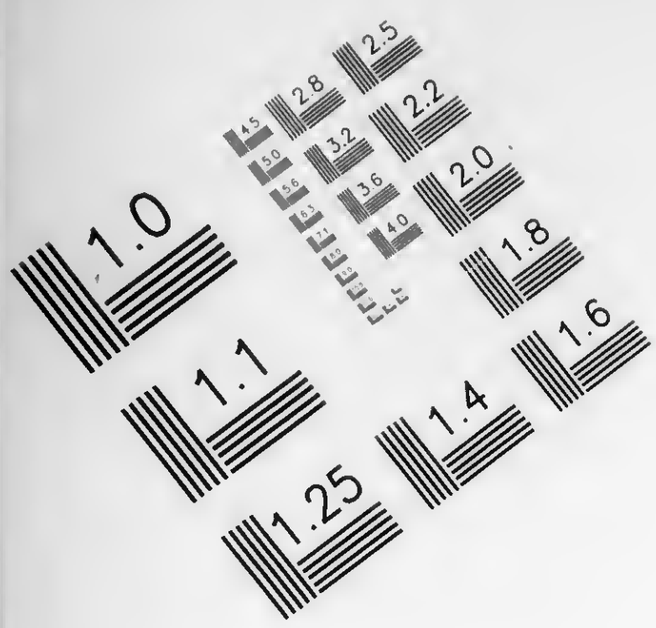
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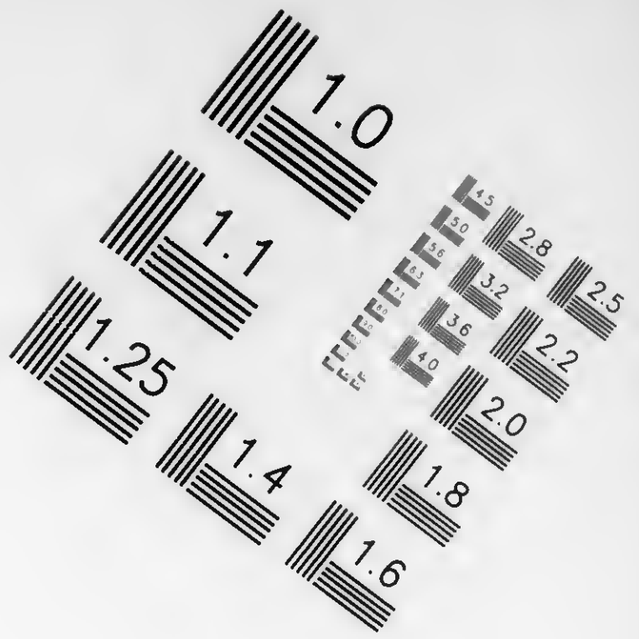
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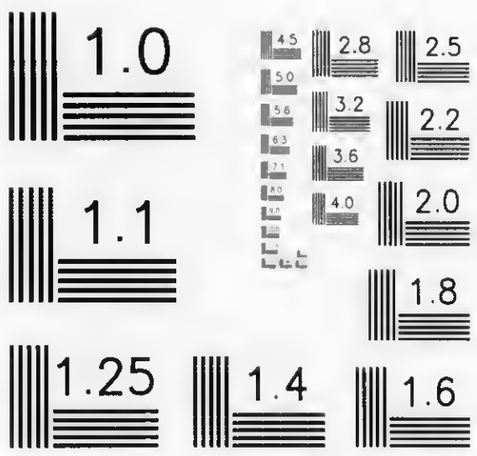
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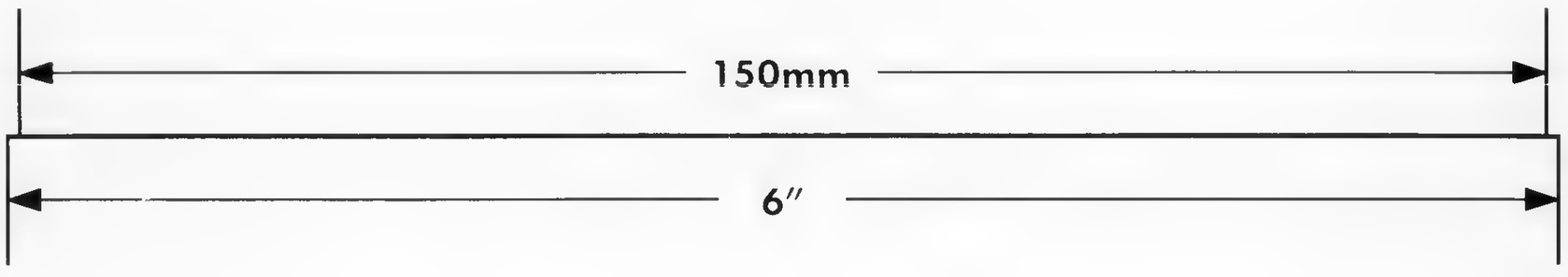
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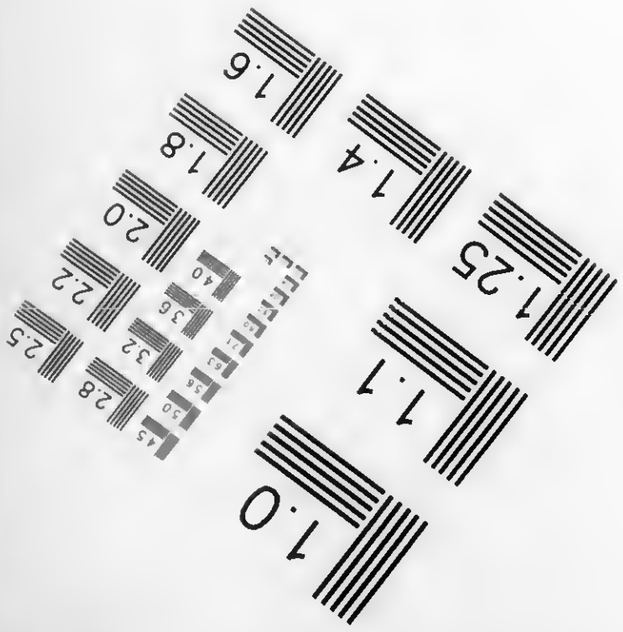
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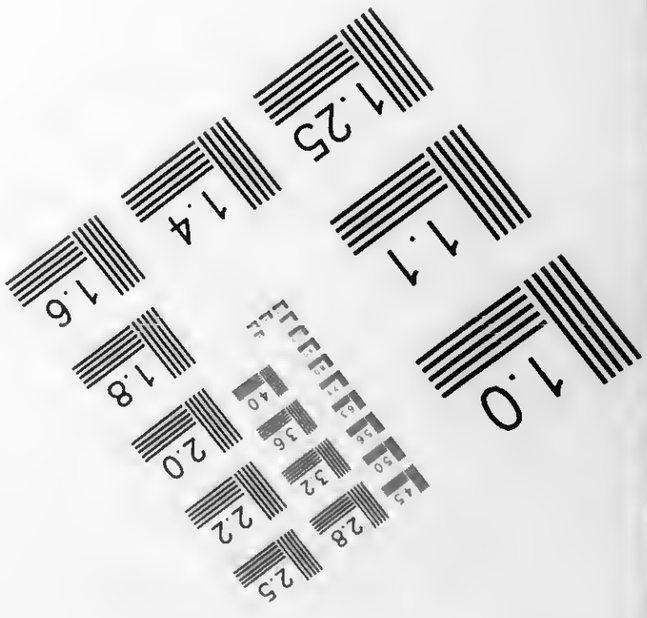




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Guide to the Papers of Rabbi Robert L. Lehman (1927-2003) 1928-2013

AR 25598

Processed by Dianne Ritchey and Jerry Lindenstrauss

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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract: The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

Languages: The collection is in English, German, and Hebrew.

Quantity: 9.75 linear feet

Identification: AR 25598

Repository: Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling, In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). Theere he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadasch in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002
Series 2: Professional, 1942-2013
- Subseries 1: Early Career and Education, 1944-1957
- Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956
- Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
- Subseries 4: Late Career, 1969-2003
- Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:
Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011
email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)
Hebrew Union College-Jewish Institute of Religion
Temple Sholom (Chicago, Ill.)
Union of American Hebrew Congregations

Subjects:

Fasts and feasts--Judaism
Jewish preaching
Jews, German--New York (State)--New York.
Jews--Education
Jews--Education--United States
Judaism and social problems--United States.
Judaism--Study and teaching (Higher)--United States.
Judaism--United States--Liturgy.
Judaism--United States
Kristallnacht, 1938--Anniversaries, etc.
Rabbinical seminaries--United States.
Rabbis
Reform Judaism--United States

Places:

Chicago (Ill.)
Heilbronn (Germany)
Schweinfurt (Germany)
Washington Heights (New York, N.Y.)

Document Types:

Clippings (information artifacts)
Correspondence
Essays
Lecture notes
Lists (document genres)
Notes
Photographs
Programs (documents)
Sermons
Transcripts

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbincal studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder	Title	Date
1	1	Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2	Articles – Max Freudenthal	1928-1937
1	3	Books removed from collection	1923-1953
1	4	Correspondence	1989, 2002
1	5	Correspondence – Congregations and Personal	1956-1981
1	6	Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7	Correspondence – F-G	1954-1971
1	8	Correspondence – Jacob, Walter	1955-1969
1	9	Correspondence – Or Chadasch (Vienna)	2001-2002
1	10	Correspondence – S	1954-1970
1	11	Correspondence – W-Z	1961-1972
1	12	Graduation from Long Island University	1948-1949
1	13	Newspaper Clippings	1948
1	14	Taxes	1957-1961
1	15	Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:
Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957
Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962
Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
Subseries 4: Late Career, 1969-2003
Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:
Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, willbe found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

A) Hebrew Union College
B) Student Rabbi Holiday Positions
C) Temple Sholom (Chicago)
D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder	Title	Date
1	16	Correspondence	1950-1953
1	17	Correspondence – Rivkin, Ellis	1954-1955
1	18	Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19	Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder	Title	Date
1	26	Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27	Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28	B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder	Title	Date
1	29	Correspondence	1952-1954
1	30	Plays	1952-1953
1	31	Religious School – Learning Materials and Forms	1953-1955
1	32	Sermons	1952 September-1953 March
1	33	Temple Sholom Bulletins	1952-1955
1	34	Workshops for Parents	1952-1952

D) Other Papers

Box	Folder	Title	Date
1	35	Children's and Family Services – General	1944-1956
1	36	Essays and Sermons by Robert L. Lehman	1946-1949
1	37	Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38	Sermons, Addresses and Articles by Others	1953-1955
1	39	Sermons, Prayers, and Talks	1949-1954
1	40	Service Programs and Bulletins	1953-1955
1	41	Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955

Box	Folder	Title	Date
2	1	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

This subseries is in English and German.

0.4 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder	Title	Date
2	6	Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhbibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:
Divided as follows:

A) Correspondence
  a) Alphabetical Files of Congregational Correspondence
  b) Topical
  B) Sermons
    a) Chronological
    b) Topical
  C) Other Congregational Papers
  D) Projects, Articles, and Research

Scope and Content:
This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder	Title	Date
2	18	L-W	1974
2	19	C-J	1975-1981
2	20	K-S	1978-1979
2	21	T-W	1978

b) Topical

Box	Folder	Title	Date
2	22	Adult Bar/ Bat Mitzvah	
2	23	Aufbau – Honoring Robert Lehman	1979
2	24	Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25	Circular Letters and Forms	1957, 1978
2	26	Circular Letters and Forms	1979
2	27	Circular Letters, Announcements, and Forms	1980
2	28	Circular Letters, Announcements, and Forms	1981-1982
2	29	Committees	1956-1969
2	30	Committees and Membership	1973-1974, 1989-1991
2	31	Covenant Temple Merge	1980-1981
Box	**Folder**	**Title**	**Date**
3	1	Fiftieth Anniversary of Kristallnacht	1987-1988
3	2	General Correspondence	1974-1981
3	3	General Correspondence	1990-1994
3	4	High Holidays	1976-1979
3	5	High Holidays – Newspaper Advertisements	1975-1978
3	6	Organizational Correspondence	1974-1975
3	7	Planning and Finances	1985-1996
3	8	Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9	Union of American Hebrew Congregations – Finances	1971-1978
3	10	Union of American Hebrew Congregations – Finances	1994
3	11	Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12	United States Holocaust Memorial Museum	1991
3	13	Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons

a) Chronological

Box	Folder	Title	Date
3	14	Sermons	undated
3	15	Sermons	1956 September-1956 December
3	16	Sermons	1957 January-1957 June
3	17	Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December

Box	Folder	Title	Date
4	1	Sermons	1963 January-1963 May
4	2	Sermons	1963 September-1963 December
4	3	Sermons	1964 January-1964 June
4	4	Sermons	1964 September-1964 December
4	5	Sermons	1965 January-1965 June
4	6	Sermons	1965 September-1965 December
4	7	Sermons	1966 January-1966 April
4	8	Sermons	1966 September-1966 December
4	9	Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December

Box	Folder	Title	Date
5	1	Sermons	1974 January-1974 June
5	2	Sermons	1974 September-1974 December
5	3	Sermons	1975 January-1975 June
5	4	Sermons	1976
5	5	Sermons	1977 January-1977 June
5	6	Sermons	1977 September-1977 December
5	7	Sermons	1978 January-1978 May
5	8	Sermons	1978 September-1978 December

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder	Title	Date
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September-December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder	Title	Date
7	1	Sermons	1994 January-1994 May
7	2	Sermons	1994 September-1994 December
7	3	Sermons	1995 January-1995 May
7	4	Sermons	1995 August-1995 December
7	5	Sermons	1996 January-1996 June
7	6	Sermons – High Holidays	1996
7	7	Sermons	1997-1999

b) Topical

Box	Folder	Title	Date
7	8	Book, Movie, and Play Reviews	1957-1972
7	9	Children's and Youth Services	1978, 1991
7	10	Philosophy	1965-1966
7	11	Turbulent 1960s and Spirituality	1956-1975, 1987
7	12	Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder	Title	Date

7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990

Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.

0.1 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder	Title	Date
8	8	Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9	Temple Israel (Lawrence, New York)	2001-2002
8	10	Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder	Title	Date
8	11	Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12	Consultation on Conscience Conference	1989
8	13	Curaçao Trip	1988
8	14	Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15	Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16	Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17	Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18	Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19	Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20	Schweinfurt Trip – Correspondence	1990-1991
8	21	Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22	Schweinfurt Trip – Sermons and Services	1990-1991
8	23	Trips – Caribbean and London	1989-1990
8	24	World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25	World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26	World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27	World Union for Progressive Judaism – 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder	Title	Date
OS 161	1	Diplomas and Certificates	1949-1997
OS 161	2	Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham Collection

AR 25598 7/11 TURBULENT 1960s & SPIRITUALITY 1956-1975, 1987 ARCHIVES

yes

folder
71-72

the Turbulent 60's

(JFK MLK Vietnam
Soul Sport
Women's Rights)

Politics

Spirituality

Folder 4 May 30, 1969 - Abba Eban

"... the Israeli Winston Churchill"

His public & private face

the diplomat & "a self-respecting Jew..."

Scholarship - study

His Book "My People - The Story of the Jews."

Politics

HEBREW TABERNACLE CONGREGATION
551 Ft. Washington Avenue
New York, N.Y. 10033

ROSH HASHANAH 5748
September 24, 1987

THE STAINED GLASS MEMORIAL WINDOWS
A first look
prepared by Dr. Robert L. Lehman, Rabbi

HISTORY: Light and worship have been aligned as symbol and mystical experience since the dawn of time. Light was the symbol of the Divine and the source of life; the sun is the source of growth. To bring light into the place of worship was a natural association of dreams and ideas, of awe and feeling.

Stained glass was a part of the Byzantine era as early as the fourth century C.E., supplementing the mosaics which adorned the churches of the period. The stained glass had a particularly striking effect in the bright sunlight of the Mediterranean area. Shades of red, green, blue and yellow brightened the stark interior of the churches. As time passed, during the period of Gothic architecture, as buildings took different shapes, walls were elongated. In this context, stained glass windows became prominent features of the medieval churches. The windows told stories from the Gospels in pictures, thus enhancing the lives of the great mass of people and serving also as a pedagogic technique for those who could not read. The windows enabled them to see and interpret the stories made all the more vivid by means of the brilliant colors.

In the Synagogue the development of stained glass was quite different. Decorations of one form or another were already part of the ancient Synagogue structure but, of course, in relation to the Second Commandment, "Thou shalt not make any graven images," few images were shown. Ideograms such as the Promised Land and its fruits and produce, were carved on holy objects: the Ark, the pulpit, the chairs along the eastern wall. There were also paintings on the walls of the Synagogues, along the moldings for example, just as words from the Koran were later written along the walls of the mosques. Once in a while, actual scenes from the biblical narrative were painted on walls: Daniel in the lion's den, Joseph and his coat of many colors, Elijah and the chariot, but these artistic expressions were controversial and, in general, communities shied away from paintings within the Sanctuary. That they did exist, however, is a matter of fact: signs of the Zodiac, to mention just one example, were beautifully displayed in mosaics on the floors of ancient Synagogues. These floors have been unearthed in Israel; they are clearly visible and are preserved as national treasures.

Stained glass made its appearance within the Sanctuaries of Jews as late as the 19th century. Many books have been written relating to this controversial innovation. As can be surmised, the orthodox were against the practice while liberals were favorably inclined. The idea of depicting individuals within these windows was denounced on the basis that one should not imitate the practices of the Gentiles and secondly, that Jews were forbidden the making of images of any kind, on any surface, in any medium for fear of encouraging idolatry. On the other side of the controversy, noted rabbis, particularly in Hungary and in Essen, Germany, spoke in favor of the new practice as a means of being more like everyone else and adding a new touch of beauty to the House of God. Today, almost every new synagogue building contains at least one example of stained glass.

DEVELOPMENT: The idea of new memorial windows in the form of stained glass has been a part of the administration of the Hebrew Tabernacle for at least two full years. With the generous bequest some years ago by two loyal members of the Temple family, this idea could be more than a dream. Translating the idea into reality became an active, ongoing project.

At first, a large committee was organized by the officers of the Temple; its task: to set certain basic parameters and to explore, in depth, the whole idea of the memorial windows and what form these should take. After the initial meetings, and after full Board discussion, this large group was reduced to working size: approximately fifteen individuals, representing the Affiliates of the Temple family as well as people of divergent interests and skills. The committee was co-chaired by Mr. Paul A. Kohlmann, President of the Congregation and by Rabbi Lehman. This small group met many times over a period of a year and a half, discussing, debating, rejecting and accepting. It had to be a labor of love and devotion.

The group interviewed four artists and asked each to submit certain ideas on paper. After much discussion and individual presentations, the work of the renowned artist, Jean Jacques Duval, was accepted and he was commissioned to do the first drafts for all six windows. Mr. Norbert Turkel was in charge of the physical rehabilitation of our Sanctuary. He was the architect who led the original renovation of our Temple in 1972. The House Committee Chairman, Mr. Norman Eisner, supervised.

In the course of time, Mr. Duval went through three revisions of his plans for the windows. Rabbi Lehman presented the thought that each of the windows should reflect a specific theme. This idea was approved by the committee and developed by the artist. As Mr. Duval presented his first large sketches, the full committee was reconvened and met for all subsequent discussions. More than thirty individuals were actively involved in the creative process. It must also be noted that each of the six windows has been endowed, either by individuals or by family groups, in memory of dear ones. The congregation is grateful to all for their

gestures of financial help, but, even more, for their faith in the future of our Temple. These stained glass memorial windows, the six now visible, as well as two yet to be created and installed, will be officially dedicated on the 50th commemorative anniversary of KRISTALLNACHT, November 1988.

THEMES: The six windows have the following themes: CREATION, LEARNING, PEACE HOLOCAUST, FREEDOM ISRAEL. At the bottom of each window is a verse written in Hebrew, taken from traditional sources, which illustrates the theme. A brief explanation of the images depicted in the windows follows, viewing the windows first on the right (Cantor's) side, from front to rear, and then the same sequence on the left (Rabbi's) side.

CREATION: The quote "And it was very good" comes from the Book of Genesis and refers to the totality of God's work. We see a division at the top of the window indicating the original void or, at the same time, the difference between chaos and order, between emptiness and fulfillment. Above it all there are the wings of the "Shechinah", God's Presence. Two hands are held in Priestly Blessing, bestowing approval on the earliest forms of creation as indicated by the three fish.

LEARNING: The theme states "The study of Torah supercedes all else". We find the scroll of Torah growing out of a tree, the Tree of Life and this tree reaches ever upward, filled with leaves and flowers and vegetation. On the right side there is an open book, again as part of the Tree, perhaps this time the Tree of Knowledge. In the lower right hand corner there are the heads of children facing the book. They, who are our future, are in the process of learning.

PEACE: The theme is "And they shall learn war no more". At the very top of the window we find a dove, the symbol of peace; it rests on the bottom part of the Hebrew letter "shin", which begins the word "Shalom". At the bottom right there are handles of swords which are broken in two, and from them emerges a plow to fulfill the prophecy of Isaiah: "they shall beat their swords into plowshares". We can also see two tablets of the Covenant, which leads to peace. If the land is at peace, growth is possible; therefore, the image is presented of a house in which people dwell in safety and security.

HOLOCAUST: The red flames are an obvious symbol of the tragedy of our people; a Synagogue is seen, on the bottom left, in flames. At the same time, a bird arises out of the flames as a mythical Phoenix to indicate renewal. At the very top, it appears that waves of green and blue water are separated, perhaps the waters of the Red Sea. At that time, God caused the enemy to perish and we are here to tell the tale. As it was true then, so it is in our time. The theme voiced by the Psalmist accentuates the thought: "I will not die but live!"

FREEDOM: The theme is of particular relevance to us as Americans and as Jews and is taken from the Book of Leviticus; "Proclaim liberty throughout the land and unto all the inhabitants thereof". We see a ship at sea coming toward us; so many of us arrived at these shores in the same manner. A hand is holding a torch reminding us of the Statue of Liberty. Further, we see a chain but this symbol of slavery is broken and all around it are cups reminding us of the cups of wine at the time of Passover, our festival of freedom. Last, the red spots at the bottom left teach us of one more festival of freedom: Chanukah; these splashes of red are synonymous with the candles on the Menorah.

ISRAEL: The theme tells it all: "If not now, when?" After two thousand years, the time has come for the rebirth of Israel. The grey dark colors at bottom right identify the Western Wall but the lighter buildings at the left, with their domes, speak of the building style in Jerusalem today. Two hands hold a Shofar; it is being blown at the rebirth of the nation and to celebrate a reunited Jerusalem. The abundant and obvious fruit and vegetables above tell of the achievements of the people in reclaiming the land and the Negev in particular.

Two other windows are yet to be created and their themes decided; they wil be ready for the official dedication of all the windows on November 9th, 1988.

(4)

2nd ANNUAL INSTALLATION SERVICE.

My friends, we have all been rudely shocked in recent weeks by a decline of local decency and common courtesy. ~~in our local society.~~ Some time ago I had occasion to make specific mention of this matter when I preached a sermon on the recent happening where 38 individuals were witness to the murder of a young girl in Queens and not one of these ~~witnesses~~ citizens followed the ~~simplest~~ most elementary path of human decency in attempting to help the young woman. ~~Her life, as a result of the inertia and lack of committment on the part of her fellow citizens, was lost.~~ The city was outraged and shocked, as were we. It was therefore an even more unpleasant surprise to open the newspapers but two weeks ago and hear of a similar incident, this time in the Bronx where a young woman was assaulted in the presence of 40 men and women. She ~~and~~ was saved only by the interference of the police who happened, quite by accident, to arrive at the scene in the nick of time. The screams and pleas of the victim, however, failed to move 40 ~~citizens in her immediate neighborhood to help and support~~ bystanders to help her save herself. ~~her in the struggle to free herself from her attacker.~~ During that same week we were treated to other unusual commentaries on crime in the big city; ~~not, of course, that we are blase about crime knowing that it happens at all times all around us, but these were~~ instances which merited special mention. A father and son combined their talents to rob a bank in our neighborhood; quite a commentary, I think, on the state of family life in our society. Also, a thirteen year old boy was apprehended in midtown at 5:30 A.M. that same week for stabbing a hotel clerk; apprehended, incidentally, only because the bystander on the scene wanted financial rewards in order to help the criminals escape. Mind you, not that the bystander wanted to help in the capture of the murderer; indeed, he wanted to help them escape, if he would only receive a certain amount of cash. Here is an example of materialism and juvenile delinquency carried to the extreme, to say the least. Then, a few weeks ago, there was the story of a young man standing on the ledge of a high building in Albany. The people gathered below ~~in the street~~ but, instead of pleading with him to save his life ~~followed the path of mass appeal~~: they urged him to jump! The loss of his life, it

would seem, was to them a carnival; the episode had all the appearances of a circus in that vendors for ice-cream and hot-dogs, as well as hawkers of baloons, soon made their appearance to add their own particular gruesome touch to the supposedly festive atmosphere of a man's imminent choice between life and death. The newspapers reported that the crowd seemed disappointed when the man was finally pulled to safety. In order not to belabor this scene we can summarize by saying that the participants were sick.

Now, my friends, I am citing these instances of a collective breakdown in our moral attitudes not to shock nor is it done in order to belabor an obvious point but, rather, to contrast these happenings with the quiet and dignity and sanctity of our gathering place this sacred evening. In a Synagogue family, too, there are from time to time squabbles and problems and conflicts but in all honesty we must declare that they have always reflected an honest difference of opinion rather than a breakdown in human ~~relationships~~ communication. Indeed, I am a firm believer in throwing out the challenge ~~or the question~~ in order to stimulate and awaken the sleeping conscience of our people but, it must be added, ~~in~~ with all measure of restraint, and with an eye toward the responsibilities and obligations incumbent upon us as a religious community. What differentiates us, then, from the turmoil and conflict outside these walls is not the fact that we are free of dissension but, rather, that we are motivated in all that we do, by a sense of belonging and association in terms of a heritage, culture, tradition and faith which is more than five thousand years old and, God willing, will endure for many generations yet to come. Ideals, values, principles and beliefs are advocated within this Sanctuary and these, in turn, are based upon Torah; that ~~measure~~ basis of our faith which forms the ~~basis and the~~ core of all we hold dear and meaningful. You can not, if you are committed to Torah, stand by and see someone killed or assaulted; you can not, if you know of your faith, urge a man to jump to his death; you can not, if you believe in Judaism, combine with your son to commit a robbery or give him that kind of a home life which would allow him ~~or motivate him~~ the opportunity, at the age of 13, to kill a man in cold blood.

All that we are and ever hope to be, all that has been a part of us in centuries past and in terms of our hopes for the future, speaks against this: the words of the Torah itself, as well as the Psalmist, Jeremiah, ~~and~~ Isaiah, Job and Proverbs ~~all add their bit toward making into a whole the fragment of our people~~ so that because of what has made us, ~~we are made~~ and we shall live to the glory of our faith and to honor our God.

It is for this very reason that for the second consecutive year ~~in a row~~ we bring the installation of our officers and board members of our congregation and our affiliate groups into the Sanctuary, rather than keeping these ceremonies in our Vestry as has been the custom for so many years ~~prior to these past two.~~ The reason is quite simple in the context outlined: that we of Judaism are and must be a part of life; that the ideals fostered and perpetuated here must find their way outside these walls; that the men and women who are dedicated and devoted in terms of their association with our religious family must have a religious basis if they are to function properly and honorably ~~outside the House of God,~~ in the city, in the streets, in their homes. ~~toward which they will wend their way after this evening and upon every waking moment of their lives when they are not within the fellowship of this congregation.~~ This means, in simplest terms, that if you work for religion here by virtue of your offices and positions ~~honors and affiliations~~, you must work for religion in your daily life as well; it means that if you care for one another here you must embrace all mankind outside; this means that if you work in behalf of humanity within the sacred confines of our Temple the very same ideal must motivate you as soon as you walk out of the precincts of the Hebrew Tabernacle. Let no dishonor ever come to one of our own, let no falsehood clog our way toward progress, let no corruption or disloyalty to values ever impede the manner of our advance! as We seek to strengthen this congregation and, because of us, the fellowship of Israel in America. ~~and then in all parts of the world.~~ We here have a ~~place~~ example/life and we believe in it: it is to do our part, to be of service, to make our ideals live, and we do it among our own ~~as~~ so we must, we learn to committ ourselves to those beyond these doors.

No greater challenge, it would seem to me, could be presented to the officers and board members who will now be installed to ~~run~~ lead the affiliate organizations and our congregation for the year to come. ~~It remains for all, however, to committ themselves fully and deeply and thus bring to the point of reality our highest hopes, our dearest dreams and your inmost prayers.~~ Above all, this holds true for the president of our congregation, MR. MORRIS A. ENGEL, a devoted and loyal son in Israel who for the past decade has given us leadership and quality by his devotion to the task at hand. To him and his officers and members of the Board, including the newly elected board members, MR. EUGENE MARX AND MR. LOUIS LEFKOWITZ, we extend our good wishes and pray with him that his every endeavor will meet with success for the good of our renowned and respected Hebrew Tabernacle Family. It is, without doubt, equally true for the president of our Sisterhood, MRS. KURT SCHOLSS; a person of great charm and ability who, by virtue of her person, leads an organization in our Temple that year after year earns ever greater respect and admiration. The ladies, of course, are concerned with their magnificent contribution to our Temple funds but, I am glad to say that this is not the only reason for their existence. Fellowship, friendship, concern, belief are to be found ~~within~~ among the group of women known as our Sisterhood and we wish them well, all officers, members of their board and members at large. May they grow from strength to strength. The task of translating ideals into reality is intended also, naturally, for our Men's Club, whose president is MR. KURT BACHENHEIMER. This group has become an effective arm of our Temple and it augers well for the future; they sponsor our Adult Education Program, offer us ushers for our Friday evening service, help whenever needed and make their contribution to the Synagogue in material and personal ways which help to support and sustain us in our endeavors for a better congregational life. We extend to them all our heartfelt congratualtions and good wishes; their officers, board members and membership for many more years of success and fruitful endeavor. Also, the Parent's Assocation stands to gain from the attempt to make real the values of our faith in our troubled times, perhaps they more

than any of the others. MRS. MAX HAMBURGH is the new president, taking over the responsibilities and obligations of leadership so ably ~~held~~ executed for the past two years by MRS. RICHARD FEIST. To teach the children and to support our schools, to indoctrinate here and at home the future of our society is surely a terrifying responsibility but MRS. FEIST gave her best and we expect no less from the new president, her officers and board members for on them hinges the case for today and tomorrow. // Again, as we transfer our attention from the home to the Synagogue, the MR. AND MRS. GROUP plays a vital role. MR. DENNY SIMON, as past president, filled this role admirably and the chain of tradition in terms of our newest affiliate is now handed over to MRS. ERNEST STEIN the new president, as well as her officers and board members. They are the youthful, new guardians of the future generation, they have shown an unusual and generous response to our Temple's obligations, and we are ~~they hold a larger percentage of Temple memberships than any other group here, and they are dedicated in principle and in practice to what we represent on the highest level of achievement.~~ proud of them. We wish them well for the years ahead. Lastly, we pay our respects to our YOUTH GROUPS of which MR. PETER GRUMBACHER is ~~our~~ president. Taking part in the Rabbi's Class, ushering on Saturday mornings, meeting for social and cultural activities each Sunday afternoon they are a vital part of our religious community. ~~life and they are thebest we have to offer.~~ Needless to say, to our youngest friends but equally valued, we extend our good wishes and warmest greetings.

These, then, are the groups, the presidents, the officials, the members of the governing Boards who will ~~make~~ mark our path ~~smoother and more able~~ clearly in the year to come. With their help & support We will overcome the evils of our time and we will reaffirm our belief in Judaism. ~~for~~ By so doing the task at hand will not ~~be too large~~ overwhelm us and the ~~realities~~ conflicts of our world can be successfully ~~met~~ engaged. For their strength and courage, in the work to which they are dedicated, we ask them to come forward so that God's blessing may be showered upon them in your presence....

Heb. T$_a$b., Friday eve, May 22, 1964. 2nd ANNUAL INSTALLATION SERVICE.

HEBREW TABERNACLE of WASHINGTON HEIGHTS 605 West 161st Street, New York 32, N.Y.

Robert L. Lehman, Rabbi — Henry Ehrenberg, Cantor

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MEMORIAL DAY REFLECTIONS THROUGH BOOKS & FILM.

My friends, this is annually the first of the big weekends, Memorial Day, which will carry us by way of July 4th and Labor Day, through the summer. Of these three, however, this is the one most often observed incorrectly; begun in 1868, this day was to serve the purpose of honoring the graves of all Civil War Dead. In our own time it has become Decoration Day; that is to say, to decorate the graves of all soldiers, of every war, who have ever given their precious life ~~in the many battles~~ to preserve our freedom and American way of life. Of course, in our own time, the essence of the day has been watered down considerably. While a few actually do decorate the graves of the fallen, most others spend the day or the weekend or the holiday in pursuit of fun and frolic, while those for whom the day was named have been largely forgotten. Even Armistice Day has been superceded by the second World War and the Korean War. Nov, 11th, 1918 did not mark the end of the war "to end all wars." At the same time, all those of us who were ever involved in any of the conflicts thank God that we came out of the turmoil unharmed and unscathed; while it is no longer fashionable to do this publicly, it is permissible to dwell on the prayers of thanksgiving quietly and within the inner workings of our hearts and minds. Those who were actually participants in the war probably believe that they were instrumental in bringing a measure of peace to the world at large; that this loosely defined phrase "the American way of life" still has some meaning and relevance to us and our time. The phrase has added meaning when it is applied to the conditions of peace and war, as this holiday weekend emphasizes; that is to say, that the ordinary citizen who fights, and perhaps may die, still retains his sacred civilian status over the professional military advisor whose place in the scheme of things is becoming ever more pronounced. It is the Congress, only, elected as representatives of the people, which can declare war and its appropriations are needed to fight the battled. And while in peace time the military has been given the task of defense, it is still the civilian who retains the right to control his nations destiny. This belief and this American custom is still the most meaningful aspect of the phrase "the American way of life", aside from all the usual trite considerations which are

cited so frequently in this context.

It is with this thought in mind that we must turn to a remarkable chang in outlook as it affects this basic thought in our mental makeup as Americans. In a series of books, articles and one notable film the policy has been advanced that civilians in the context of our modern warfare ~~technique could~~ technical, count for less and less since we are unable to master the many intricate details which only a military man can fathom correctly and fully. These books and film are particularly remarkable for they have received wide attention and have been read and believed by millions of our fellow citizens, much to the chagrin, we might add, of the military authorities. The books "Fail Safe" and "7 Days in May", as well as the film "Dr/ Strangelove", all deal with the same point: that the military can no longer be controlled by us, ~~and will, in one way or another, make their point of view felt and~~ They soon will take over those vital agencies which we have always considered to be civilian sanctuaries. These books, at times, make us sound like some remote South American country forever on the verge of military dictatorship; the feeling seems to be, even in the minds of highly skilled writers and intellectuals, that it can happen here. In other words, these books are not advertised as science fiction but as ~~real~~ critical novels which depict a minor what might well be; only the film "Dr. Strangelove", bears the saving thought that it is, in the final analysis, a parody or a satire on ~~our~~ the military mind as it ~~they~~ holds sway in the Pentagon. Both the film and the book "Fail Safe" are directly related in that they deal with human error in releasing untold atomic destruction upon the Russians as our classic enemies; after much discussion and analysis, the idea that all machines are beyond ~~dispute~~ error and that the present system of defense is foolproof, is exploded in a gigantic error on the part of either the machine or the human being who works on it. Again, in both book and film, a plane which has been dispatched beyond its fail-safe point drops its atomic bomb upon the Russians. ~~and~~ In the book, New York is atomically destroyed ~~by incarceration~~ as we bomb Moscow, and in the film the whole world is blown to pieces because of our mistakes. Again, both this book and the film are tied to the

other beautifully written ~~book~~ volume "7 Days in "ay". ~~where it is most evident that~~ Here a military conspiracy is at work in an attempt to take over the government of our country; ~~where~~ the president and his fellow civilians are reduced to the level of idiots while the military mind ranges to the level of genius. These three are tied together ~~for it is~~ by the very same idea that occurs and recurs in Dr. Strangelove; a psychotic general who is passionately anti-Communist takes it upon himself to destroy the "enemy", ~~and~~ He carries it to the extent that he ~~thinks~~ believes Fluoridation of water ~~is~~ to be another red plot to remove us from the earth. All three, again, play havoc with the total of men to be killed in the attack; a four star general in Dr. Strangelove laughs off the prospect of having 20 million of his countrymen killed in an initial attack for he feels sure that he can keep it to that level. The same in "Fail Safe" and also in "Seven Days" where ~~manpower~~ human life is to be used and abused in order to wrest the power from the civilians who are about to ~~botchup~~ endorse a carefully calculated scheme to achieve some measure of peaceful coexistence on our strife-torn earth.

Examples could be multiplied indefinitely to pinpoint other areas of mutual concern in both books and in the film. But, it may become apparent already without belaboring the point, that three areas of apprehension ~~come~~ are immediately ~~involved to the fore~~ obvious. These are: 1) that the military is assuming more and more power in our country and may some day seek to gain control over the most vital civilian agencies; 2) that the machines which we have perfected as a safety deterrent are not as safe nor as efficient as we would like to believe, particularly in an age when a mistake on the job or an error in calculation could send missiles screaming across the earth ~~at us and destroy us from the waste areas of "ussia~~ to destroy us a Them within a space of six minutes; ~~and vice versa~~ and, lastly, that human life is becoming less valuable all the time. ~~and that~~ Whereas ~~at~~ once ~~some~~ upon a time, generals thought in terms of their specific men and their specific total of losses, war today has become so impersonal that 20 million casualties are gladly accepted by men in decisinn making places ~~,~~ but whose balance, maturity and mental outlook can very frequently snap due to the pressures on

them because to the nature of the decision. This is, of course, an extremely serious matter and that is why I, for one, did not find Dr. Strangelove very funny, not even from the point of view that it was supposed to be a parody or a satire or, at best, a comic experience at thumbing ones nose at the military brass. I was not amused particularly since just 10 days ago there appeared in the NEW YORK TIMES a small article stating that a certain amount of highly radioactive material had been lost above the earth's atmosphere and, while this is bad enough, this accident had occured in April but had been held secret until now. In short, we have a right to know what is going on around us, we have a right to know what mistakes are being made and how serious they really are, we have a right to know whether such incidents upon which these books and film are based have actually ever occured (at least in minor form) or whether these incidents are merely the author's imagination. Furthermore we have the right to know whether we are really in constant danger of attack as was frighteningly obvious during the first reports of the Alaska earthquake when one news-release after the other cited that our defense warning radar system was in effect and had not been damaged by the quake. Are we really on the border of destruction and if so, what have we been tought in terms of defending or saving ourselves if there is a chance that we can defend or save ourselves. These questions seem valid to me for they affect our very existence as human beings and, in terms of our country, as Americans who are dedicated to certain propositions: not simply the pursuit of life, liberty and happiness, but that we shall and can prevail, and not that we may have to sacrifice all that we hold dear because of the psychotic tendencies of some of our military leaders or because of an enemy who exists more in our minds that in actual fact.

These thoughts come to the fore, my friends, at a time such as this for Decoration Day or Memorial Day observances tend to be superficial at best or non-existent at worst. While we are at the beaches or in the mountains or even busy with decorating the graves of the countless dead, radar screens are being skanned continually, Strategic Air Force planes are constantly in the air in a perpetual state of alert and the hot line between Washington and

Moscow is being tested for fear of flaws or breakdowns in case of real emergency. Not the emergency, we might add, which would be due to a deliberate attack of one power upon the other but because of the human error ~~of either a clerk who is doing his job in a bored haphazard way or a general who is sick and tired of inactivity sitting behind a desk.~~ or the malfunctioning of a machine. It is not impossible and it can happen here and the ~~destruction and fear~~ loss of this accident is a vital factor in each and every one of us if we value life, creativity, and the prospect of seeing tomorrow's sun rise out of the east. Destruction, we know, is only minutes away and is poised ready to strike; peace, ~~and~~ understanding and mutuality of concern are infinitely more difficult ~~roles in our society in our time.~~ and complex. They ~~and~~ deserve our full measure of ~~control~~ attention and application. This should be a part of our weekend too, on this holiday, for the matter is serious and pressing and our lives are at stake. When three major events, two books and a widely heralded film, deal with these fantastic prospects, which it appears, are anything but phantasy, then it is time for us to wake up and take a hard look at the reality about us. If these reflections on Memorial Day have accomplished this for but some of you, this Sabbath, which as always is dedicated to life and peace, will have served a useful and honorable function. May God protect us, and the world in which we live, now and always; and may, for all leaders of the world, the cost of human life never be casually or irreverently cast aside. Then these books and the film will be treated as true fiction; they will be remembered but their impact will be lessened as ~~we and all those who come after us will~~ all human beings of our time will strive to "beat ~~all~~ our swords into plowshares and ~~all~~ spears into pruning hooks; ~~and~~ then, we will know war no more."

Amen.

Heb. Tab., May 29, 1964, Friday eve.

(2) Reflections at a Tenth Anniversary

OHEB SHALOM, Baltimore Friday, June 5, 96

Theme: Reflections on contradictions in the Jewish Community that are eroding its strength

Key Points: American Jews are building synagogues then not attending them or paying for them

Rabbis are sought as speakers but criticized for offering practical suggestions on social issues

Congregations want their young educated, but adult education is almost nonexistent

Congregations want a flamboyant Rabbi but criticize him for sacrificing his dignity

Congregants want to participate in interfaith activities but don't want their children to date non-Jews

Political activists for social justice shun Judaism as if it were opposed to reaching out in ethical

Reaction. Some rousing sections; here and there a little flowery

Evaluation. Overall, a rousing sermon

= Memorial Day Reflections Through Books and Film

Deb Tabernacle May 29 1962 Fr. Eve

Theme: The growing Threat of the military professional To Civilian controlled government

Support: R. Lehman uses The novels Dr. Strangelove, Fail Safe, and 7 Days in May* To develop The following points

1) Civilian armies are unable to master modern weaponry
2) Over-reliance on defense systems could lead To nuclear war -- human or machine error can have catastrophic consequences
3) Military men who want decisive action against a sworn enemy may try To Take control of govern
4) Military/industrial complex are continuing To gain power in The US

* Note: Left out On The Beach

5) Military Chiefs tend to see losses of millions in war as acceptable

6) - military is expert at covert actions which gives it the means to overthrow the government

Evaluation · Thoughtful, Timely, nicely done

(5) Shevuoth : Yiskor

Heb Trob. 5/18/04

Theme: Our faith stands for something permanent and sacred that stands in direct constrast To the bestiality of those who sought to destroy is

Support: A Twenty-year statute of limitation on prosecuting war criminals is about to end, so we must pledge ourselves to remember its Traged;

We must pledge ourselves to keep our faith and institutions

Impression: Short and moving

Evaluation: A moving sermon

Holiday | Holocaust

SHEVUOTH: YISKOR. V/18/6X

My friends, the newspapers are full these days with tales of horror and tragedy. The trials of the war criminals in Frankfurt, Germany allow us an adequate insight into the events and occurences of ~~one~~ Over twenty years ago; how, as a lamb led to slaughter, our fellow Jew was led to this foreordained death. The cases on trial make ~~not only~~ for horrible reading (and I am certain that many of you skip these passages in glancing through the newspapers) but they are of the greatest value, ~~in that~~ Now in the statute for bringing these criminals to the bar of Justice has only a twnety year lease on life; after 1965, these fiends of a dictatorial power will no longer be within the grasp of the Law. This statute of limitation, as the official term describes it, could almost ~~bring~~ evoke laughter ~~to my soul~~ were the events and the men not so utterly tragic. It seems almost funny when one begins to understand that if the mass murderers of our people ~~who~~ have not been cought within twenty years, They will go completely free; one is tempted to ask: where is the Justice ~~in~~ of this Law? The irony, if there is any, can best be appreciated in the sense that we Jews who felt the brunt of the attack have certainly not been able to fight our way back to a position of meaning and prominence within that span of twenty years; that is to say, the past two decades have left us bereaved, broken of heart, decimated and deared of ~~heart and~~ mind and soul but the Nazi terrorist who may remain inhiding for twenty years will live the rest of his life in complete comfort and ease. What of the millions of our people? Not those six million who were killed, it is too late for us to be concerned with their lot, but the millions who never saw the light of day and who might have added so much of goodness, ~~and~~ decency and respect to the world at large! I refer to the young people who never reached intellectual maturity, the men and women who never met in order to marry, the children left unborn, the learning which was in the minds of so many and perished instead of finding its way unto a printed page. All this can never be rectified in twenty years; probably ~~never~~ not in twenty generations. Yet, the statute of limitation has almost run its course; we ought to pledge ourselves that we shall always remember the tragedy and turmoil which is being reviewed and publicised in Frankfurt today

I make mention of it, my friends, on this sacred occasion because it is Shevuoth and not because it is the ~~occasion~~ time for Yiskor. In other words, we commemorate with this festival that which is Eternal; enduring, stable, the giving of the Torah, and no matter how much we have lost, or even will lose in the future, that essential element of our faith remains with us for always. It is, in other words, something ~~stable~~ permanent and holy and sacred which stands in direct contradiction to the bestiality and brutality of those who sought to destroy us.

This very ~~And the~~ same decency and sanctity of life ~~and achievement~~ which is eternal is also a part of those who are no ~~more in~~ longer tied to our own, personal lives. Perhaps they died in the camps under trial or in peace here or abroad, whether young or old, husband or wife, brother or sister, parent or child, yet, their memory remains with us as ~~eternal~~ permanent and as ~~edifying~~ stable and as vital as the Torah which marks the meaning and relevance of this day for us of this generation. And what better place to commemorate the giving of the Law, our Law which has no statute of limitation, which is always in effect, which serves to guide and inspire us at all times, than the Synagogue? Here the light burns bright and it is not only ~~meant to signify light or a symbol of~~ be a Yahrzeit candle signifying death and destruction; Torah here means Life, and it means life and memory for you and yours. Wherever your loved ones died and in whatever circumstance, and no matter how close or distant they were from your side, the eternality of their life and being and personality lies enshrined right here. ~~For~~ We endure, we are strong, we are vital as is the Torah, the Synagogue, the faith of our fathers, for which so many millions died "Al Kiddush HaShem". We ask you, then, to help us as we continue on our way, as we willingly work to make our mark, as we refute in a very real and ~~lively~~ concrete sense the attempts at destruction which make such vivid reading for the anti-semite of our own day. It would appear to me that if we value those of our loved ones who are no more, ~~if we can~~ if we want to do our best in terms of their memory, if we want ~~help~~ to keep vital and alert that force of Life which embraces all in our own time, ~~by~~ your generous and willing support of our Synagogue is needed. We shall then extend the statute of limitation and ~~remain and~~ by our spirit, we shall capture and ~~spiritually~~ destroy all those who robbed us of the best we had to offer to Judaism and the world. By this gesture you will honor your loved ones, yourselves, this Synagogue and the essential meaning of this Shevuoth festival ~~day~~.

Will the ushers please come forward....

Tech: 7/18/64 - Shemoth 2nd A.M. - Yiskor

Three Thoughts for Mar

Heb Tab. Fri. Eve., May 15, 196

Theme: The term "religion" is often used in a way that demeans Liberal Judaism

Support: Being "religious" is often associated with observance instead of attitude of awareness of its teachings, and of the demands of the faith in quest for R. Lehman found a workable rule in the Ethics of the Fathers: "Know whence Thou comest, know where Thou art going, and know before Whom Thou must render final account."

Key Points: Remember family and heritage
Link yourself To the faith of your fathers
To know where you are going

Connect with God by following His Ten Commandments.

Impression: Classical liberal Judaism. R. Lehman's emphasis on faith and selective-honoring of Traditions has a Christian flavor, which he, ironically, decides in the sermon.

Evaluation: Good organization, Thought provoking because of its weaknesses.

(c) Passover Yiskor Service

Theme: While a Seder is a time of joy, it is also a wistful time, a time when we remember the people who sat among us who are no more

Storyline: The Seder endures, the synagogue endures as other people take the place of the dead and keep their memories and faith alive

Impression: Touching

Evaluation: Liked the sentiments

(9)

PASSOVER: YISKOR SERMON.

My friends, for most of us this season of the year is a happy time; families are together, the Synagogues are filled and, above all, we ~~are filled with~~ joy because we recall the events of the past which set us free. I would imagine that the occasion of the actual Seder is the happiest time of all, for at that event the gathering of our loved ones and friends signifies not only the unity or the oneness of our historical experience as Jews but, on the same level of importance, gives us the opportunity to gather as a family. ~~and~~ there is no greater joy than this. There is no need for me, I think, to elaborate on this theme; it is well known that you have Sedorim ~~at~~ which many people participate and at our own congregational Seder we were filled to capacity some weeks in advance. ~~and~~ turned away, because of lack of space, over 50 friends of the congregational family. But for me, the home Seder as well as the congregational gathering ~~is~~ at the same time, a moment of sorrow and sadness; and, perhaps, you share this feeling with me. In my parent's home we ~~are~~ used to Sedorim reflecting great gaidness and joy, there ~~are~~ anywhere from 12 to 17 people in attendance and the table ~~is~~ festive in every way. Yet, over the past twenty years which are the two decades most clearly in my mind, these same Sedorim which mean so much have become tinged with ~~the sadness and sorrow of which I already spoke.~~ a degree of mourning. It would seem that as each year passes, the ghosts of those who were with us once upon a time come back to haunt us ~~all~~; in some cases, the Haggadahs were kept in the home to be used from year to year, now they carry names on their covers of persons long dead. The head of the household is gone and his seat is empty; good friends and members of a close family have been forced to acknowledge God's touch and all that remains is their memory and the Haggadah from which they once participated in the ceremony. From year to year the number lessens due to the natural course of events and as, thank God, more people are added each ~~time~~ year to refill the table one can not help but look at the crowd of smiling faces to ask, deep in ones heart, who will be here next year and who will be removed from us. This feeling ~~It~~ echoes the words of the High Holyday prayer: who will live and who will die and one can never quite make peace with this fact of life. It is

this way within the context of our home Sedorim but all the more true of our congregational family: how many good friends used to share this festive occasion with us but now their seats are empty. More and more people take their places, we do not ever have enough space, but the gnawing questions remains: what will the next year bring, ~~to us and~~ how will our Synagogue family fare?

It is because of this great turmoil within, this joy mixed with sorrow, this ghostlike evolution from the living to the dead and back to the living, that we take hold all the more firmly of the meaning and value of our House of God. You who have seen the same transition in your homes and at your Sedorim can full well appreciate the sentiment which motivates ~~me~~ us at this solemn hour for as this Sanctuary is ~~my~~ our spiritual home so is your dwelling place the Temple of your life. It has seen both good and bad, both fear and confidence, both life and death, both sickness and health but for us all, the House of God endures. The Haggadah tells us: "Let all who are hungry come and eat"; most of us have enough to eat of the material things which ~~makes~~ sustain life ~~worthy~~ but, I truly wonder, whence do we derive the spritual sustenance to ~~sustain~~ keep us on ~~us throu~~ the long journey through the night. It can only be obtained here for this is the place where the glory of God does dwell; only here where the memories and hopes, the yearnings and the dreams find a measure of reality and perspective. Here we learn to realize, as we do in our homes, that those who have died are not ever fully gone from us; that the best part of their life and love is eternally enshrined in our hearts and minds. ~~or~~ The Synagogue lives ~~endures~~, as Judaism remains alive, as Jewry goes on to ever greater honor and achievement. ~~for~~ This we believe as part of our heritage and because we have experienced the sorrow as well as the joy of survival. But if we do ~~believe~~ acknowledge this fully then it is up to us to support and uphold those values and ideals which this Sanctuary represents, which we hold in high esteem and honor, which we consider to be the measure of our trust and faith in man and God. Help us, then, to the very best of your ability to make our mark, to uphold our tradition, to honor the memory of those with us no more. ~~Nor~~ By your help and your unselfish gesture of belief in us, this House of God will be a symbol of the very best which we have to offer the living and by means of which we honor the dead, yours & mine.

Will the ushers please remove the Mourners' Kaddish

Tal. Tal - Sal. Mal. 5:23 - 6:9

(11) 2nd Day Pesach: A.M. Service ✓

Heb Tab Sunday March 29, 196v

Thematic Question: What did the Israelites feel as they were about to leave Egypt?

Answers

Fear of the unknown, Fear of being pursued
Fear of remaining under oppression
Similar to the fears of recent memory
in Soviet Russia and Nazi Germany
Similar to the fear of the Armenians under
Turkish rule
Passover is a time the heritage that
binds us to our ancestors

Impression: Moving

Evaluation: Very good sermon

(11)

2nd Day Pesach; A.M. Service

My friends, the story of this holiday observance is very simple and straightforward, especially if your leave aside all of the historical and textual difficulties. The children of Israel are in slavery, a leader by name of Moses ~~arises~~ he arises and after suitable debate with the country's ruler and with an ample assist from God, he takes the Israelites out of ~~the~~ Egyptian bondage, crosses the Red Sea and begins the journey which will eventually lead the entire group to the Promised Land. There is, in this plain recital of facts, no suspense, no uncertainty and certainly no digression from the immediate goal at hand. From the days of Abraham we have known that this would be the eventual outcome of our people's pilgrimage; it was merely a question of when and under whose leadership. Even the four cups which we drink at the Seder table are symbolic of the four ways by means of which God would lead our people out of the house of bondage and out of the land of slavery; indeed, the four ways "I will lead you, guide you, redeem you, signal the intent long before the actual happening. But ~~And~~, from year to year, we are so ~~intent~~ involved with the message of freedom and God's power that we tend to forget the overwhelming heartache and glory which are to be seen, not ~~among~~ in the achievements of the end result but, rather, among the people whose way of life is actually affected by this entire series of events. They are ~~which~~ uprooted and displaced ~~them~~ in favor of an unknown future. What did these people feel as they sat in the slave quarters of Egypt, as the angel of God passed over their houses? How did they react, the women especially, when they were told that they had but a short time in which to prepare the provisions for the long and arduous way and could not really wait for their bread to leaven, as a result of which we now taste the Matzoh? And what of the children who, in the dead of night were routed out of bed in order, (probably half-asleep,) to match the great strides of their parents and loved ones; as they fought to keep up with the leaders of their tribe? And what of the men of the household who were slaves, (it is true,) and who suffered and hurt because of the lash of the taskmaster but, still, in Egypt there was a place to eat and sleep and the children were cared for in ~~comparable~~ relative safety under the watchful eye of

the mother. What did this unknown future, advocated by the radical and rebellious Moses, a murderer, really, offer except the frightening darkness outside the tent? I contend, my friends, that in all of our glory that we made to an end to slavery the emotions, feelings, sensitivities and sighs of our ancestors have been largely ignored or overlooked and it is they, after all, who suffered ~~in terms of the ideal.~~ the experience likely we only refer to the ideal.

Now, of course, this problem is not so far removed from us as one might think at first glance. How many people are there in this country who fled from the land of their birth because of a physical or spiritual slavery and, perhaps this point is worthy of emphasis, how many actually recall their feelings at that time? What anguish tormented your hearts, what heartache beset your minds, what turmoil wreaked havoc with your spirit? Was your father about to be inducted forcibly into Czarist military slavery for a period of 25 years; was the Gestapo at your door in the middle of the night; were you too given 24 hours to leave the land of your birth; did they seek to escape from famine, both physical and spiritual; were the Ukrainians, or was it the Roumanians, pursuing you as you swiftly and silenty wound your way through the darkness of the forest on the way to the border? What was in your mind at that time, how did the hand tremble which held the hand of your child, how fearful were you that the throbbing of your heart would be loud enough to warn the enemy, how deep was the hurt in your heart and spirit as a moan escaped some refugee at your side and ~~you were afraid of detection~~? Have you forgotten in the easy life and the general well-being of present day circumstances? It is not always ~~easy~~ pleasant to remember, especially when all is well with the world and your existence is one of peace and contentment. But those who preceded us, and those who are part of the mainstream even in our own time, should not dare to forget for it is of this emotional upsurge, this will to survive that the desire for a new life and a continued existence springs. It is this way in recent times and it was that way in ancient days when not ~~just or simply~~ merely a historical occurence was involved, but the feelings, emotions and sensitivities of real people, humans, mortals such as you and I, and they were Jews.

Of course, we always labor under the illusion that we are the only ones who have ever undergone suffering and turmoil and have had to ~~trod~~ tread the road of the pilgrim in order to find our way to a new, blessed land. For us Jews this illusion is utterly shattered in the film now drawing records viewers, called "America, America". I hope that all of you will see ~~this film~~ it for it is a ~~revelation of~~ mirror held up to ourselves; change the name and heritage of the Armenians to Jews and you ~~could see~~ can picture the Israelites leaving Egypt, or yourselves leaving Eastern and Central Europe, during the course of this century. This is the eternal sequence of events. A family pools its best in order to send a son to America, ~~for~~ he is their hope and salvation; these are the people consumed by an ideal: work for the passage on ship, lie, steal, destroy, sell yourself or be honorable, whatever the situation calls for, as long as the ultimate goal of life and liberty, a new life and a real ~~liberty~~ freedom, are within your grasp. Then, work and work some more; establish yourself, find a home, build a position, send over the money, bring over the family, bring them one by one, until all are saved. You think Jews are the only ones who were ever crowded into a Synagogue which was then sealed and set afire? Armenians too, by the Turks and not so long ago. You trembled when you passed through customs and health inspectors; these people as well. You were cheated and beaten and hurt and degraded in the process? So were they on the ship and in the city and in the country as they slowly made their way from the village of birth and evil toward the harbor of New York. It is ~~a film~~ an experience beyond compare, not only because of the magnificent, life-like acting of the ~~young~~ principals, but because of the story itself; it ~~mirrors~~ parallels the life of every American, both past and present. The title of the film itself is indicative of the power of the theme; it does not refer to the dream ~~itself~~ but, rather, ~~it~~ is a nickname attached to one who yearns to set foot here and it is a dream which consumes his entire being. America, America is an oddyssey, in steerage class, which parallels what you and I experienced, what our fathers or our grandfathers must surely have felt, what the children of the Israelites felt as they groped their way out of the darkness of Egypt to lift their heads for all time when they had crossed the Red Sea and prepared to hear the words as they stood at the foot of Mt. Sinai.

It is to this great emotional upsurge in us human beings that I would like to dedicate this day and this hour. Each one of us has felt the strain of exodus, whether it be you and I present here this very moment or those of our ancestors who prepared the way for our physical safety and mental well-being. We are all immigrants, you and I, whether by personal experience or by virtue of the efforts made by ~~our ancestors~~ those who preceded us for not one of us came to these shores either on the Mayflower or were here as Indians to greet the first refugees. But we tend to forget the overwhelming experience of being uprooted; there are those who have pushed into the background of their consciousness the trials, difficulties and horror at what transpired. I am certain that you ate well last night; but did you remember also the days of hunger? Surely, you went home in safety this past evening; but do you recall the terror of your flight? Perhaps you travelled by car from the place of your Sedorim to your home and you did it in comfort; but do you recollect the time, not too long ago, when you trecked by foot in anguish of soul? And here we are in a land of freedom and choice, of plenty and safety and we take all too little time to thank the Almighty for the gifts we have received and for the joy of simply having escaped and being alive this day. For that is what the emotions should ~~feel~~ be: a joy at being alive, which you will admit, is no simple matter in the final analysis. At one time the chance of death and turmoil were very real but we packed our bags, we sold our belongings, we gathered our families for a final farewell, we looked at the city of our birth for the last time and we went to undertake the long and arduous journey, the end result of which we could not then foretell. We shared an agony, we were partners to a viciousness, ~~we felt as one~~ the lash of the ~~task~~master, and we knew who the modern Pharaoh was in all too real a setting. And, then, ~~in a~~ at the very moment of truth we too came here by whatever means would take us ~~or~~ and by whatever circuitous route we would reach our goal. ~~and our hearts opened, and we breathed freely, and we bowed the head in thanksgiving for liberty,~~ America for freedom, for salvation ~~and, above all, for the life which had been~~ granted us ~~anew~~. And finally,

with all the harships which all of us endured in every decade of our coming here, we were at peace.

This is what Passover means to us today and what it must surely have meant to those of yesteryear who were actually involved in the process. Not just grand ideas, wonderful ideals, lofty principles and noble thoughts but the care and anxiety of each and every day, of the emotions of every human being, of the conscious effort of every Jew to save himself and his dear ones before the burden of slavery, or was it persecution unto the death, would overtake him. We tend to forget but we dare not; there is an all too real affinity between those of Egypt and those of our own day. Like it or not, we are related, we are of one family, we blong to the same heritage, we are bound by the same tradition and when the father says to the child, on the occasion of the Seder, "Our fathers were slaves, in the land of Egypt," he means you and me as well. May we always hold close to our hearts this special knowledge that life was granted unto us in our own time and that, with all those who ever sought the promised land, wherever it might be, we owe a debt of gratitude to Him who gave us the strength, the will, the heart, the spirit to echo the words of tradition: "who has preserved us, who hast kept us alive and who hast ennabled us to reach this day, ~~in gladness and in faith.~~"

Amen/

Heb. Tab., ~~1st~~ 2nd day Pesach; ~~Sat.~~ Sund. A.M., March ~~28~~ 29, 1964,

1st Day SHEVUOTH: A.M. SERVICE

My friends, with the observance of this sacred festival of Shevuoth, we are inaugurating a period of time which ~~is to~~ may best be characterized ~~by~~ as a dialogue. By tradition, the people have wandered since the exodus from Egypt and are now standing at the foot of Mt. Sinai, awaiting the great Revelation. A dialogue now begins in which man and God participate almost on equal terms ~~and~~. This dialogue is not ended until some time after Succos, when the people, having dwelt in booths for a period of 40 years, actually prepare to enter the Promised Land. In the course of this generation, the old group which has participated in the exodus has died out; the new generation accepts the burden placed upon them by the Almighty; ~~by virtue of~~ the Torah, and proceeds to conquer the land. ~~The dialogue is to be seen in the sense that~~ God has now given the Ten Commandments unto the children of Israel, for this is "the time of the giving of the Law"; the ~~second aspect of the~~ dialogue can be seen in the response of the Isrealites: "we will do and we will hear". In other words, they will accept in principle but will not yet committ themselves fully. ~~as yet.~~ We know that this is the true interpretation of the phrase "we will do and we will hear" because in the Torah readings which follow the Revelation the Isrealites rebel time and again against the hard and demanding nature of the Torah. And yet, after the struggle & challenge ~~in the final analysis~~, the committment is at hand; the dialogue is rewarding in that it leads to an acceptable solution and, as a result, a covenant is marked which links God and Israel for all time. It is the beginning of this Bris, this "covenant", rather than the end of it which we observe today on the festival of Shevuoth. ~~and~~ It remains for us to make our way and to accept wholeheartedly the principles and ideals contained in it, ~~to accept fully and without reservation~~ not only now but in terms of the future as was the case, exactly, with our ancestors. They ~~who~~ labored mentally and battled physically for 40 years before they actually set foot upon the land which was to be their ultimate reward. Shevuoth, then, in each generation is a beginning and not an end in itself; it is but one more step in a series of events which lead us from the first dawn of conscience in the days of Abraham to the crossing of the Jordan under the leadership of Joshua, the inspiration of Moses and the guid

ing light of Almighty God.

The fact is, my friends, that each and every one of us ~~must~~ learn a vital lesson from this ~~experience of the~~ dialogue. ~~For~~, in a certain sense, each one of us receives the Law, or meets his Maker, or comes face to face with obligations from which there is no escape and from which responsibility there is no release. The dialogue ~~affects us all and~~ touches all of us for the Covenant must be reaffirmed many times in the course of a lifetime, ~~as far as we all are concerned~~ by us all as a religious community and as ~~far as we are concerned as~~ individuals. Perhaps this very day would even be a good time for such a reappraisal of our relationship to the Covenant. ~~for~~ We have a long summer before us, prior to our meeting again in great numbers for the High Holydays, and we could well use this timespan to think and reflect not only on the glorious heritage of our tradition but of our relationship to that tradition and to our place within the scheme of things. Many of us will need special occasions and some of us will use whatever reason is available but the end result, we hope will be the same: a reaffirmation in the spirit of this holiday with an eye toward the moral obligations which face us at the end of the summer lag. For myself, the matter of incentive is a simple and direct: within two weeks I will observe the tenth anniversary of my ordination! Much has happened within the space of this decade: from the Supreme Court decision in 1954 that seperate but equal school facilities are no longer acceptable, which opened the flood gates of Negro revolt, to the first man in space; to the conflicts in which we as a people and as a nation have become embroiled all point to the seriousness of our time and the problems inherent in these days of trial and turmoil. But more than that, on a much more personal level the past ten years have put to the test several ~~series~~ theories and beliefs in terms of the value and actualities of the rabbinate, of the Jewish community. Indeed, ~~of~~ the vital process of learning the ~~facts and theories~~ ideas of Judaism in school ~~and pluging~~ stands in context to these very same ideas placed into the drucible of actual expeirnece in real life, with real people, with real situations as these affect the two major communities with which I have been associated over the past ten years. In short, as there was a dialogue between the Israelites and God at Mt. Sinai, so was there a dia-

logue between myself and my fellow Jew, so must there be a renewed dialogue between myself and God at the start of my second decade of activity.

In the first place, I have discovered that the American Jewish community is basically schizophrenic: the ever present problem of what side to take in the battle that exists between their beliefs and their desires drives us more and more to a point of insanity as a collective entity. Let me, for example, cite some rather obvious examples although, of course, the roots of the problem go far deeper, ~~than the superficial aspects which I will not dwell on briefly.~~ The American Jewish community is building Synagogues on an unprecedented scal in terms of numbe s and size and modernity but fewer people t an ever before attend these palaces of Religion; Rabbis are sought with a public relations fervor by all major communities but the spiritual leader is acceptable only as long as he represents and speaks for the theoretical point of view; Jewish education for children has become the reason for our existence in many areas of our land, the suburban areas in particular, but adult education has sunk to a barely recognizable level; the congregations are continually pressing for something new, different and unique expecting the rabbi to be a flamboyant master of ceremonies but then he is chastized for sacrificing his dignity; we are all in favor of participating in interfaith activities and are great believers in brotherhood or an exchange of pulpits during Brotherhood Week but we do not want our children to date non-Jewish boys and girls; the majority of our people prides itself on its Jewishness and and calls itself "religious" at heart but makes use of the rabbi and Synagogue only at the time of death; we have never before in our history given so much money to worthwhile causes, both Jewish and secular, as a matter of charity but the majority of our peopl will not spend the few dollars needed to affiliate themselves through membership with a congregational family. And so it goes, the examples could be multiplied indefinitely in order to demonstarte that something is radically wrong within our community and that the dialogue within our group has not been very successful, to say the least.

But as I stand upon the threshold of a second decade of service, I find

that the very same problems and difficulties exist within the rabbinate as wel and that all of the lectures and papers and examinations of my school years have ill prepared me for the demanding tasks of dealing with the people. The most vital consideration that comes to me is the knowledge that as a rabbi I am expected to have a multitude of answers, ranging from the most insignificant and worthless question as to the ritual of our observance to the deep and abiding questions of faith. But, being only a simple mortal person, I find that the answers to the questions are no more readily available to me than they are to you. Secondly, my experience has shown that my activities are not to be confined to the realm of Jewish life at all whereas this is what we were trained for ~~for~~ our a period of five lengthy and difficult years at great expense and sacrifice to ourselves and our loved ones. People come to me not to solve a Talmudic problem but ask for simple and quick, (above all: quick,) solutions for a marriage which is at the point of breaking up, for a boy of the congregation who will marry a Xian girl, for a youngster who is doing badly in school and should receive a pep talk from me. Furthermore, having devoted almost all of my time to the congregation and its efficiency, I find that people are far more interested in whether I have any contacts with the board of admissions for this college or that University so that their youngster can get into the college of his choice although, of course, he has not studied in the past and his grades are far below the average. The rabbinical seminary never prepared me for these irate fathers and mothers, for the planning of a budget, for the solicitation of funds, for the glamour, prestige and horror of a New York catered Bar Mitzvoh affair. In all of these ways, therefore, one finds the bubble of idealism and naivitee slowly rising and expanding until it finally bursts, scattering its foam in all directions and leaving the do-gooder naked and alone to face his enemies. As a consequence, the dialogue between the rabbi and himself, the community and His God is just as vital and meaningful as the dialogue between the congregation and itself, its rabbi and its God. While ten years in the life of our people is insignificant in the extreme, a decade in the life of one person is a sizeable time span, while a ten year period in the life of a

congregation is an appreciable segment of its collective history.

The time, then, for dialogue is at hand for each one of us; specifically because the occasion of Shevuoth calls for it and reminds of the first dialogue at the foot of Mt. Sinai but, generally speaking, because there is a need for it right here and now, for our own sake and for our own well being. ~~and for the advantage of our gathering again at a future date where the occasion is far more demanding and sacred that the holiday of this very day.~~ The summer months stand before us and we shall soon disperse ~~to the four corners of our earth~~ in order to relax or work or simply to escape the trying tasks of everyday committment. Can we then not take the dialogue with us in our hearts and minds and spirits so that when we face each other once again in the High H. there will be a refreshing note to our meeting, and our understanding of each other will be on a higher level. This is "the time of the giving of the Law" but we have the Torah already; what of the Torah of our hearts, our committment, our relevance to the present and the future. "We will do and we will hear"; now let us hear what our heart has to say, what our conscience will dictate, what our beliefs will ~~dictate~~ demand. It is only in this manner that we can establish a new covenant between us ~~all~~ for your sake, for mine, and for the future and progress of the entire people of Israel.

Amen.

Heb. Tab., Sunday A.M., 1st day Shevuoth; May 17, 1964.

26 Kennedy Memorial: PYTHIANS (OUTLINE)

Thurs EV Dec 19, 1963

Variation on The Dec 21, 1963 Sermon (see 25)

Ironic Points:

The Kennedy's had a good family life

Lauds "Ask not what your country can do for you but wha' you can do for your country. This is like saluting the Kaiser and the Reich (Max Hamburger)

Impression. Not as interesting as the sermon. But a few statements lay bare an eternal Theme: our generation has lost its moral compass

Evaluation: (25) is better

How shall we remember him? His Inaugural Address contained the outlines of a self-portrait. "Let word go forth from this time and plaee," he said, "to friend and foe alike that the toreh has been passed to a new generation of Americans born in this eentury, tempered by war, diseiplined by a hard and bitter peaee, proud of an aneient heritage and unwilling to witness or permit the slow undoing of those human rights to whieh the nation has always been committed and to whieh we are eommitted today, at home and around the world."

from injury belongs only to the dead, and the life of even the most powerful of men is perilously suspended upon a fragile thread.

But why should one man's folly be capable of hurting an entire world? Again we come face to face with the two-edged sword of interdependence. Even as one man's labor may bless us all, so one man's unspeakable folly can reduce a world to mourning. And a shot fired in Texas is heard round the world!

Assassination? Why that's an item for memorization in a history text. The [illegible] and Garfield and

KENNEDY MEMORIAL: PYTHIANS

INTRODUCTION

A GENERAL

1 30 day period of mourning ends tomorrow for late P John F. Kennedy

2 it has been an incredible month for just one simple reason: life goes on, while Pres lies in Arlington

3 events moved so swiftly, so quickly, so unerringly forward that often one has tendency to feel that events one month ago, are elements of a dream, are unreal, are part of horror that never took place.

B SPECIFIC

1 but, of course, deed was real, true & effective. JFK is dead; Johnson now Pres & life has gone on

2 perhaps it is for the best. In midst of life, we can't stand still: birth & death, sickness & health success & failure, profit & loss: all part of every-day experience

3 while process of life in which we are engaged & which has us in its grip will not cease for any, regardless of reason: in activity, preoccupation we find purpose, direction and goal

4 time does not heal sorrow, shock or sadness but it does dull the pain; past 30 days I have not forgott events, personality of Pres or deed but has given me time to think, reflect & ponder the why, how, who and what of Nov. 22, 1963.

5 perhaps you will share some of these thoughts wth me

BODY

A MATURITY

1 JFK was a man of youth, vitality and vigor who made ~~great~~ gvt & politics come alive, vibrant and dynami for many of us

2 he and his wife set a pattern for our age: intelligence made a virtue, sport & activity a good; famil life something pleasant as we viewed Caroline & J-J culture an art as the White House abounded in music theater & ballet

3 bec. of all that, the moment he was shot, it seems to me, all of us became a little older; we lost a small portion of the glitter, gleam & shine of our own youthfulness

4 as a consequence, it was not only that the Pres had been shot but rather, that a bit of each of us had been taken away and had, therefore, died also.

5 this all the more tragic for we needed his manner of style to make us be able to live with events of our time; we desperately needed a leader & even if we were Dem or Rep, agreed or not, we saw in him someone who tried & that was already a sign of progress

B SOCIETY

1 I say we needed someone and we had it in JFK bec. we Americans, socially & morally, are in bad shape. It only one indication that Pres was shot.

2 we living in time of social upheaval; have problems everywhere: Negro, Communism, Church in state of agtation, Rightists, Leftists, political campaign, yth interm; school drop-outs, small wars everywhere: a time of distress, hurt, revolution even if we choose not to call it by that name

3 our society is in a state of flux; where is the stability of our time? Right & wr are relative, black & white re gd & evil are gray, ethics non-existent, goals in terms of possessions and the dreams of an age gone by have dissapeared into obsolte catagory of being "old-fashioned". We now want things for ourselves

4 terror stalks the streets, feelings are curbed, insensitivity & hardness become dominant.--JFK was none of these; he had principles; he saw youth in a differnt light:"let the word go forth..."(1)

5 he had ideals and he believed they could be brought to bear: Ask not what Am can do you, but what you cn do for America

6 what an ironic ring these words now have: slaughter on the streets, by youth, by callow indifference, by a regretful throwback to savagery of the ages from which we had hoped to have escaped.

C RELIGION

1 and what was our reaction, this my third rflection. We flocked to the Churches & Syn as never before.Fr a rabbi, & perhaps many a minister & priest, it was a sight full of mixed blessings

2 in our cong we also had over 900 people at our spec service & it was a good service: full of simplicity, dev & ded on part of congregants but still, I for on was not satisfied

3 a question kept recurring: in the midst of the strif of our time: how is it that only now, at this great tragic moment, the people come in such great numbers to the House of God. Why not before, when there migh have had an occasion to learn & use word of the Lord

4 suppose, Mrs. OSWALD had sent her son to Church to obtain teachings of his faith, might it have helped him attain a measure of equlibrium?

5 suppose, Rbuy or Rubenstein would have attended Syn somewhere and been tought by precept and example the words: Tou shalt not kill. Would ideals, beliefs, pri ciples and concepts have become a part of his lif

6 I don't know for sure; but I do know that our pouring into Houses of Worship for this one time was, in most cases, a hypocritical answer of "too little & too late" of all that might have been, of all that we well should have done many, many years ago.
7 naturally, if we do not attend your places of God regularly or devoutly at all times, it does not indicate that you will end up an assassin or murderer
8 but, still, in terms of what we see about us, a bit of religion, faith, spirituality can not help but do good as it touches one man here, a woman there & above all, a youngster in the process of seeking to make his peace with life, the world and his God.

CONCLUSION

A GENERAL

1 I am glad that you asked me to speak to you this eve for you are men of a responcible nature & yr organiz has earned the respect & admiration of many.
2 your members are worthy men & I admire those of you whom I am privileged to know & whom I call my frnds
3 therefore, I appeal to you, as a tribute to our la Pres and as a memorial to Kennedy that you search yrs hearts, your families, yr associations, yr daily lives & yr daily way of conduct to obtain out of the depths the very best; & live accordingly.
4 perhaps this horror will serve a good after all & as one nation, & we have a good country, under the leadership of Pres. Johnson, we shall prevail.

B SPECIFIC

1 permit me to echo the words I addressed to my own congregation for it seems to me that this is the crux of the issue at hand, if we want to pay tribute
2 if you have shred of decency, be decent
speck of goodness, be good
degree of honor, be honorable
remnant of strength, be strong
reserve of love for man & country, love with all yr heart, soul & might :
3 so that we can again pull ourselves together for good of our country, people, world image & opini n and, most vital, for sake of our own self-respect.
for we must be able to face each other again
4 Henry Wadsworth Longfellow: Sail on, O Ship of State
Sail on, O Union, strong & great
Humanity with all its fears
With all its hopes of future years
Is hanging breathless on thy fate.

THANK YOU. Thursday even., Dec. 19, 1963.

37 Jews in Central America

Heh Tab Fri Eve Oct 25, 1963

Summary: A "state of Judaism in Latin America" Speech

Highlights:

Leading citizens in Guatemala say they are descendents of Jews To show They are of pure European stock

800,000 Jews in South America

The are prejudiced against each other based on land of origin

They are not active practicers of Judaism

Their main focus and source of unity is Israel but They only Talk about Israel and send money

Evaluation: Good Period Piece

37

JEWS IN CENTRAL AMERICA.

My friends, as you know Rabbi William Rosenthall, Executive Director of the World Union for Progressive Judaism, is a personal friend of mine. Recently, his organization, a branch of our parent-body, the Union of American Hebrew Congregations, sent him as its representative to Central America not only to assess the cause of Liberal Judaism in those lands ~~south of our border~~ but, because of the timing of his trip, to conduct services ~~in several of those lands~~ south down border on the High Holydays. It was my privilege to hear his usual report shortly after his return ~~to our own land~~; it was, in my opinion, an unusually stimulating ~~assessment~~ evaluation which I feel might be of real interest to many of the members and friends of our congregation. I say this not only because there are many here who have loved ones and friends who live in Latin America but, also, because it should be of interest and concern to each of us how Judaism fares in lands other than our own. The World Union, for instance, has branches in 21 countries , it serves 1½ million Jews outside the Continental USA, and supports over 700 congregations which reach into the five continents of the world. As some of you may know, one of ~~the former rabbis of~~ my predecessors in this congregation, Rabbi Ahron Opher is ~~rabbi~~ presently in South Africa; a challenge which he accepted as the result of an invitation offered by the World Union. The organization serves and supports and acts as patrons for two rabbinical seminaries: one in Paris and the other in London. ~~They~~ It serves primarily as consultants although in more recent years the emphasis has ~~shifted from being consultant pure and simple~~ been altered to an attempt to raise standards and goals in all areas of their concern. The problems which are faced, to give but one example, can be seen in the case of Holland where, after the second World War, but four families remained openly as Jews; today, four congregations serve Jewry in that country with the largest, of course, being situated in Amsterdam. It is pertinent to note, if we wish to evaluate the remarkable progress of Liberal Judaism in lands other than our own, that this Liberal congregation in Amsterdam now is more powerful, more active and greater in numbers than the famous and ancient Spanish Portugese congregation of which the

Synagogue has become more of a musemm than a true place of gathering for devout Jewry in Holland.

But the emphasis of Rabbi Rosenthall's report was on Latin America, where a branch office of the World Union has just been opened in Buenos Aires, ~~with~~ headed by a spanish speaking ~~graduate~~ ordained rabbi of Hebrew Union College. It is the first such step for South American Jewry ever. In Guatemala, for instance, where Rabbi Rosenthall spent the High Holydays it was necessary, because of the political situation at the time, to obtain a permit ~~for permission~~ to conduct services. It was a time when any meeting of four people or more ~~needed a~~ required police ~~permit~~ permission; for this cause of religious worship the police were most cooperative which is significant in itself, recognizing the overwhelming catholic population. There are 1500 Jews in Guatemala; 250 attended Kol Nidrei services! The interesting aspect about the Jews in that country is that they are all recent immigrants either after the war as survivors of the holocust in Europe or prior to the war as refugees from the Nazi tyranny. However, and this is the point at issue, there were Jews in Guatemala as early as the first quarter of the 16th century, 1523, but they were Morranos and have all dissapeared. On the other hand, the Roman Catholic aristocracy of the country, who also date back to Spain, proudly claim that they are either descendents of these Morranos or admit freely that they have some degree of Jewish blood in them; this is a most unusual ~~step~~ for ~~these~~ leading citizens of ~~the~~ in a R.C. country ~~land~~. The reason is not, of course, pride in or love for Judaism; rather, they admit to Jewish ancestry ~~and blood~~ as the lesser of two evils: they would rather be known as having Jewish blood than as having Indian blood, in short they ~~have blood~~ are of ~~the~~ European stock exclusively and are not "contaminated" by the taint of the peasant, Indian inhabitants who were in the land long before their coming. The result of all this is that while the aristocracy does not especially love the Jews, it does not interfere with them and permits ~~its~~ Jewish citizens to live and worship in peace.

In another area, it is interesting to note that in all of Latin

America there are approximately 800,000 Jews representing all types and kinds of orggins and affiliations. There are Levantine Jews from Syria, Egypt and Iraq; German and Alsatian Jews from Western Europe with a sprinkling of Sephardim from Turkey and Italy; there are the pure Ashkenazie Jews from Eastern Europe. But, as Rabbi Rosenthall pointed out time and again, it is one of the great tragedies that these people have never been able to discard their ancient prejudices: these ~~many~~ Jews of different origins, never meet except in terms of business; socially and religiously they tend to remain seperate and distinct, they are never at each other's homes and under no circumstances will they visit one anothers Synagogues. Marriage with one of these groups of Jews is considered as much of a breach ~~in~~ of good taste, socially speaking, as marrying a non-Jew, perhaps more so. Furthermore, of these 800,000 Jews, the best estimate notes that only 100,000 have any religious affiliation at all; the vast majority, in other words, neither support nor ever enter a Synagogue. There are 36 rabbis in South America, of which 12 are in Buenos Aires alone; ~~all~~ most other communities have no religious leadership which, of course, is one of the key reasons for the many problems which plague the community at large. If, however, there is one area on which all the Jews are able to concentrate and one area in which the various differences are submerged to the greater goal, it is the cause of Israel. Everyone is a Zionist; not, of course, in terms of emigration to the land of our fathers, but mostly in terms of financial contributions and in terms of endless talk. Zionist groups of all shadings dominate the subcontinent; rallies, discussions, meetings, fund raising dinners are held constantly but it is just that and no more: talk, supported by more talk. Very few, if any numbers were available, go to Israel other than to visit and those who do go are mostly the younger people who take the idealism of their elder's talk seriously. ~~and~~ Once confronted with the hard life and back breaking toil which are a part of the process of rebuilidng Zion, they often return to the easy and comfortable concerns of the larger Latin American cities. They Is-

raeli representatives are everywhere, they are given heroes' welcome but they are not able to move the citizens to any degree: their concern for Israel is contained, again and again, in money and talk.

All this bears emphasis because the position of the Jew in Latin America, and the more so in the small countries of Central America, is a specially difficult one. Most of these Jews came to their countries late, as immigrants, and in the several decades past have established themselves on a very high level, both economically, culturally and socially. Their success is not always appreciated by the more easy-going natives and the activities of our people, not always entirely honorable, are often frowned upon by the officials. For instance, it is a well known and established fact that a great many of our people have prospered enormeously by virtue of smuggling in and out of the country those precious items high on the priority list; the trade in dollars is immense, the profits fabulous. It is this high standards of living, coupled with the strangeness of the land itself and the peculiar place of Jews within it, that has made most of our people what we would call "secular" Jews, rather than those affiliated with religious organizations. Their Judaism is a culture, a philosophy, a national concern but certainly not a religious persuasion. This attitude is reflected most clearly in the attitude of the youth; they are the great Zionist idealists ~~of the future having no~~ but except no real responsibility. ~~except to five financial aid and being able to live well and comfortably in the meantime~~ From their bed of roses they condescend to give charity to those in need; it does not make for a pretty moral picture. Furthermore, there is an added negative consequence. Rabbi Rosenthall reports that there are 12,000 Jewish students at the University of Bueno Aires, coming from all over Latin America. Having no true cause ~~of their own with reality~~ with right to identify realistically at home, since Zion is so far away and a very nebulous cause ~~for them~~ at best, over one half of these students have joined and are active in known communist student organizations. The consequences of this development for the Jews of the next generation in particular and for Latin America in general, are at best a matter of conjecture.

There are, then, two major needs for the Jews of Latin America. These needs were united and met in Rabbi Rosenthall for the high holydays in Guatemala: first, he brought with him liberal, sephardic, spanish prayerbooks imported from Mexico and, secondly, he spoke to the people in their own language. This was different and unusual for now the Russian Synagogue holds in sermon in Yiddish, which the youth can not understand; the German Temples, speak in German, which the youth can no longer comprehend; the ~~the~~ Turks speak in Ladino and the Iraquis spoke mostly in Arabi All this, of course, added to the differences, ~~until~~ now, however, all were united ~~now~~ in terms of their ~~new~~ common language: Spanish. Also, now that a spanish speaking rabbi has opened offices for the World Union in Argentina, perhaps more can be done in the editing of prayerbooks and in the organizing of strong, centralized community ~~centers~~ Jewries which will include all Jewry and seek to bring them into the Synagogue as adherants of a faith which, under the proper guidance, can come alive in Latin America.

Rabbi Rosenthall would be the first to admit that a visit to one country or an extended visit to several lands can not change the attitude and the conditions that have existed for decades. At the same time, he believes that his organization has done something good: it has indicated to those who are willing that there is a way, that Judaism is not dead and that these long neglected people, almost forgotten brothers of our faith, have friends up here ~~and that we~~ stand ~~dedicated~~ ready to be of service to them In this endeavor we wish Rabbi Rosenthall and the World Union for Progressive Judaism well, for we share with them a true concern and interest in our fellow Jews wherever they might be; may those who help go from strength to strength.

Amen.

Heb. Tab., Friday evening, Oct. 25, 1963.

38 First Day Rosh Hashonah
Thurs, Sept 19, 1963 Heb, 7ab

Thematic Question: What is our cause?
Answer: Judaism and the rights of others are intertwined; join the battle for freedom for all mankind
Supporting Points: Examples of people with a cause
- a Buddhist monk who immolated himself in Vietnam
- a Negro set upon by dogs, who protests in the South
- The Jews who are building Israel

Impression: Uplifting but the example of the "monk" as having a cause that ennobles life is an ambiguous one

Evaluation : good and heartfelt

Hub we can feel only the greatest respect for these driven people, particularly when we assess the success of their non-violent answer to the sins of the white man. It is they, rather than we, who have avoided a horrendous blood bath on a large scale - and they feel pain the same as we, cry in the same manner as we, feel sorrow as deeply and as personally as you and I.
white = Negro Nazi = Jew
It is they who have retained their dignity in the face of overwhelming provocation!
This is the greatness of the Cause
x In viewing the events of last Sunday

FIRST DAY ROSH HASHONO. 38

My friends, an ancient proverb wisely ~~states~~ tells "one picture ~~states~~ more than a thousand words". How true this is! The most skilled newsman or commentator can write his ideas page upon page, he may be brilliant in his analysis and concise in his thinking but one picture will more than adequately supplant all of his verbiage. This, of course, was one of the contributions made to society by the TV camera; very frequently the photographer or cameraman are at the scene to record forever on film or tape the events of the moment. At first this advance in communication was confined to a ~~short~~ small area; that is, we in New York saw an event which occured in the morning on our screens at night. Nowadays, especially with the Tel-Star communications satellite being perfected, we can see what happens in Europe and beyond in our living rooms ~~but~~ simultaneously or a few hours later. The graphic picture, then, with its detail, with its composition, with its alert and ever present eye, keeps us informed, allows us to participate and, above all, more than words can ~~say~~ convey, actually ~~shows us~~ the events as they occur. Two such pictures, seen by so many of us during the past several months, are uppermost in my mind at this moment and are the reason for the previous train of thought. In the one instance, a photographer whose name I do not know but whose picture will certainly gain him the top prizes in his profession, took a photograph which lingers in my ~~mind~~ long after the event. ~~and which~~ It will continue to haunt my thoughts ~~long after~~ far beyond these days of trial and turmoil. Surely you saw the picture also: a Buddist monk, an elderly man, sitting in the middle of the street in a remote village in South Vietnam, encased in a ~~shield~~ shield of flame. This man, because of his convictions, had doused his sparse clothing with gasoline and then, before the eyes of horrified spectators had set a match to his inflammable garments. He literally burst into flame and the photographer cought him at that very moment; his picture stunned the world and brought to international attention the plight of the members of the Buddist faith in a land ruled by men of ~~other faiths~~ a minority religion. In my opinion, all the dispatches from that strife-torn country have not yet matched the horror, the brilliance, the eloquence, the sacrifice of that one picture; of that one

man. In a very real sense, at the moment of his death he gained his true immortality for a cause in which he dearly believed.

The second picture which has remained with me was originally contained in the photogfaphic exhibition by Edward Steichen for the Museum of Art, entitled "The Family of Man". The photograph was taken by Homer Page and has the title, taken from the second Book of Kings "Who is on my side, who?!" It shows a man, his face furrowed by fierce concentration, sweat on his ~~face~~ brow, his white shirt open at the neck, his hands seeming to pound a table and his whole upper frame leaning forward as if he were exhorting his listeners, perhaps his people, with the biblical words"Who is on my side, who?" The viewer immediately perceives that here stands a MAN; that here is a leader of men, that here stands a person who has certain ideas, beliefs and who justly calls out to the multitude in terms of his cause which has engaged every passion of his heart, mind and body and soul. I see in this man the young Israeli who stands guarding his frontier, I see in him each and every man of every age and land who has ever had to stand and fight for his cause, I see in him the fighter who because of his cause, knows no fear. But, in truth, the man depicted here is more than this; he is a Negro and while the place is South Africa it might as well be North America, the United States in particular. I can not get the image of this man ~~out of my mind~~ for he is a prophetic symbol of what has come upon us in our own land. And, again, the picture of the television camera has brought the happenings home to us in a very literal and dynamic sense. Right in our living room we see emotions get out of hand, we see feelings erupt, we see anger explode and we shall never be the same again as Americans. Who can fail to be moved when these colored citizens, our fellow citizens, chant "We shall overcome" and who is not affected when the turbulent cry of one word "Freedom" rents the air as a knife which cuts quickly and cleanly through the fog and dirt and disgrace which has for so long beclouded the issue at hand. One can not help but be convicted of the justice of the cause for it is in the faces and cries and tears and joy and anguish of the colored man that he de-

mands an equal place in our soceity and he wants it NOW.

One word, my friends, brings these two entirely seperated pictures of man involved in trial in our time into focus, on this day of Tosh HaShono 5724. That word is "cause"; both the monk who committed suicide in so ghastly a manner and the Negro marching through the streets and toward ~~the~~ our nation's capital have a cause. And I use the word advisedly; not just a goal, or a reason, or a simple motive but a cause which suffuses the entire being of the person involved. These people really believe, they are exalted, they are ennobled, they are deeply and totally committed and nothing, absolutely nothing, shall ever deter them from attaining the reality of their cause. In this context, the Bhuddist monk can consciously as a protest burn himself alive and others volunteer to follow his example; similarly, a Negro set upon by dogs or prodded with an electric pole, one whose house has been burned or bombed, one who was dragged to jail can rise again the following day to take his place with the marchers shouting "Freedom" and chanting "We shall overcome". It is because of this spirit that the widow of the murdered Medgar Evers can leave her two orphaned children at home and accept nationwide speaking tours shortly after her husbands funeral; and, it is in this frame of reference that James Meredith can undergo untold hardship, ~~and~~ mental anguish, and physical assault and ~~mental~~ spiritual degradation and go on to accept his degree at the University of Miss. ~~and~~ he forced the president of that institution to shake his hand ~~as~~ when he ~~hands him~~ accepted his diploma. Again, the word is "cause" for no other ~~reason~~ commitment could engage men, women and children so whole heartedly and no other ~~word~~ reason could truly evoke so stirring a response; I emphasize this for we who have been watching these developments for some time now tend to forget that these are not specially chosen martyrs or saints or suicide squadrons ~~much like the Kamikaze~~ but are ordinary, frail, mortal human beings such as you ~~or me~~ and I. (end) This is the greatness of the cause, in this lies its power and because of this the cause will succeed without a shadow of a doubt.

And where, my fellow Jews, on this first day of the New Year, is our cause? Who here is willing to stand up and be counted? Where is the man

- for what

among us who would willingly give up his life for his faith, who would undergo physical and spiritual torture for the sake of his cause? There are none of us in this catagory of heroic giants and for a reason almost too simple to warrant mention: we have no cause! All is well with us, we live in peace we eat well, we dress warmly in winter and cool ourselves in summer time. Our pleasures are many; our woes are few. Naturally, we all think that our problems are the most serious in all the world and not a single other soul has ever experienced our anguish but placed in contrast with what ~~experience~~ these men endure our petty turmoil truly sinks into ~~their~~ its proper ~~place~~ perspective. And this is especially true after the creation of the State of Israel for that was a cause; and after the annihilation of the Nazi regime, for the survivors have made their way into life once again. Yes, my friends, many ~~troubles~~ problems and difficulties abound: Jewish education, the vulgarization of our customs and ceremonies, the ostentatiousness of our people, the absurd practices of our auxilliary parasites such as caterers and fundral directors but, when all is said and done, these are not causes in the sanse we have attempted to portray that term, in the sense that causes are evident in the world of our time. The Jew as he enters 57-24 never had it so good; in all honesty let me say that both you and I reflect ~~that~~ a blissful state of satiation in both body and spirit, and I am not at all certain that this is a happy circumstance.

That is not to say, my friends, that a cause exists only when ones position is threatened or when one is beaten and debased. Quite the contrary: ~~one~~ a man has a cause when ~~one~~ he is ready to immerse ~~oneself~~ himself in it wholeheartedly. A Jew has a cause when he accepts a challenge to committ himself to an ideal which, in the eyes of his faith, is just and deserves that measure of righteous indignation which calls passion and belief and faith to the fore to the fullest extent. That is why ~~I~~ we must say: the cause of the Negro is our cause, his freedom is our freedom, his fight is our fight, his courage and stamina must be ours as well. Indeed, many Jews are already involved in this great revolt on the part of the Negro, especially in the organizations such as NAACP and CORE but, knowing a few of these people, I would say that they do

their work as individuals; I say, enter the fray as motivated Jews. A deeply committed and honestly believing member of our faith cannot help but link himself to this cause, for Judaism speaks to his heart directly and says: join in the battle at a time such as ours for the cry "Who is with me, who?" demands and deserves YOUR positive and affirmative response. Answer as a Jew: I am on your side, for I more then most know your agony from bitter personal experience over the ages; and as a Jew with the history, tradition, culture and teaching of my faith, I allign myself with you and your cause and appoint myself the keeper of my brother.

My friends, over the past months I have spoken to many groups, have participated in innumerable meetings, have spoken from public platforms, have even spoken from a soap box on a street corner in this neighborhood, have let my signature, my name, my title, my energy, my time and my money to both of these causes. Once again, after a long time I feel that I am a totally committed pepson for I have taken upon my shoulder, even if only in the most minute way, the burden of another human being's welfare. It is a good feeling and as I stand before God on this New Year's Day, I know for a certainty that the days to come will bring a sense of ~~realization~~ fulfillment. I am a better Jew because of what I do, I pray with a heart full of anticipation, I beg forgiveness of the Almighty and I seek to be inscribed in the Book of Life with a reason. I feel that my plea is justified for I am involved; ~~there is a job to do.~~ as a cause — greater / He will let me live! Judaism and the rights of others are intertwined; for me, indeed for us all, one without the other is impossible. Will you not also comitt your voice, your effort, your conviction as you enter the New Year? Join the battle for freedom for all mankind because of our faith; join it for the glory of Judaism, join it especially on this day when the value and merit of our life is weighted on the scale of Justice. It is the message, the only request, which all Jews need to heed as they enter 5724; and, most vital, your answer will permit you to stand before God at peace with yourselves.

Amen.

1st Day of Rosh HaShono, Thursday, Sept. 19, 1963--Heb. Tab.

45

4:54
5:09
13

RADIO: WEVD: KOL NIDREI.

Dear friends, it is a pleasure for me to greet you and your families by means of this method of communication, on this holiest of all nights in Jewry. You have heard the strains of the Kol Nidrei, the prayers have been spoken and, we hope, the message of this momenteous night has entered your hearts and minds. Thus, in a very real sense, I welcome you also in the ~ynagogue of your home ~~and heart;~~ ~~and~~ we now prepare ourselves spiritually for the Day of Atonement, of the new year 5724. May your reward for this worship with us come in terms of personal fulfillment and with the faith that all of us may be inscribed in the Book of Life, for good. We, then, who have survived the stress and strain, as well as the joys and achievements of the past year, eagerly await the events of the new year now begun. The Ten Days of Penitence have ended; we stand before the Almighty beseeching Him that when He seals the decree of the Heavenly Book, He may look upon us with kindness, with gentleness and, above all, with mercy. What, then, is there to say at a time such as this? What words can we find to adequately express the fervor in our hearts, the purpose of our being, the yearning of our spirits as we face the Almighty in trepidation and in hope? We can but reiterate the words of the prayerbook: כתבנו ספר חיים טובים "Inscribe us, O Lord, in the Book of Life for good." These words, of course, are also an act of faith which implies a far deeper expression of our sentiment than the simple words of a quiet prayer. We look to God so that He may have mercy upon us but, at the same time, that we may earn the right to life, in His sight. And this great act of faith can best be seen or understood as we define the element of faith of which we speak. When we approach God on a night such as this, when according to tradition our fate for the year to come hangs in the balance, then the moment arrives for each of us when the expression of faith must state: Man is not God. It is the moment of truth when you and I must recognize that man is not the center of the Universe, that our ways are not His ways, when man must acknowledge the decision that certain areas of existence are taken out of our hands completely. The moment of faith comes to the fore when man un-

derstands that מקור חיים remains the prerogative of God.

The difficulty is that the ~~simple~~ uncomplicated proposition ~~that~~ "man is not God," is not as simple as it may sound; for all too many human beings this is the most difficult thought to accept, and some are not able to adjust to it all their lives. It stands for the expression that man admits his own frailty, ~~and~~ he begins to understand that the world does not begin or end with the word "I". There is, then, someone, something Higher, more noble, more sacred, more holy who or which refines and arranges the ways of man according to His desires and not as we might wish it. We call this God; not fate but faith decides the measure, validity, length and totality of man's life on earth. It is, furthermore, a life which must be earned from day to day, until there is little else that can be done by us, until we have exhausted all the potential for betterment at our command. "Thou hast created man little lower than the angels", these are the words of the Psalmist but ~~before~~ prior to this supreme compliment, the same poet stressed, ~~first and foremost~~: "What is man that Thou art mindful of him, the son of man that Thou makest account of him". Perspective, then, of man's place in the world ~~at large~~ is the very first step toward a realistic faith and an appraisal of our ~~ways and~~ place on earth in the scheme of things. It would appear to me, as one who represents the Jewish faith on this holy night and as one who is privileged to enter your home, that not one of us, neither you nor I, can hope to find peace within himself or hope to approach God in quiet honor unless he can make an adjustment to this realization, which is truly an act of faith: man, neither you nor I, is not God.

But if man is able to meet the demands of the first part of his newly found faith, then he is truly ready for the second avdenture in thought. The ~~second~~ next step follows in logical sequence: if man is not God, man can not be perfect. That is not to say that man is not ~~born~~ always good but all of us realize fully and well that in the sojourn in life, the evil about us clings to this one and that in small measure or large. Thus, we can say in all truth: man sins; and the term "man" does not exclude any of us for

there is not the man that sinneth not. And here, of course, we come directly into contact with the reason and meaning of the holyday; as sinners we approach God on the Day of Atonement, and we ask for forgiveness and we bend the knee in repentance. Is not this the purpose of this holyday season? Is not this the measure of the Ten Days of Penitence? Are we not aware of the reality of the Day of Atonement? Yet, there are men in this world of ours who believe themselves to be free of taint, who think that they have never erred, who make a point ~~of issue~~ of their perfect relationship to the accepted ways of man as shown by the ~~ways~~ laws of the Almighty. I do not believe that the perfect man exists; if on no other night of the entire year but this one, man must ask repentance, atonement and above all forgiveness of the Almighty and of ones fellow man. Not to realize this is to mistake the entire reason and substance of this sacred occasion.

But there is the third aspect of ones faith, which we must yet discuss, one with the other in the private Sanctuary of our homes. It is to say that God makes the decisions which <u>really</u> count: life, death, hunger, ~~and~~ thirst or satiation, sickness or health, security or destruction and all other choices in that broad span of human experience. And <u>we</u> stay close to home; surely, we can make decisions also affecting our homes, families, careers, futures and the like but, in the final analysis, the frank and honest person who can above all be open with himself, realizes that God makes the decision that counts, that carries weight, that decides the fate of each of us for this year and the days to come. Thus, above all, we should not ask "who shall hunger and who shall thirst" but we should affirm "no one should hunger because all mankind is our concern; that to fill the physical and spiritual yearning of men is our responsibility." It is in our capacity to make a decision for the health, welfare and wellbeing of others as far as our potential and ability will allow. In this manner we can make our resolution to make our place in the world more secure and have our lot improve. The lot of others improves in direct relationship to our own sense of satisfaction and achievement; it is not that others should stay

in their place but that all should have the fullest of benefits to advance beyond their status of the moment, in order to find fulfillment in a better life.

This, then, is our act of faith for the new year, 5724: man is not on an equal par with God. This is an admission we ought to have made years ago but some takes longer than others. This, af the same time, gives us the advantage of making peace with ourselves especially today when we have concluded the ~~beginning of the~~ awesome holyday season. On Rosh Hashono we heard the sound of the blowing of the Shofar, and we examined ourselves; during these last ten days of awe we make our resolve for the days to come in sincerity and honor; on this night we bow in humble submission to His will with hope and faith in our hearts. How shall be be inscribed and what shall befall us? But prior to the answer from on High, there is our act of faith and our resolve: to change our egocentric ways, to adjust to the demands of a humility of purpose, to pray to Him in a spirit of truth,, with a devotion of heart which can only stand us in good stead as the final hour of judgement draws nigh. We pray (כ"ק) because of our newly found attitude and we have reason to believe that the New Year will be good for us, for our families, for our faith, for our people as a whole. It is in this expression of faith that we find strength and wisdom; it is in this act of faith that we wish you well for the Day of Awe, the grandeaur of atonement, ~~for~~ It is granted unto each of us to start the day to come in fullness of heart, with purpose of spirit and with purity of body and soul. Thus, in the most exalted sense, may we all be inscribed in the Book of Life, for good.

Amen.

WEVD, RADIO, FOR KOL NIDRE, Friday Sept. 27, 1963. Recorded Sept. 15, 1963.

45 ?
46 Kol Nidre

Heb Tab Tribe, Sept 27, 1963

Theme There are constants in human life rooted in man's nature

Setup: Henry May, in his "The End of American Innocence writes, "Glance at a family album or pick up a book or magazine dated Two or Three decades ago You will find yourself in a completely different and vanished world"

R. Lehman's Reply: There are constants in the world:

The flow of history is recognizable
The nature of evil remains unchanged
The process of creative education (response)

to new situations continues

The synagogue reflects all these constants

Impression: somewhat inconsistent (history section) but moving

Evaluation. A good sermon

strong ending

KOL NIDREI.

My friends, a cartoon which appeared in the New Yorker magazine some months ago aptly summarized the feelings of many in our time of stress and change. An obviously busy and harassed executive is gazing out of his window and says: "Ah, for the good old days, when we had nothing to fear except fear itself!" Indeed, if we take the cartoon's message literally and the man was referring to the problems of the 1930s, then we only had to worry about a dissilusioned America and the ~~economic~~ economic breakdown of our entire system; the national problems, and no one was truly concerned with international affairs, consisted of the bonus army marching on Washington, the dissapearnace of the small farmer, the ~~bankruptcy~~ failure of the banks, and the happenings along the old route 66 which stretched from east to west across the heart of America. As FDR stated, they had nothing to fear except fear itself. In our own day, however, all of America is deeply involved in international happenings and we are asked to concern ourselves with an increasingly agitated and questioning world. The local issues no longer predominate; we are committed to a situation where the citizen of this country must be concerned with problems which engulf all the continents of the earth, with the space of the Universe, with the ~~matter of~~ fact that 2/3 of the human race ~~that~~ is colored, ~~and~~ differs radically from the western type civilization which we have so long taken from granted, and to which we have ascribed intellectual, moral, philosophical and, not the least, theological supremacy In a book, the title of which is enlightening in itself, called "The End of American Innocence", Henry F. May writes: "Glance at a family album, or pick up a book or magazine dated ~~a decade or two or three~~ 2 or 3 decades ago. You will find yourself in a completely different and vanished world." ~~Again~~, the author states the truth. This world of ours is a new world; the order of society, the order of ideas, the very notions of society and culture have been radically altered and are undergoing a continual process of change before our very eyes. We can never return to what has been in the past. Indeed, Robert Oppenheimer has correctly stated that "what is new is new not because it has never been before but because the change is one of qua-

lity." The change is best seen or perhaps most adequately recognized when we say that what a man learned in childhood need no longer hold true; this marks more than a change in orientation or growth. It is an upheaval.

We have passed then from the good old days when we had nothing to fear except fear itself to a new world of change where, as Secretary of State Dean Rusk said in his poignant and memorable phrase, "we are poised eyeball to eyeball." We have left the static world and have entered the emptiness of space; unfortunately we have not yet created the tools to handle the new responsibilities and until we do, we shall continue to be involved in a world of crisis and challenges. But, while I subscribe to all of the views ~~placed before you up to this very~~ moment, it would seem to me that there are certain basic elements which have remained constant; that is to say, certain forces exist which have always existed although within their context changes also have taken place. The very first of these concepts is the nature of history, and this perhaps more than nay other comes closest to the issues of change which we have been attempting to describe to you. History moves from one man to another, from one generation to the next and each one of us, whether we want to or not, are cought up in a web of circumstance which affects our destiny as human beings. We may rejoice or cry, we may bleed or ~~live~~ heal, we may favor or hate but the ~~inexorable~~ unyielding process of the nature of history moves slowly but steadily on its way. and there is very little, if anything, that we can do to stop or even temporarily halt the process. It is in the truest sense of wisdom a continual searching for the solution to ~~the~~ a riddle; and the riddle itself takes on different meanings and forms for each generation of man, in each land where he lives, in terms of each cause that sweeps him toward the next day of his life and its committment to the day that follows. Like Old Man River, history keeps rolling along but the river bed itself, remains steadfast and smooth as it has existed for centuries. Thus, truly, one stable commodity for good or for trial in our day as in all times, is the nature of history itself.

But then we come to the second ~~stable~~ rooted aspect of man's existence here

on earth and that can best be described as the nature of Evil. There is no need for us to hide this aspect of our existence, perhaps in this atmosphere of purity in which we find ourselves this evening especially. It is Kol Nidrei, a time for atonement and repentance, a time for searching and insight and is it not proper to look at the nature of Evil. It does exist; it is a part of you and me. All of our literature, art, drama, music and philosophy refer to ~~copy~~ its existence in life; evil is a universal principle for wherever there is man, there is evil to be found. And in this world of change, evil in one form or another, remains a ~~stable~~ unyielding product of our world's society. Brutality, torture, slavery, murder and the like have been wished away by pious statements time and again; words have not sufficed since the giving of the Ten Commandments on Mt. Sinai toward the beginnings of our ancient history. Night and Day, light and darkness, yes and no are all a part of each of us; with this open admission ~~before the Ark of the Almighty when we read Ovinu Malkeinu~~, can we not approach God in a spirit of truth far more realistically than at any other moment in our lives? But in this context we enter into a subsidiary catagory, which remains as ~~stable~~ permanent as the nature of evil and that is the nature of man. I say this for our tradition dictates and believes that the nature of man is capable of both good and bad, of positive and negative and that while evil is always with us, the spirit and mind and body of man is capable of the potential for good. It is in this context that the fight always continues and the battle is never fully won. Judaism teaches that The human being is not only basically good; he is basically healthy of mind and this is a certainty on which ~~you~~ we can count. This is the dual face of an unchanging reality: the nature of evil mingled with the nature of man. One stands with the other, one struggles with the second, and the upper hand is gained by that element ~~of the nature of the human personality~~ which ~~submits~~ engages of its own free will ~~to~~ the demands and challenges of the issue at hand. Kol Nidrei, "All sins"; how apt ~~and~~ a phrase, for our sins are many but the door of repentance is open at all times to the mortal being; ~~and this~~ The appeal for redemption, for cleanliness of spirit, for purity of

If man's nature can defeat The nature of evil;

soul applies to each one of us, particularly in this hour of holiness.

And this brings us to the third product anchored to our society, which remains unchanged by its very nature though all else changes. It is the process of creative education. This is particularly necessary because of the upheaval in this world of ours where the old, reliable, tested and accepted formulae are simply no longer valid. We must, if we are to survive, create new tools to cope with the virginal of our time or else all of man's feeble effort at life will be no more than a horrendeous, cruel jest. And, for purely selfish reason if for no other, my life is not a laughing matter: not to my family and especially not to me. Being constantly surrounded as I am with the threat of annihilation which may occur as readily ~~by~~ accident as by design, and the knowledge of this does not ease my anxiety at all, I am desperately seeking new ways, new solutions to the eternal riddle in the hope of staying alive. I am only a small particle of humanity in a swirling, restless sea of mankind, I do not choose to leave as my memorial to life a mass of charred, flesh, sinews and bones; having been burned to a crisp because of man's inability to live with his fellow man. Therefore, for every generation ~~of man~~: creative education. And, my friends, the pedogocial process must also be redefined; it must, by dire necessity, become a realistic tool for survival in our time. ~~I am.~~ A man must learn anew to see and hear and sense with organs already in existence; the best telescope can not do away with eyes and the cleverest textbook can not teach a student how to think. ~~Again~~, we can not legislate learning but we can ~~k, truly~~, hope to create a climate of opinion ~~and yearning~~ in which learning in depth may flourish. How vital a committment for man; how primary in importance to the Jew to whom education has always been the totality of his existence as a religious personality. Learning the skills, yes; learning to live, more vital than anything else. Indeed, like a plastic surgeon we the patients (DIS of the?) of our world, take a bit of good here and another measure of correctness there, we place it this way and that so that in the final analysis a picture of total relevance emerges in which we can recognize ourselves and in which our lives take on meaning and substance. The face of the world which we create may not be the very best or most handsome, and our hands may often tremble as we perform our duty, but at least the satisfaction remains that in this process of creative education we do have a hand ~~in the process~~ and we are not completely and forever cast aside. It is in this process of creativity that the nature of

history, the nature of evil and the nature of man merge in one complete package and when beautifully wrapped it is tied with a ribbon called faith in the future.

And it is precisely at this juncture that we confront the Synagogue; the House of God in general and this Hebrew Tabernacle in particular. It is here where all of our hopes and dreams and aspirations, as well as our frustrations and despair, merge to find expression. The Syngogue also changes not; it abides for, as the Psalmist said "a thousand years in Thy sight are but as yesterday when it is just gone". Here we stand, here we live, here we speak, here we confront one another and our God; it is our home and our heritage, it is the rock upon which our faith is built. Nature of history, evil, man, education? it is all here from the earliest centuries to the latest enrollment of the newest child in our religious school, to the Bar Mitzvoh which shall take place on the Sabbaths to follow. Season after season, year after year, generation followed by generations committed Jews the House of God stands because it is of primary significance and holy meaning to each of us. Architecture, interpretation, emphasis may change but the quality is never diluted. Surely, we have beautified our Sanctuary so that we can "worship again in the beauty of holiness"; our formal rededication service, to which the congregation and community is invited, will take place on Sunday, November 10th at 2 P.M. But the immediate work of this stable influence continues: Sisterhood, Men's Club, P.A., Mr. and Mrs. Group, Youth Group, Scouting groups, two Religious School community service: all these require our attention and constant concern. It is in this context, for we need this House of God as a representative that is permanent as a steadying influence, that we ask you to give, to support, to help, to fashion a beacon of light and a pillar of faith to which all those cought up in the process of change may cling for a glimmer of hope and with a measure of trust. Help us to continue our work; be as generous as you can; associate yourselves fully and wholeheartedly with the stability of our way of life for here is the root, you are at the core, the center and it is yours to hold and keep "with all your heart, with all your might and with all your soul".

Amen.

Heb. Tab., Friday evening, Sept. 27, 1963.

49 Yom Kippur ✓

Heb Tab Sat am Sept 28, 1963

Theme: If you don't know Hebrew or don't find the prayers in our prayerbooks meaningful, then pray as God prays:

Support:
God prays to control His wrath
God prays that man join Him in exercising mercy, pity, and kindness
God prays to give humanity the benefit of the doubt and no longer retaliate for all our sins

Conclusion: God speaks in simple terms because we are human

Impression. Organized, moving in part-
I am not sure that there is Biblical
support for some of his statements.

Evaluation. Good, tight sermon

58 1st Day Shevuoth A.M service

Heb Tab Sunday A.M May, 17, 1964

Theme: shevuoth marks the beginning of the covenant between God and Israel in which each of us has obligations from which there is no escape or release

Implication: Just as there was a dialogue between the Israelites and God so there is a dialogue between himself and his fellow Jew.

He finds great inconsistencies in Jewish behavior Synagogues are being built at an unprecedented rate but fewer people are attending these "palaces of religion"

Rabbis are sought with fervor but are acceptable if they speak theoretically

Educating children has become the reason for our existence but adult education is almost nonexistent

People want a Rabbi to be flamboyant without sacrificing his dignity

We want brotherhood but don't want our children to date non-Jews

Our people pride themselves on being Jew but make use of the Rabbi and synagogue at the time of death

We give so much to causes but don't pay membership dues

A rabbi is expected to have all the answers

We need more dialogue

Impression: Relevant still

Evaluation: Good one

51 The Waiting God
Heb Tab. Shabbos Shuva, Prier 9/20/63

Theme: Return to Him by placing oneself in the midst of life and by returning a measure of my own divinity To the life I live here and now

Talking Points:
The world lacks ethical giants because people see themselves as insignificant
Today's despair is not so different than that during Napoleon's onslaught
Yet, some greats were born in 1809 - Lincoln, Holmes, Poe, Darwin, Kierkegaard
Being a giant is still possible

Impression: Decent, moving
Evaluation: Solid

THE WAITING GOD.

My friends, for the past two days and nights we have congregated in this House of Worship on the occasion of Rosh HaShono. Our services were of unusual beauty and spiritual reward; in a splendid setting we pleaded before God in behalf of our lives for the year to come. "Our Father, our King, inscribe us and our children in the Book of Life for good!", this was the reason and purpose of our worship here. Now, for the third straight evening we are gathered because it is a special Shabbos, שבת שובה "The Sabbath of Return". It is a title taken from the Hafotrah portion to be read tomorrow morning in which the prophet Hosea asks us, the children of the Almighty, to return unto the Lord our God. He relates it in the sense of our having strayed from the path of righteousness; Hosea, with that measure of insight which is granted to all those who prophecy in truth, knows for a certainty that God is waiting, and waiting with open arms, to receive back into His fold the backsliding children of Israel. It is, next to the Sabbath prior to the Passover holiday, the most important Sabbath on the Jewish calendar; it is an important link between the two holydays which bracket these ten days of solemn Repentance. But can we believe that God is waiting for us; can we have faith in the thought that there is hope for you and me? The question is especially pertinent in a time such as ours when people everywhere are very much a part of the process of moral regression; General Bradley said some years ago that we are becoming nuclear giants while at the same time we are only ethical infants. "We have many men of science but all too few men of God". With this last phrase he did not identify "men of God" as ministers of the various faiths; rather, he applied the term to all mankind for while every youngster is vitally interested in becoming a scientist, a physicists, an astronout and while parents are openly encouraging a participation in these worthwhile professions, the fact that men of whatever calling must be ethically motivated, morally chosen and spiritually responsible is a state of mind casually left aside. We are, then, not only men of science only, or nuclear giants but ethical pygmies; our attitude is hard and tough, devoid of emotion and there are all too

few who might view this Shabbos Shuvo as a day when they can truly return to God in order to make their peace as finite beings with the Infinite.

In a certain manner of speaking, one can hardly blame the people. In our day and age, the individual has lost much of his glamour and all superficial evidence points to the fact that he counts, in the overall scheme of things, for very little. But, in the final analysis, the believing Jew is convinced that God does wait for us to return; although, perhaps, not in the sense of the traditional orientation. Very few, it would appear to me, see Him as a figure standing up in Heaven, an open book before Him, pen poised to make the proper entry according to His judgement; perhaps this view is a little naive for our sophisticated 20th century. Thus, we must find an answer, or a more rational, reasonable approach, in another direction. I do believe in Shabbos Shuvo as a Sabbath of Return but with the added idea that God is waiting ~~for me that I~~ return to the ways of the world, with all the gigor and vitality at my command; ~~so that I~~, together with my fellow man, might add a measure of decency to the society of which ~~I am~~ a part. God, in other words, is waiting for us to add ourselves to the world of tomorrow and this is feasable even in a day such as this when the world is in turmoil at every stage of its development and in every outpost of civilization. And it has always been this way. Take another year, in another century, and find the parallel; take the years of 1809, frought with warfare and conquest as Napoleon threw his armies across the face of Europe and not one could withstand the armies of his might. The opinion of Europeans, at that time, reflected the very same tendency toward despair which is evident in our day: tomorrow we shall all be overwhelmed and there is little that the individual can accomplish in order to stem the tide. Yet, 1809 was also a year of great beginning and it is for this that God waited at that time, ~~also~~. In a year of loneliness and trouble, a number of children were born: Abraham Lincoln, Oliver Wendell Holmes, Edgar Allen Poe, Charles Darwin, Felix Mendelsohn. Infants in that first year of their lives, they grew to maturity in order to bring something of themselves for the betterment of the human race; and

God patiently waited. They entred life and returned of themselves to it: Lincoln as the Great Emancipator, Poe as the writer, Darwin as the author of a theory of origins, Mendelsohn in terms of his great music and Holmes as a man of profound learning and quiet wisdom of a type which has still an applicability in our own day.

The lesson, it would appear to me, is obvious. There are children born in our own day and God waits for them to give back of themselves to the life of which they are a part. Who know, but in 40 or 50 years a man born in this year shall make a breakthrough in behalf of humanity's salvation from war, desease, horror and destruction. And even for those, who can not wait or who can not find satisfaction in this thesis of the benefits of time there is the application of concept. ~~that~~ If you are alive today, you have something to give back to life, ~~and I take it for a fact that all of you are alive.~~ and this is your first opportunity. But pure physical existence is not enough! Return to the stream of society and make your mark; enter the ffay and leave your impress; be a part of the events which give our own day and age their special characteristic and which, ~~beacue~~ because of you, may be a way of life for good rather than for evil. This might well be the meaning of the passage in the prayer we read this evening "In thy gracious love thou has t/given us this Sabbath, that we pause in our striving after worldly goods and seek the treasures of the spirit which consecrate life unto thee,,.it admonishes us to turn from the pursuit of life's vanities. It bids us consider well our earthly pilgrimage..." Is not this a meaningful manner of return for each one of us; not to some nebulous theological or philosophical formulation but to something real and concrete which we can accpet and which is valid for us andour needs this day. And in the realm of our smaller problems and concersn, as these affedt us all, there man is definitely needed and of great use. The individual is not justneeded, he is necessary for all depends on his actions, his devotion, the depths of his committment and the enrgy he emits in order to safeguard ~~all~~ that which he considers precious and meaningful. In this areaof concern the man who surrendrs his prerogative to action and participation in life

not only justly deserves our reproach but our pity as well. Here ~~there~~ is ~~the~~ our opportunity, for each of us, in his own small world, to return to life and the beauty of it is that the choice remains in our own hands. As far as I am concerned, this is an acceptable and honorable definition of how we can return, on this Sabbath of Return, to the ways of God and to Him.

And for those who are born this year and who will make their mark in the years to come, we shall leave the future to ~~them~~ with all of its consequences and ramifications. Let us take dare of the present and the immediate days ahead for that is the beginning as we have just crossed the threshold of another year, 5724, on the Jewish calendar. And, who can honestly say that this very hour, this day, this minute is not for him, that God is not waiting for a committment on the part of your or your family, that this is not the best or the finest way to enter the New Year properly? ~~I say~~ we believe it is for ~~I~~ we open the doors on the year to come in an optimistic frame of reference to trust in God and to believe in man; to let prayer renew and reshape ~~my~~ our aspirations; to let a waiting God enter ~~my~~ our heart as ~~I~~ we approach His way of life; to accept the challenge to fight evil and to make of ~~my~~ our own small circle a better place in which ~~I~~ we can grow as individuals. If there is a God in Heaven who watches me, pencil poised, judgement hanging in the balance, I still feel that this way, my way, is acceptable to Him. I shall return to Him in the final sense when my time has come but in the meantime I shall return to His way by placing myself into the midst of life and by returning a measure of my own divinity, given to each human being at the moment of creation, to the life I live here and now. The cause of man is just; the task of man is not impossible and the future of man, it would seem to me, is reasonably safe. Shabbos Shuvo of this year 5724: a time to enter life and to return to the way prescribed by Him. Let no one say, when the saales of judgement are balanced on Yom Kippur ~~next year~~, that we have not fulfilled our role here on earth because, in the eyes of all that we consider meaningful, there could be no greater sin than this. The path of the individual's life is open for the choice is here; above all, the choice is now.

Amen.

Heb. Tab., Shabbos Shuvo, Frid eve, ix/20/63.

ON DISCOVERING OURSELVES. 9/6/56 - BALT. Rot. Mem. 3-4

There are adventurous souls who feel the need to spend their days in a continual flurry of excitement and conquest. There is the mountain/climber who attempts to scale the most awesome peak for the simple reason that it exists; there are the others who penetrate the darkest parts of the jungle, who explore the depths of the sea, all those who journey into whatever regions which promise the different and unique. But it is my feeling that the most fascinating discoveries are to be made through the experiences of the student as he delves into the past in search of those opinions, thoughts and ideals which shape the life of a man and which, in the due course of time, may affect the course of history. At the moment I am engaged in this manner of research and find that with each day, new worlds open before me; there is interest, suspense, secrecy and personal involvement as the student begins to see the life of a man evolve before his very eyes. My work concerns the private correspondence of an English Jew, extremely close to ~~the~~ official Zionist circles, who lived in America during the first few decades of this century. We were led into a home in Washington, D.C., and there were confronted with innumerable boxes stacked as high as the ceiling, covered with dirt, wrapped in paper, sealed with tape, smeared with hurried notations, sporting a layer of dust which had accumulated there for over twenty years. These contained the private correspondence of our man. It was the first time that an outsider was allowed to look into this segment of Jewish history; the secret archives of various phases of Zionist life were now open to the student.

You may well be able to imagine the thrill of discovery. Slowly we sorted the boxes, removed the wrappings and threw cursory glances at the material lying before us, ready for the eyes of the world. We discovered a great deal which was useless, which had been duplicated, which was already known to interested parties and this we set aside at the very beginning. Then came the more exacting work of a systematic analysis of what was of importance. Among papers yellowed with age, about ready to crumble into

little pieces and amid dust which had seeped between ~~papers~~ pages we found not only the names of persons who were prominent in that era but, who were conspicuous by their participation in public life even in our day. We discovered a detailed listing of major, secret meetings which had shaped the course of Zionist history in the United States. After this preliminary work, we arranged our boxes and papers into the areas of topic, chronology, personalities and the like. After a few months of intensive work and sorting we have now come to the point of being able to write of that which we have discovered; this material will be made available to the public in terms of papers, dissertations and books. But no worthy publication can equal the thrill and excitement of opening such a package, uncertain of the value of the discovery, and then bringing to light a bit of history which will be of value to those concerned with the problem.

It is with a similar thrill of excitement, although a bit more solemn and decorous, that we rediscover ourselves at the time of the New Year. As we opened the boxes and examined the contents in search of valuable information so do we, this Rosh Hashono, remove the layers of superficiality which have protected our inner lives over the years. We remove the outer garments of our own making and our own choosing; we remove the hard shell which has grown more inflexible and static during the aforegone days. Every Jew must bow to the purpose of this Holy Festival so that, in prying loose the binding chains which have kept him confined and removed from others, he can now attempt to uncover the true treasure which lies within. We too must sort out that which has made us, we must catagorize, sift, evaluate and rid ourselves of those (human) characteristics which are of doubtful value. On the other hand, we must hold on to the pertinent and valid for with these as a lasting foundation we can begin to build and establish that type of (human) personality which will reflect credit on ourselves, upon our faith and upon the strivings of all mankind. The essence of the matter is to be found in this: that at the dawn of the New Year, each

person is obligated to examine his own fundamental characteristic emotions and the eternal thrill of discovery will be to his advantage.

First, what can we discover about our spirit or attitude toward life? There is a dichotomy (duality latent) inherent in each individual; toward which attitude are our emotions geared? There are those whose purposes are frail, whose idea of progress is small and restricted, there are those of us whose concern for the next generation is all too limited, who face the future uninspired, there is a lack of spirit and incentive which makes them ready for spiritual burial. Many of us bow low and long before adversity, we stay as we are or drift nowhere without (due) regard for consequences. It is this type of a philosophy of futility and despair which breaks the spirit for Life within us and we are of little use to ourselves and, certainly, to those about us. True, we move from day to day and partake of the necessary activities which characterize the life of man in modern times, but we move as if in a dream. Our eyes are open but they see not, our senses are active but not alert, we exist with all the paraphanalia of existence but rarely do we come to life. What kind of a person can this be? Where is the thrill of daily living to be found in this individual and, surely, there are of this kind also among us this (day) evening. Why not look within, why not cast a forceful and penetrating eye unto ourselves for, perhaps in the process of search, we shall become aware of our own singular advance over the years with little gained that is precious, endearing or of consequence. What better opportunity may be found than this sojourn within the Sanctuary for an awakening of the spirit which shall give us new life and length of days.

While there is this attitude of futility and concern with the uninspiring, with smallness and frailty, there is also the spirit which blesses each new day with fervor and a humble awareness of the many gifts of life bestowed upon us by Almighty God. There is a uniqueness to living which can be found in the laugh of the child, in the very purpose of our striving, in the emotional attachments we form as human beings, one to the others.

There are those who have confidence in freedom, who believe in growth, who adhere tenaceously to the miracle of change and progress and ~~then~~ thus, danger and difficulty lose their power to intimidate or inspire fear. This glorious awareness of life, with all of its responsibilities, is the very essence of a religious outlook and through it we shall attain courage and we shall be sustained. All the blessings of life stand before us, not to be taken for granted, but to be appreciated and loved and embraced. There is health, security, our daily bread, the very air we breathe and all leads to the totality of daily living. It is my firm conviction that those individuals who see life in these terms will, when they discover the secrets within themselves, find only joy and fullness and great satisfaction. It is a certain type of wholesomeness which blends the physical and spiritual of man to form a united, integrated whole. On this day of the New Year, let each of us in the silence of his being look within the frame granted by God and see there the purpose and value of his own life. What can we discover about our own spirits? Do we deal in dejection, shame and narrowness or is there a zest for life which speaks in terms of hope, which honors the laws of progress and which bows in all humility before the glorious future of human brotherhood promised to the next generation? These are the alternatives; is yours a spirit attuned to life?

But while we remove the dust and dirt which has besmirched the cleanliness of our garments over the years, as we examine the contents of our inner life, we must ask a second, equally important and pertinent, question. What can we discover about sensitivity? What is there within us that makes us different, that allows us to walk uprightly with eyes focused on a promising future. Again, there are alternate paths which the human being can travel; the one leading to dullness and the commonplace while the other leads to a perceptive appreciation of all that is beautiful, gentle and inspiring. What is the difference between us and, say, the animals? A great teacher of mine once said that what makes us unique among the creatures of

earth is not the tie of language, not even the sense of common goals which is cited so often as the unifying factor but the fact that we humans know, and seek to know, our grandparents. We are the only creatures on earth who can look beyond the immediate ancestors, this is the key factor which makes us humans different. To state this thought in other terms, my teacher meant to imply that we human beings are blessed with feeling and sensitivity; that the relationships between individuals mean something. But the simple fact that we feel is ignored by some of us and the finer thoughts of life are cast aside as if they were of little value. Surely you know of the man whose entire outlook on life is one of harshness or, more specifically, hardness. Within this individual there is only the concern for the profit to be derived not necessarily in the sense of material gains but, also, to gain prestige, power, homage of others, and thus, to create a setting where the lives and hopes and dreams of an infinte variety of individuals depend on the whims and moods of the one person. This, in every sense, is building an empire founded on fear. These people rush about and yearn for those transient values which may well result in an emptiness of spirit that will wreck the inner life of a man. There are some who boast that they never read books, care not for music, art or ideas for it somehow interferes with their business of seeking after that which can only be gained by strength, power and hardness. By itself, this attitude can only destroy and degrade. Until very recently, the intellectual or artist was looked upon with cynicism in this country; the man who dealt in thought and ideas was decreed an outcast. Only international circumstances have changed this philosophy to a small extent but the academician is not yet accepted with full respect and honor. It is still much more fashionable to be interested in material gains than to think, feel, believe, sense or perceive. The latter are in the realm of the intangible, but they have helped to lay the foundations of our civilization.

What we have just described is one type of individual whose sensitivit

leaves a great deal to be desired. This day of Rosh Hashono grants us the privilege of looking within. We challenge the forces that exist in each of us and evaluate the sensitivity which characterizes you and me. Judaism or, for that matter, any religion, does not look kindly upon him whose whole life is dedicated to the principles of gaining spoil; there is more to humanity than this thought. As the individual looks back with feeling to his ancestors and heeds his loved ones with a desire for instruction, family, love and attachment due to a sense of belonging, so does Religion teach that life and experience must be tempered with mercy, decency, warmth and acts of kindness. When we inquire of ourselves regarding the merit of our sensitivity, these values must be discovered. I would rather be looked upon with scorn and derision than lack the warmth and feeling which make of life something more than a watch in the night; I would rather feel the fullness of living than be lost in the strains of music or the lines of art than dedicate my days to a pursuit of transient values. I would gladly forego some of those luxurious and often, unneccesary items of modern appliances and help those in need by acts of kindness, charity and love. This may make me poorer in the eyes of those whose values are not geared to mine but it will increase my wealth in terms of satisfaction, in a feeling of achievement, in view of the smile which may appear on the face of him to whom I have extended a hand in friendship and understanding. Religion, in other words, makes me want to be of service; I use this day of the New Year to examine myself, my sensitivity to see how much I may have strayed from the goal I had set myself the year before. There is warmth and love and kindness in each of us and these, by no means, are to be judged as acts of weakness or cowardice or softness. On the contrary, this attitude makes us strong, fills us with joy and makes of this often unappreciated sensitivity an experience based on true religious duty and persuasion. What shall you discover about your sensitivity? Do you feel only for yourselves or have you reached out your hand to others?

Finally, we come to the third question based on the emotions which

exalt us. We have asked you to examine yourselves for the degree of your spirit and the degree of your sensitivity. Now, do we stand in reverence and awe before God? This is the final matter to be detirmined by us this day. In all too many lives while there is a religious affiliation, we find little concern for God! It is not enough to wear the garments of religious ~~xxfxixxxixx~~ identification; we must also accept its moral and ethical obligations. How many people do you know, and perhaps you are one of them, who insist that they do not need God to live their lives; ~~that all which is important is~~ that man lives the good life and teach this thought unto his children! This is their greatest concern. To live for human brotherhood is the so-called religion of many. Without question this is a wonderful idea and should not be discouraged but the fallacy in this logic is simple: these individuals are not committed to anything permanent for the values of brotherhood are relative. One cannot loosely wander the face of the earth, pledging allegiance hither and yon, without a firm basis or sinking of roots. God is needed in the affairs of men to act as the final source of authority, to act as a model of all that is good and perfect and of value within the limit of man's abilities. One can not live anywhere this day without law and order, an order based on something whether this be decree, legislation or consent of the governed. It is the same in Religion for here, too, we must feel a sense of reverence ~~and awe~~. We must learn to submit our desires to law and order, to a way of life which is committed to higher goals, finer things, greater achievements; which believes with perfect faith in the power and glory of God. He who is dependent only upon himself misses the marvel of worship and reverence; it is a life empty of meaning and devoid of sanctity. The mind of man, now matter how modern or sophisticated, is in dire need of an authority which will point to ~~work for~~ the good and establish a living belief among the peoples of the earth.

These, then, are the emotions most precious in man; we remove the

layers of symbolic dust which have gathered over the years and sort out those values which are most meaningful and enduring. As the life of the student is so engrossing due to the excitement of discovery so will our search prove useful and stimulating to one and all. The Midrash tells us that various teachers of our tradition summarized the ways of finding God. One cited thirteen ways of achieving communion with Deity and others narrowed it down, step by step, until we come to the saying of Amos. He firmly believed in the pronouncement; Seek ye me, and live. Where is God to be found? Within oneself, on a day such as this dedicated to prayer and adoration, where one is committed to an unselfish yearning after the finer, higher things of life. Remove the layers which keep you from the inner core of decency and honesty; seek within you and you shall live anew. You shall live a life filled with great sensitivity, and perception suffused with warmth and love and kindness. And, at the last, you shall find God not in some distant corner of the world, not in the unattainable heavens or the depths of the seas but within your hearts and minds. Live your days with a strength tempered by love, ~~greet~~ helps one another with understanding and ~~appreciation~~ sensitivity, step into the New Year now begun with hope in your hearts. ~~and~~ Then you, according to the promise of God, shall live ~~now and always~~ fully. + the rewards you ~~with~~ reap will enrich you in mind, in heart + in spirit!

Amen.

Oheb Shalom Congregation — Sept. 6, 1956 R.H. morning. — Baltimore

Sermon 3-4 Yom Kippur

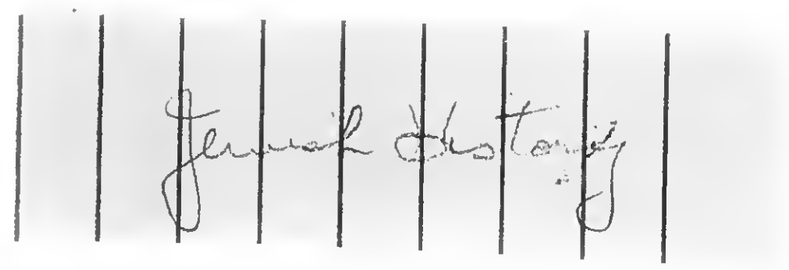
9/6/56 - BATT
R.H. MORN

"On Discovering Ourselves"

There are adventurous souls who feel the need to spend their days in a flurry of excitement & conquest - mountain climbing, penetrating the jungle, But my feeling is discovering in a student deep into the past in search of opinions strongholds of ideals which shape man's life. He finds an English Jew close to Zionist circles. It is a significant thrill to rediscover ourselves On this day of the New Year - look within
When is God to be found within ourselves
"Love your life with love, tempered by strength; Upon the
You shall find God not in some distant corner of the world - --


Jewish History

Intentional Second Exposure



T/8

TEMPLE HOUR

Friends:

This time of autumn is really a wonderful season of the year. The weather is to our liking, we are again in the full swing of activity after the summer lull and, above all, Nature is enwrapped in her most beautiful garments. If there is a tree near where you live you can see at once the multitude and magnificence of colors as the green turns to the seasonal fabric of yellow, gold and red. It truly is a time when we can admire the beauty of G'ds handiwork!

Recently, I was in the midst of such foliage, and surrounded by the leaves which had fallen already. I bent down to pick up such a ~~xxxxx~~ leaf, then a second and then another; and I was filled with a sense of wonderment and awe. Not only was I delighted with the wonderful colors, but I was especially impressed by the simplicity of the leaf's design. Of course, I am not qualified to discuss the leaf as a botanist might; to me, rather, there was a stem, a series of veins which branched outward and, finally, a green substance which covered the lot. And yet, this simple object, which I now held in my hand, was capable of so much: it breathed life, it gave off a radiant color, it brought shade and aestethic pleasure and it was for me, at that moment particularly, the focus ~~for~~ of a lesson applicable to man and to Judaism. It is this thought, this lesson which I would like to share with you this morning for as there are many leaves, as there are many men over the face of the earth, so the basic structure of each leaf, of each man, is the same. We can hold this leaf in our hands and admire it, nurture and sustain it or we can trample it under foot with never a moments thought or a second glance. In more ways than we might care to admit it is the same with the human being and with the human being's personality: we can uphold, cherish and nurture it or we can trample it underfoot with little or no regard for the needs, ~~and~~ yearnings and desires of our fellow man. That, it seems to me, is the lesson of the leaf, of mankind and of Judaism

for each of these three is not an entity unto itself, but interrelated and forms an integral part of the whole of our existence.

What is basic to the leaf is the stem. It is the root and from it flows the ~~j~~oice of life. Detach the leaf from its source, and it will wither in a very short period of time. Translated into human terms the example is also valid ~~for us as well~~: we are speaking here of the basic aspect of our existence, namely that we are created in the Divine Image. Man not only has certain physical features but, far more vital, has a mind, a spirit, a system of sensitivity which uplift and ennoble him. These allow him to aspire to those heights held out as an incentive by G'd. What in general, secular terms we might label ideals, values, principles, we identify as "Torah" in Judaism. It is basic to our existence, it is our reason for striving ~~and worth~~, it is not merely a book or a series of books but a concept of living which rules, ~~and~~ regulates and affects our lives on one level of existence while at the same time, on another level, ennobles and ~~xxxxxx~~ enhances ~~our reason~~ The purpose for being alive. Torah adds reason to our being here.

At that point we move away from the stem and concern ourselves with the veins which radiate from the center. All are linked with one another and, again, the lesson is obvious: we are not alone, we are all tied one to the other, we are charged by the very nature of our existence that we are responsible one toward the other. These veins can stand for many things; one's emotions, yearnings and dreams of fulfillment but on an individual level they can represent so much more within a context of depth. If we have the Torah, if we have Law to guide and ennoble us, if we accept the veins as these are interrelated then the symbolism of the leaf has relevance for us on a much more personal level. For example, one such vein growing out of the central structure of our personalities might represent our obligation and commitment toward family, parents and grandparents, brothers and sisters, for even in our time of loose ~~xxxxxxx~~ relationships, perhaps I should say

especially in a time such as ours, the Jewish values of togetherness, respect, mutual concern are still held in the highest of esteem. This, in terms of Judaism, might well be synonymous with "Bris", covenant, as it exists between one family member and another. That then is one vein, one artery growing out of the stem. There are others, one of personal or individual identity, for example. It is as vital as are all others for while Judaism places one's obligation toward one's fellow man on a very high plane of responsibility, indeed, we are never allowed to forget duty toward ourselves. "If I am not for myself, who will be?" is one of the basic teachings of one of ~~the~~ our greatest teachers, Hillel. It is in this context that the concept of education comes ~~to the fore~~ vital: it is a way in which a person can further himself, obtain a greater perspective of life and his place in society and, also, attain a status and stature vouchsaved in Jewish life, and generally in all society, only to the educated individual. And this, again, leads to an understanding and appreciation of a third vein of the leaf, of life: that prayer or pure belief or blind faith are simply not sufficient to achieve a full realization of one's potential. In Judaism as well as in society, work, achievement, attainment, motivation rank as first among equals. One can not place one's faith only in G'd, one is not permitted to rely on miracles, one can not renounce one's own responsibility; rather all are interdependent and each man must be a part of the process of creation. That is in the best of Jewish tradition, that is in the interest of society, that is the best way for man to grow and better himself. These three, then, are examples of what the veins of the leaf or some aspects of our existence can signify.

~~Thus, then~~, Now we have the stem and the veins and finally ~~now~~ the over-all green substance which covers and connects it all. It would seem to me that this represents the purpose, the reason, the goal of life and as we look at the end-product, what the leaf does signify in its entirety, then we know that it is incumbent upon us to treat that leaf with dignity, with

awareness of its place, with sensitivity for what it can bring to man to make his ~~xxxxxxxxxxxxxxxxxx~~ sojourn among us more meaningful, more pleasant, more noble. ~~Otherwise, to live is not enough~~ Even the simplest of the animals can survive, but if we retain our analogy and believe that we have a purpose, a Law, are created in the Divine Image, then merely to exist can never be enough. A man must live, he must believe that he has a goal toward which he can and will strive, that there is more to him than the mere rainment of mortality. We find this ~~xxxxxxxxxxxxxxxxx~~ very same concept in Judaism as we go through the cycle of the religious year; we find it as well in the leaf. Some may feel that the leaf, after all, simply exists for but a few short months and then rapidly falls to the ground to be trampled upon and be swept away by man/but there are others, I among them, who see in the leaf that element of protection and shade, of beauty and substance which lives from year to year, which renews itself and rejuvenates man, who see in this simple creation of G'd an example by which man can live. Of course, it is just like life: there is death and birth, there is sadness and joy, there is despair and hope, the examples are endless as you know only too well. But, above all, as in the cycle of life for man, as in the cycle of the Jewish year which we have just completed in the month of September, as it is in the leaf which renews itself/so all of this is but one more way of saying that to see the leaf, green again after the long winter, even fallen to the ground at this season of the year in all of its grandiose color, gives an assurance at the very heart of man that there will be a tomorrow. Indeed, this tomorrow will bring a measure of goodness, beauty and worth, and therefore give depth to each and every one of us. The leaf then is our body, spiritual and physical: there is the stem, there are the veins of life, there is the over-all scheme of things and with it all each one of us finds his mixture of awe, gratitude and sanctity.

What we have said is, of course, nothing new but then the preacher Keheleth already noted in his time that "there is nothing new under the sun". But that is not the point; it may not be new but it is worth repeating for the example of the leaf can be seen by us all or can be translated into a parallel example as we find it in our own path of life. Religion, or a religious way of life, then, is not so difficult or extreme or removed from us; rather, as Deuteronomy already told: "it is in your heart and in your ~~mother~~ mouth that you may do it." This, then, is the measure of a leaf: this is what we are! Amen.

"NEW WORDS AND PHRASES", xii/3/71.

INTRODUCT

A GENERAL

1 Am language was always a problem beset by difficult of describing a new environment by old standards of expression as accepted in London

2 H.L. Mencken in his "Th Am Lang" notes that already in the early 17th cent bks were being written in ~~Engl~~ British which speak of the corrupt of English:

3 basic new words: canoe, maize and "bluff" for hill

4 the Am not to be outdone, dur Rev War asked that certain reports be brought to them "in the lang of US"

B SPECIFIC

1 Mencken's classic went through four revisions in hs time and many editions thereafter; written orig in 1919 it was last reissued in mid 1950s

2 the need is there bec. new words and phrases become part of the Am Lang constantly

3 bt it seems to me that ths newness is more than ~~a~~ mere additional "definitions" bt rather tells somethng new & consequential abt society in general.

4 each age, each experience, each period of time forges its own words and concepts and phrases and in ths context tells something about itself.

5 ths true of the past, ths true of the present.

BODY

A WORDS/PHRASES

1 up tight, where I'm at, I dig, ~~way~~ top-out, what's your bag

2 way-out, a high, freak-out, where yr head is, hung up

3 plastic, as a descriptive term

4 to do yr thing, as a way of life

5 are 12 words or phrases just picked at random.

B DRUG CULTURE

1 what is ~~not~~ obvious to anyone familiar wth current scene is that most of these words are somehow related to drug culture

2 what happend when a person is "turned on" has becom of one the phenom of current youth culture & life

3 he is "uptight" bec of anxieties in world and when he takes drugs in order to escape the respons & obligations of his ~~environment~~ society he is way-out, hung-up

4 what we hear in these words and phrases, therefore, is a desire on part of yth to be outside themselves to be anything bt themselves, to be anywhere bt whr they find themselves at ths moment

5 the phrases "doing yr thing" "where it's at" are symptomatic of ths kind of thought process

C ESCAPESM

1 in large measure the entire sub-culture of drugs & the language relating to it, concerns a belief in th efficacy of "escape"

2 if you look at the new words and phrases these spk of everything except to answer the question: who am I, what am I doing here, where do I belong;

3 as matter of fact, lang ~~deals just with~~ emphasizes the opposite bec it is an escape: way-out, freak-out, cop-out, hung-up are all words which spk of another place, anyplac except the right here & now.

4 it is an escape frm the artificiality of our society and it is fr ths reason that the word "plastic" has become so much a part of the ~~world~~ vocabul of youth; not as a product of course bt as something that is ~~made~~ artificial; not real, fake ~~or some similar concept~~ whether among people, family, Nation, world.

5 it is a world and vocabulary unrecognizable frm tht we knew 10/15 yrs ago

D CHANGE

1 see change all around us, nt just in words I mentiond

2 what we have is a far cry frm Descartes "I think, therefore I am" and that ~~said~~ summitone everything in terms of thought, man's place, area of concern, beliefs, values

3 today, in music and art the same change bec of the times as we already noted in terms of language; thus, Stravinsky could provoke a riot wth his music when first heard publicly; Bernstein could compose a symphony "Age of Anxiety" & some yrs later could follow it wth a Mass which is really a staged musical.

4 in music, words, art, lit it is quite a change since Mozart or Verdi wrote their Masses, not to spk of th other giants.

CONCLUSION

A GENERAL

1 of course, we have the same in terms of Judaism. In Israel where new language has grown up, where a diff pronunciation in effect, where needs & usage quite removed frm shtetl or Biblical Heb. expressions.

2 they would apprec American warning to thr committee that a report be brought "in the language of the US" and one can imagine an Israeli saying the same in terms of Ivrith

3 and yet one can not help bt wonder how lang of Isrl yth reflcts thr condition and whether it is as full of despair as is ours

4 one can only wonder at the sadness of a society from which so many indiv have removed themselves or wish to

bec they have not been able to find a measure of se
curity and peace
5 and, above all, have found nothing tangible which
fhey could relate to and call it "genuine".
B SPEFICIC
1 the fault, of course, lies in many directions and
we can not place the blame on these shoulders or
those
2 bt the fact that the new words and phrases show a
new & entirely, if not radically, different orient.
toward life can not be denied.
3 the language reflects the sickness, as do the drugs
and while we may be short on solutions we can listn
and learn and be alert to the mood of the future ge
neration; it is not always pleasant bt can be in-
structive
4 I can not help bt wonder what reacti n of Establish
was at time when prophets brought forth thr new vo-
cabulary: justice, righteouendss, freedom, Law, com
passion, mercy, right, One Gd
5 and whether our new words and phrases will be as
valid as these earlier terms in the generations yet
to come.
6 the test is not so much in the usage of these words
as in their effect, and I have strange suspicion tht
words & phrases of prophets do will ~~and does~~ have more
lasting consequences than words & phrases of today.
7 that thought, at least, is our hope & our prayer
fr good of this generation of youth & fr all of us.
AMEN.

Heb. Tab., Friday, Dec. 3, 1971

VOZ = hope
dream
belief

EREV ROSH HASHONO: 5732

INTRODUCT

A GENERAL

1 wish to take this opport of welcoming you to Sanct ths sacred occas

2 gd to see so many of our members & friends in House of Gd

3 needless to say, we wish for u & yr lvd ones, in name of CE, EWS, Mrs. L & myself "Gd Year".

B SPECIFIC

1 in few moments avail to us would like to share with u an element of High Holyday worship which I chanced to discover as I was preparing myself fr these days

2 not orig of course, always there but never noticed: that as on other holidays certain numbers are very much a part of the observance, so here too the case.

3 for example, Pesach have no. 4; Chanuk no. 8, Succs have no. 4 so for these holydays have no. 3 and it appears time and again.

BODY

A Three

1 on simplest level, Machzor made up of 3 parts: RH, KN & YK

2 Shofar has 3 distinct blasts: Tekiah, Shevorim, Teruoah

3 RH known by three names: Yom Teruoh, Hadin, Hazikorn

4 The Mussaph has three basic elements: Malchuyos referring to Kingship; Zichronos = Remembrance; Shofros = heralding triumph of righteousness

5 there are others in that the Amidah has 3 paragraphs all beginning wth same word but only for these days, the Shofar is heard in three blasts or in multiples of three and, of course we all know that 3 elements

6 prayer, charity and penitence avert the evil decree

7 the examples could be multiplied but the point is there for all to see

B PERSONAL

1 while these numbers now deal with the prayer service we must note that there are three basic aspects to out observance which, most vital, form the core

2 first & foremost, there is the element of the "I", the individual who stands before Gd on this day.

3 it is a different aspect of observance than those we are generally used to in our faith: the ancient biblical experiences which have become holidays in course of time. Here it is man, alone, revealed, baring his emotions, feelings and inmost yearnings, who stands ready to do penance and awaits judgement

The individ. ropeak in terms of we, people, nation.

4 it is a confrontation with the self which is often very difficult; there are many who can not cope with the demands of this season of the year.
5 surely, you also have heard the phrase: "if only the holydays were already over," this does not refer to the change of daily routine, more company, housekeeping and cleaning but, rather, the fear of being alone wth oneself.
5 the element of the "I", then, is ~~basic bt~~ the 1st of 3.

C UNIVERSAL

1 the second element ~~is~~ tells that this is a universal observance and is not limited either in scope or place
2 the holydays, of course, are already to be found in Tanach but without the usual historical experience; there is no exodus here, no booth in the desert, no persecution by anyone, no salvation of a people
3 the message, then, is universal, trascending time & space and place and it affects Jews everywhere whether they are of one trad or another, one interpret of Jud or another, orthodox or not, western or easter, Seph or Ashken: it is all one and the same.
4 The message of being Universal at this time if, it would seem, that we must be concerned for all othrs and that if we ignore the plight of our fellow man, not to speak of our fellow Jews, then there is no ~~universalism~~ meaning or purpose to these days.
5 ~~bec~~. Belief in what New Year might be, can be, should be affects us all and ought to help rule and regula our lives.
6 the concept, therefore, that there is something outside ourselves, our own concerns, our own interests is the second vital aspect of the holydays for us

D RELIGION

1 faith is the third ingredient; add to pers & univrs
2 that is to say, the legitimacy of our faith must be examined and understood and reaffirmed especially at this season of the year!
3 we must make the decision: are these to be merely words, or do we actually believe; are these ideas of real concern to us or just antiquated concepts, are the thoughts contained on the page actual reflections of my feelings or irrelevancies?
4 that is part of the problem which must be confronted at this season of the year: with every page, with every prayer, on every day of worship and in every form of observance
5 for if we merely go through the motions, only mouth

the words, only attend bec of tradition and only bow our heads grudgingly then surely these days are of little worth to us, no matter how faithfully we attend

CONCLUSION

A General

1 we see then that the holyday season is reflected in the number "3" and that this number appears and re-appears ~~with all manner of meaning and significance~~

2 but finally we come to the three most basic ingredients for us at this solemn season of the year, this time of awe, this eve of a penitential season which will see our fates hang in the balance and, hopefully, will see us inscribed in the Bk of Life

3 these three: our own place in scheme of things, our relationship to others in a Universal setting and, thirdly, the truthfulness of our faith ~~for us in our time~~.

4 these three are basic to Rosh HaShono and Yom Kippr and in that context we will find our way in New Year.

B SPECIFIC

1 of course, it is vital for us to know that no matter how many examples of "threes" we can cite, or whatever other number a part of this

2 we must not forget that these three holydays are but the beginning of 12 months of a new year and those 12 months shall reflect our prayers for life, for mankind, for Judaism

3 may it be a gd year for you; a year of health, contentment, fulfillment and peace and may we all be inscribed for good and for blessing.

AMEN.

Heb. Tab., Sunday eve, Sept. 19, 1971

Erev Rosh HaShono

THEY COME IN THREES

- OUR SERVICE is meant to be in 3-D!

  DIVINE WORSHIP marked by DEVOTION and DECORUM. Please do your part!

- OUR MAHZOR (Prayerbook) is made up of three sections

  Rosh Hashanah Yom Kippur Eve Yom Kippur Day

  Some volumes have all three sections bound together, some have them separately.

  When pages are announced, make sure that you look in the right section.

  Look for the *interesting explanations* at the end of each section.

- THE SHOFAR has three distinct blasts:

  TEKIAH: A long loud blast, a call to action.

  SHEVARIM: A sighing sound, expressive of our regret for misdeeds.

  TERUAH: A crying sound, not letting us rest content with sinfulness.

  Tekiah is one sound of 9 counts; Shevarim has 3 sounds with 3 counts each; Teruah has 9 staccato sounds of one count each.

- EACH AMIDAH contains three paragraphs beginning with the word *Uvekhen* ("And therefore . . .")

  1) ". . . impose Thine awe upon all Thy works . . ."
     Calling for the universal acceptance of God's rule.

  2) ". . . give glory unto Thy people . . ."
     Praying for the welfare of the People of Israel and the Land of Israel.

  3) ". . . the just shall see and be glad . . ."
     Anticipating the triumph of righteousness.

- THE MUSSAF (Additional Service) has three principal elements:

  MALKHUYOT (Kingship) prayers — stressing the thought that mankind's salvation depends on the acceptance of God as sole Sovereign in human life.

  ZIKHRONOT (Remembrance) prayers — declaring God to be Judge of our lives Who remembers even the things forgotten.

  SHOFAROT (Trumpet) prayers — proclaiming that God is the Ruler of history who revealed Himself to our forefathers in the trumpet blasts of Sinai, and who will in due time sound the "great Shofar" for the complete redemption of Israel and all mankind.

  After the recital of each of these elements, the shofar is blown.

But

THE THREE HOLY DAYS should be but the beginning of TWELVE MONTHS of wholesome Jewish living.

FOR YOUR INFORMATION

The Jewish Calendar: The calendar we use in our daily activity is solar, based upon the movement of the earth around the sun. The Jewish calendar (luach) is both solar and lunar, and is based upon the revolutions of the moon around the earth. As the moon takes 29½ days to travel around the earth, the Jewish year has twelve months of 29 or 30 days each, 354 days in all. In order to bring the calendar in line with the solar year, a leap month is added 7 times every 19 years.

In olden days, there was no fixed calendar in Palestine. Each month was proclaimed when the new moon was seen by two witnesses who reported it to the Sanhedrin, the supreme Jewish court. Inasmuch as communities outside of Palestine received the information about the new moon very late, all the festivals were celebrated for two days instead of one. In Palestine itself only one day was observed, except for Rosh Hashono, which was celebrated for two days everywhere.

Yo-mim no-ro-im: The High Holy Days are known as Yomim Noroim, or awe-inspiring days. This description comes from the solemn nature of both Rosh Hashono and Yom Kippur.

Aseres y'me T'shuvo: The ten-day period beginning with Rosh Hashono and ending with Yom Kippur is called Aseres y'me T'shuvo, the ten days of penitence. Traditionally, Jews went to persons they had harmed and begged forgiveness during this period.

Shabos Shuvo: The Sabbath between Rosh Hashono and Yom Kippur is known as Shabbos Shuvo, the Sabbath of Return. Its name is taken from the Haftoro read on that Sabbath, which begins "Shuvo Yisroel," "Return O Israel unto the Lord thy God." (Hosea 14:2ff.)

Memorial Light: On Yom Kippur eve a memorial light, to burn for 24 hours, may be kindled in the home to recall departed loved ones.

Kaporos: It is customary to give a donation to charity on the day before Yom Kippur. The offering is called Kaporos and is reminiscent of the offering of a sacrifice in the ancient Temple on that day.

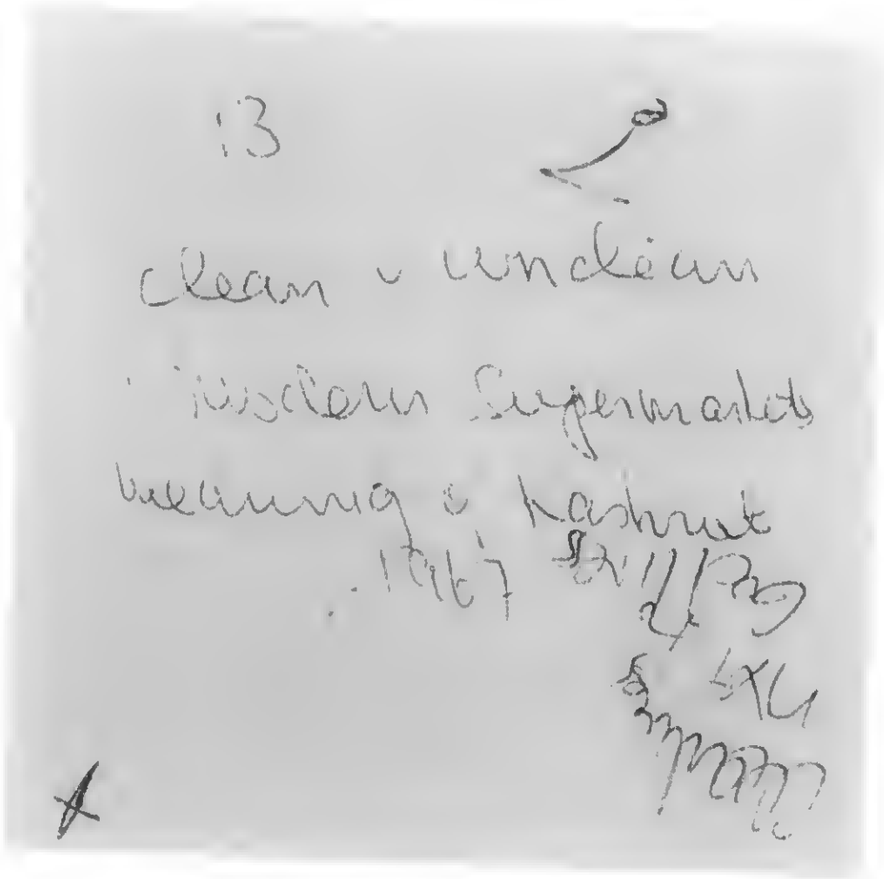
The Shofor: The Shofor is made from the horn of a ram. It is blown at the morning service on Rosh Hashono and at the end of N'ilo, the closing service on Yom Kippur. The great Jewish Philosopher, Saadia Gaon, gave ten reasons for blowing the shofor. Among them were:

1. To proclaim the sovereignty of God on the anniversary of the creation of the world. (According to tradition, God created the world on Rosh Hashono.)
2. To stir man to repentance.
3. To remind us of the message of the prophets.
4. To remind us of Abraham's willingness to sacrifice Isaac, which legend holds took place on Rosh Hashono. Instead of Isaac, Abraham eventually sacrificed a ram, according to the Bible.

Fasting: In ordaining Yom Kippur, the Bible says: "Ye shall afflict your souls." This is the basis of fasting, the abstinence from food and drink on Yom Kippur. The purpose of fasting is to emphasize the spiritual nature of man. Children usually begin to fast at the age of 13.

Kol-Nidre: The eve of Yom Kippur is called Kol Nidre. The inspiring melody chanted at the beginning of the evening service speaks of God's forgiveness of religious vows unfulfilled through negligence or persecution. Kol Nidre is more inspiring in our day for its fervid melody than for its limited verbal significance.

White Mantle: The Torah and Ark are decorated with white covers during the High Holy Day season. White is the symbol of purity, as we read in Isaiah: "Though your sins be as scarlet, they shall be as white as snow."



13

CLEAN AND UNCLEAN.

Friends, I sometimes wonder what our immediate ancestors would say if they could be recalled to life and were shown a modern supermarket. It might, of course, only be a matter of cursory interest to our male ancestors but the women, surely, would be astonished and astounded. One can just imagine those of a generation or two ago; their exclamations of surprise and delight to see the food so carefully packed, wonderfully packaged, quick frozen and mostly ready to serve. Even many of us can easily recall the contrast to the days of our youth when the women of the household, our mothers, spent hours cleaning beans or shelling peas or stewing fruit. As a youngsters ~~myself~~ I can still recall the great effort required in the making of icecream which, of course, was made at home or, for that matter, what a delightful place the pantry used to be. But today one can get even the finest ice cream in a drug store (of all places) while the usual vegetables, meats, dairy products and a thousand and one other items are all properly ~~ready for us and all we have to do is find the proper aisle and then the right shelf.~~ shelved for our convenience. But if the contrast is as striking as ~~all of you must surely realize as you think back over the years~~ this for us, how much the more so if we would ask you to rethink yourselves into the generations which lived five hundred or even a thousand years ago. The very fact that in our time we were able to make ice-cream in our homes or churn butter or keep a slice of meat fresh for more than a few hours would surely appear as the miracle of miracles to them. Thousands of years ago, as we know from archeological discoveries, provisions were kept in caves, food was prepared and immediately eaten for fear of spoilage and what one ate, in terms of the products' cleanliness, was at ~~first~~ best a matter of trial and error. If enough people ate a pig and consequently became violently sick or even died, one could deduce ~~the fact~~ that this was one type of meat which was not healthy for man; on the other hand, if one ate beef, the chances for survival far outweighed the risks. The same process of reasoning could be applied to all areas of man's life on earth; only we moderns can safely eat almost all types of food and feel

safe in terms of our health. ~~And, let us not forget~~ But, even in this context we are not always safe or as secure as we might like to believe. How often do we read in the newspapers that certain type's of canned foods, for example, have been recalled and taken off the market because of impurities in the product! ~~which are injurious to our health.~~

All of this does not and can not, of course, deny the fact that we have made immeasurable progress in terms of the food we eat; who knows what the future will bring when we shall be ~~forced~~ able to squeeze our meals into our mouths out of readily available and unspoilable tubes. But with all of our seeming advantages we should never forget the difficulties and trials incumbent upon those generations which preceded us which did not have the advantages which we so very glibly take for granted. To them, and to us to a lesser degree, the matter of clean and unclean was of the utmost importance. And it is with this very matter that the Torah portion for this Sabbath concerns itself: what is clean and what is not clean, what ~~shall be consider~~ to be pure and what is impure, what is, in short, eadible and what must be rejected. These are, to put it into a context readily understandable by all of us, the laws of Kashrus and while here we deal with certain laws and regulations in the Book of Leviticus, to be repeated again in Deuteronomy, the issue of the matter finds concrete realization in the undeniable fact that we Jews lived by these laws ~~certainly~~ until approximately 200 years ago. In short, Kashrus was not merely a collection of idealized rules pertaining to the Jews' eating habits; rather, these laws and regulations ~~sustained~~ and ~~ennobled the Jew and~~ became an integral part and portion of his religious outlook on life. If we were to visualize this matter and translate it into modern terms it would appear ludicrous from any conceivable point of view. As, for example, ~~from certain types of meat~~ we are not allowed to eat this kind or that meat, so we might translate to say that of all the cheeses available we may eat only those made by Kraft. But that this ruling should become a part of our religious fabric as Jews appears highly improbable; and yet, in

the context of ancient custom and practice, this is exactly what occured.

Of course, it is all not as simple as these words might indicate. The issue of clean and unclean was a matter of deep concern to those who preceded us; their rules and regulations were not haphazard guesses nor were they taken lightly. In the first place, the prohibition against mixing milk and meat was probably a humanitarian law in point of origin. The Torah does not say, of and by itself, that one should not mix milk and meat; this is a much later interpretation. What the Torah does say in terms of this law is that one should not seethe a kid in its mother's milk. We deduce, therefore, that meat was frequently cooked or seethed in milk in order to obtain the proper degree of tenderness but to cook the kid in its own mother's milk was barbaric in the extreme. It is very possible that over the course of centuries this verse was interpreted quite incorrectly; had the rabbis taken the verse literally it would have allowed us to cook our meat in milk as long as the meat and the milk were not related in point of animal origin. One could therefore, have conceivably cooked a chicken in the milk of a cow. But, since the Talmud ruled that the biblical verse spoke against any type of combination of milk and meat, we have our present laws of Kashrus to contend with. ~~and no one will ever know what the basis of argumentation was in generations long gone.~~ In any case, this has nothing to do with clean or unclean but it is part of the process of Kashrus.

The purpose which the prohibition against certain types of food did serve was in another direction entirely. In the first place, it kept the people seperated if by no other means than their eating habits. For one reason or another as the ancient community saw fit, having learned through the process of trial and error, certain types of food were forbidden and others allowed; what was clean and what was unclean was spelled out in great and elaborate detail. This, then, made the Jew distinct for one could tell almost at a glance by what a man ate who and what he was, whether he lived by the law or not, whether he considered himself a part of the Jewish

community or whether he had renounced certain of its principles and ~~laws~~ beliefs. As such, it served a dual purpose: not only were those who did obey characterized but those who rejected or did not observe were likewise easily identifiable. ~~and~~, more frequently than not, this served the purpose of ~~drawing~~ uniting the two distinct and seperate groups ~~together~~ if for no other purpose than mutual strength and protection. Medieval Jewish and Gentile records show time and again that in years of plague the Jewish community remained, in a large sense, immune to illness not, as the anti-semite believed, because the Jew had a special pact with God at the expense of the Xian but because he kept the laws and rejected those, animals he was forbidden to eat. descent-carrying

On the other hand, a second consequence of obeying these laws was one which the rabbis deduced after seeing the plan in action. Their interpretation was quite unique and had not been thought of prior to that early era: by carefully choosing what a man shall or shall not eat, he is curbing his appetite and therefore must of a necessity realize that man does not live by bread alone. There are other things in life which are of vital importanc and eating or drinking are not the end product or the totality of a man's existence on earth. Consequently, what this interpretation did, was to issue a moral restraint on man; suddenly, the laws to adhere to that which was clean or unclean ~~was~~ were lifted out of the realm of the ordinary and placed on a level of sanctity! ~~and~~ The Jewish community was ~~just~~ never quite the same again. What was once a simple matter of clean and unclean now became a matter of humanity; the Jew, above and beyond all other considerations, had to restrict his physical intake in order to appreciate the higher, more noble and more virtuous qualities of life on earth. It is for this reason, of course, that the orthodox Jew, even today when he is assured that products in his supermarket are clean, will not buy these products either unless he ~~is assured~~ knows that they are permitted under the laws and regulations formulated centuries ago.

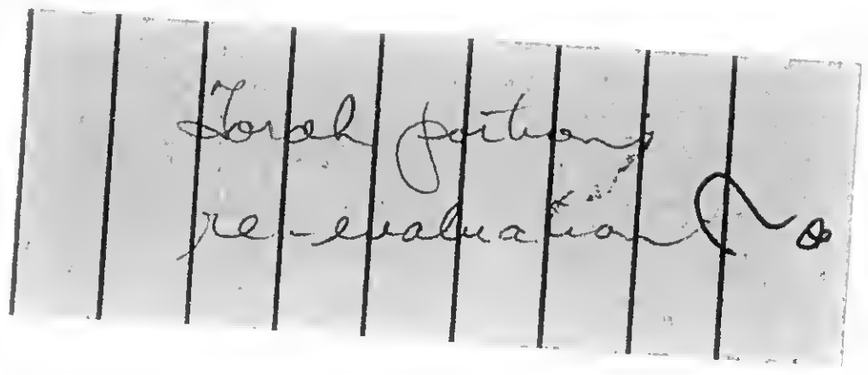
There remained, then, but one more step to achieve an even higher level of committment in terms of what was clean and what was not clean: that what-

ever one ate had to be blessed in thanksgiving to God. Thus: the brocho, the motzi, the washing of hands and later the Bircas HaMozon so that whatever food product was clean would be suitably bracketed by a simple yet pertinent link to God. From that point onward, the clean was in the realm of the god-given, the religious and it remained a part of man's behavior for hundreds of years. That is the essence of clean and unclean as we can perceive the problem in modern times with a view toward the past; that this adherance to law and order sustained us, although we suffered greatly in terms of our religious obligations, can not ever be denied.

The proverb states that "cleanliness is next to godliness" and as far as Judaism is concerned this thought is of the essence. In fact, cleanliness is intertwined with godliness and in terms of our heritage, the one without the other is inconceivable. Therefore, in our modern day and age the degree of adherance to the laws of Kashrus is a matter of individual concern but that one should adhere to some manner of cleanliness is vital because of what it implies: a unity of people, a concern for higher values, and a reminder to bless the Lord our God for all His gifts unto us. This, certainly, is a degree of cleanliness applicable to each and everyone of us whether of this or of future generations. A supermarket for all of its modernity and cleanliness can scarcely ennoble or sanctify unless and until we first learn to say: Boruch ato Adonoi.

Amen.

Heb. Tab., Friday, March 31, 1967.


Torah portion
pre-evaluation

Folder 13

IN THE DARKNESS OF NIGHT.

My friends, In the Torah portion of this week Jacob wrestles with the angel of God. In the darkness of night he is wounded, he will limp unto the end of his days but with an iron will and detirmination he holds fast to his adversary until the light of dawn breaks forth. ~~over the horizon~~ It is at this crucial point that the angel asks to be released from his grip; yet, Jacob will not loosen his hold until he receives a blessing and, as a consequence, his name is changed from Jacob to Israel. The father of our ~~people~~ faith and the name of our people are born at that very moment. This story we might well explain in modern terms as a nightmare with psychological overtones; Jacob is about to meet his brother Esau whom he wronged severely many years ago. As he sleeps at night, he is troubled by what this meeting will bring, he is ~~disturbed by~~ anxious of the evil he has brought to his brother, he is disturbed as to his own future after meeting the warrior-like Esau. We know from our Biblical story, that just as Jacob departs from his adversary in peace, so ends the meeting with his brother. The two are reunited in ~~brotherly~~ family love and all past errors are forgiven by him who was wronged. It does not take a certified psychiatrist to realize that the dream and the actual encounter are one and the same; in both instances the basic elements are ~~the same~~ one and the fear in the heart of Jacob is all too real both in his dream and in actuality. This, we might add, is not the only example of dreams playing a vital role in the makeup of our biblical personalities; time and again, in the darkness of night the conscious and subconscious merge and man faces the new day burdened by the night's encounter but free to achieve victory on the morrow. It is not only the name which is changed but the personality, the inner being, the mental makeup of the person cought in the web of his own circumstance. Night, in other words, serves as a catharsis; it is a time of revaluation, for thought, for change so that when the dawn breaks ~~over the horizon of our lives~~ we feel that we are blessed and can the better meet the trials which will surely come our way.

As we have it in the context of our story, so does the reality of such an experience repeat itself in the lives of modern men and women. There are all too many who fear and dread ~~with~~ the darkness of night; there are others who face the inky blackness with a degree of joy and certainty as a blessed relief from the day's care and as a source of strength by means of which they can continue on their appointed way. It is as the poet Schiller once wrote, that in the darkness of night "the worm of conscience is the companion of the owl." In some instances, night is the occasion when men relax; the nerves are less tense and the emotions not as taut as during the day. And yet, far from being of a beneficial nature, the easiness of night brings with it a feeling of terror, ~~and~~ horror and dread. The subconscious feelings of man come to the fore, the inner drives and the hidden motives reveal themselves all too readily and the forces of despair grasp the soul of man ~~all too~~ quickly and greedily. There is no escape from the thoughts which come to ~~the fore~~ mind: one thinks of all that might have been, it is the hour for rehearsing the faults and benefits of ~~the day and~~ days gone by, it is the time of seeing in ones heart the real and uncomplicated motivations which urged one to act in a certain manner. Simplicity springs to the fore and we see all in its proper light and perspective: actions of which we might justly be proud and those deeds which can in no wise reflect honor and credit upon our waking personality. And then comes the moment of truth which is not to be ~~faced~~ equated with death as so many modern writers would have us believe; rather, the moment of truth comes to each of us when we must ~~face and~~ face up to ourselves, stripped of all superficialities, standing with clear vision before our very own eyes. It is a sight and an experience which shakes many of modern men and women to ~~their very foundations~~ the core; it is often a shock to such an extent that the whole personality of man changes both when he is awake and when he is ready to meet the dread of night.

The reason for this frequent change may be seen ~~in~~ as another result of being a part of the darkness of night. For those for whom the problem of

night is very real, it is the one time when they are completely alone. It is a thought or an experience which has often come to me, as it must surely have come to you. We are busy people, day in and day out we go about our way of business but at the moment of night, before sleep, we are alone. We lie awake with our eyes staring into the darkness ~~of night~~, each sound in the house or street becomes magnified a thousand times, and yet there is a stillness so deadly that it hangs over us as a cloth of black about to be lowered for covering. We are at the edge of sleep and yet ~~we~~ cannot sleep; we wish to ~~lower~~ close our eyes and yet ~~we~~ fear the final darkness;we toss and turn but only yearn for stillness and rest. Images flit through our mind; the faces of loved ones, the snatches of conversation, the sounds of laughter or weeping become so real that often it is hard to realize that night has actually fallen and that the work of day has long been past. It is a difficult hour to say the least and it is the time of truth again, when man is definitely and meaningfully alone with himself. What will he hear, what will he face, what will he remember, what will he anticipate; wherein has he failed or succeeded, brought hope or dissapointement, ennobled or degraded, caused laughter ~~and not~~ or tears? ~~It is a terrible moment for soon the face of another takes on the features of oneself and one is face to face with that from which there is no escape, ones own being, the way we really are.~~ Small wonder, then, that the fear of night lies in the hearts of so many for what we see and encounter, ~~as has already been said,~~ is that we really are or this is not always pleasant nor stimulating, nor rewarding. In such an instance, the dawn of day comes as a relief rather than a blessing for with the first few streaks of light, man can wake from his nightmare and lose himself for another day in the fever of activity which diverts his mind, weakens his body and cancels the hurt in his soul. He has not to fear the light of day but only the darkness of night

My friends, we could be glib about this manner of ~~speaking~~ experience and assign these symptoms of a troubled soul to all others, without involving ourselves in any manner of speaking. ~~or experience~~. Needless to say, it would be the

carefree ~~way~~ way and dishonest ~~as well~~. The troubled spirit lies not only with in Jacob our forefather, but within each of us as well. Each of us ~~has~~ reaches the moment of truth once during the course of a lifetime; ~~each of us has~~ we all have good reason to lie awake at night and fear the uncertainty of tomorrow. Whether our turmoil is real or imagined, whether it be in the realm of the serious or negligible, it is ~~real~~ concrete nevertheless and terribly a matter of concern to every living soul. If this were a film the end would be found within the last few reels, if this were a book on the best-seller list then the solution would be readily apparent in the last chapter, and if this were a Broadway play, the conflict would be resolved as the curtain falls. Unfortunately, it is none of these; we are engaged in a struggle of living which proceeds from day to day without surcease. There is no end, there is no ready solution, there is no instant answer by which we can be saved for this is neither fiction nor make-believe but reality in its hardest and most obvious display of cruelty. The quick and ready answer would be to say: forget it, have faith and start the new day with a smile, but I seriously doubt whether this would solve even the most minute of our difficulties. On the contrary, we see the direction of a solution not in the quick and oversimplified reply of modern times but in the struggle of eons ago when Jacob wrestled with the angel in the darkness of night. He fought for his life, he was permanently injured in his encounter, he was wearied and desperate as the battle progressed for neither the one nor the other could bring the encounter to a decisive victory ~~which would be decisive.~~ As in the case of our dream, not a sound was heard; the antagonists faced each other alone and none but the stars, moon and sky witnessed their battle. It was only when the angel said "Let me go for the day breaketh" that Jacob replied "I will not let thee go unless thou bless me" and with this exchange, short as it was, the tide of battle turned. Jacob received the blessing, the adversary ~~escaped~~ released into the murky mist and dawn broke forth. How eloquent a testimony to the strength and courage which must be within

~~each of~~ us as well. There is no easy escape from that which troubles our soul, we must encounter it with fortitude and courage, we must face the new day not with empty gestures or unreasoned faith but with the blessing which comes only after having stood face to face with ourselves and with God. It will hurt the man, it may injure him permanently in his immost being but the worth of such an encounter is to be seen in the blessing. ~~and in the fearless way with which we face the dawn of another sunlight~~.

In short, whatever answer there is, this is it if it is an answer and only you can best judge the value of the Torah portion. For Jacob the nightmare had ended, the encounter with his brother was a success~~ful victory~~ but he bore the scar of the adversary for all his ~~days on earth~~ life. We are the Jacobs of the present day, the adversary wrestles with us ~~at~~ in the darkness of night and we bear the ~~scar~~ mark of the struggle. Yet, within us lies the power to face tomorrow in strength and not in weakness for we have stood face to face and have survived. ~~We need not fear the night for tomorrow will be a day of hope, of light, of sustenance and of inner peace.~~

Amen.

ושמרך כי יום יום יברכנו

and it is this blessing which will ensure our safety + security for another day.

אדון עולם

HEB. TAB. FRIDAY EVENING. DECEMBER 2, 1960.

Religion (ER-na
Grad

Folder 9

THE MEANING OF HOLINESS.

My friends, this week in our Houses of Worship a Torah portion is being read which is of great significance to our Jewish religion. This section, known as "Kedoshim" takes its name from the theme of the ~~21~~ 19th chapter of the third of the Five Books of Moses, Leviticus; "Speak unto all the congregation of the children of Israel and say unto them: Ye shall be holy, for I the Lord your God am holy." The theme, then, is "holiness" but, strange to say, in the subsequent verses the concept or idea of holiness is never fully explained or developed. Over the centuries, ~~them~~, men have asked themselves the questions which we intend to explore at this time: what is holiness? or, how can I be holy? Many faiths or people, of course, view the concept of "holiness" with different eyes. To the Christian, something is holy because it is seperated or set apart from the stream of daily living. The holy object must be treated with a special kind of veneration; the cross is held in awe by the people, it is something high above and something far away from them; the sacred cup in which the wine for the religious service is contained is handled ~~gingerly~~ delicately, it is kept in a special place and only the hands of the priest may touch it during the mass. These, and other holy objects, ~~are~~ somehow detached from daily experiences and ~~are~~ displayed only on special, specified occasions. At the same time, in other faiths, certain objects which are used in the ritual of the faith are sacred because the people and priests bow down before them; they ~~bow down~~ bend from the waist or prostrate themselves on the floor before the image which they worship. On the other hand, there are those individuals who are known as "holy men". To a lesser extent you have the monks and nuns who surely are looked upon as holy or pious human beings; the basic structure of their societies asks that they remain within their own, cloistered community spending their time and effort on prayer, work and meditation. And there are many of these people who feel themselves satisfied and at peace because of the retiring and quiet calling to which they have ~~chosen for~~ dedicated themselves. And surely, you have heard of the "holy men" who are part of the eastern religions and cults.

A man who wishes to meditate and be at peace with himself and his world goes out into the wilderness, like a hermit, to be alone. ~~with himself~~. He may sustain himself on very little food and drink, he may live in a cave or he may spend years, even a lifetime, in the desert and the people will flock to him to listen to his wise words and to benefit from his ~~message~~ insights ~~of wisdom~~. Having retired from life, he has formulated a philosophy of living which he now applies to those within the turmoil and turbulence of daily strain and stress. He has become a holy man whose very footsteps in the sand are often revered and kissed by his followers.

I make it a point to mention all of these aspects of holiness in order to highlight for you that all these various manifestations are precisely what Judaism does NOT believe in. In Judaism holiness is not measured by the degree in which you remove yourself from life; on the contrary, it is detirmined by what you do in the very thick of your daily existence! In Judaism holy objects are not treated with awe nor are they set apart; they are only ~~treated~~ handled with the greatest of respect and there is a great difference between these two points of view. Take for instance, as a good example the Torah scrolls: far from being set apart, they are well-worn and they should be for they are of use to Jewry only as long as they are handled and read and, thus, become a guide for our lives. The Kiddush cup can be fingered, handled and touched by one and all; it is not something which has a magical or mystical element as do the wine goblets of other faiths. In short, within the religion of Judaism "holiness" is not something apart from life but something which is very much a part of it. The idea of being holy is not a "thing" or an "object" but it is a process of living which can come only from within. It is for this reason that we have no "holy men" as this term is understood by the ~~outside~~ gentile world; but we do have men and women whom we consider pious and godly and we detirmine this quality only by the manner in which they live and conduct themselves in relation to their fellow man and in relation to the Father of us all. Holiness,

then, is living in accordance with our highest capacities, with our finest potentials, with our most noble aspirations which place us on a lofty level from which we strive to come ever closer to the Almighty.

How, then, can you and I be holy?, or, what does holiness mean to you and me? First, we ought to understand fully that in terms of our Jewish faith, each one of us can be "holy". In Christian faiths one would almost have to retreat from life in order to attain that ~~type of life~~ lofty concept; on the other hand, in terms of Judaism the individual firmly believes that he can attain a measure of sanctified living only as he stands in the midst of life itself. Holiness within our faith is a process, that which is constantly occuring, for as one of our sages said quite a few centuries ago, "it is not only what a man does, but how he does it." This, surely, exemplifies the idea of holiness; how do you look at life, what do you do with yourself, how do you stand in relation to others and in relation to God. Perhaps a clue to the attainment of holiness can be seen in the words of the Baal Shem Tov, one of the great Jewish personalities, who lived in Eastern Europe not too many centuries ago. When asked to state his thoughts on life, he said: "Everything created by God contains a spark of holiness." The key word here, of course, is "everything"; every man, every tree, stone, flower, in short everything on this earth is holy because it has God's blessing. And once this thought is formulated, the rest of the proposition ~~just~~ is left in the hands of the individual: how are you going to treat that which is holy? If you appreciate that which is good and wholesome and fine and worthwhile, you will become holy because of your attitude; if, on the other hand, you negate and scorn all the beauty of God's creation, the holiness of life itself will be lost to you. This is the key to the concept according to the Jewish way of life, which is so different from all the others. We can become holy, and the process of doing so is part of our everyday living experiences. We are holy because we treasure what is given to us; we are holy because we see holiness in life; we are holy because we value everything, especially the breath of

life breathed into us at the very beginning of time. There will always be holiness on this earth if you and I appreciate and acknowledge its presence.

Of course, there is a more personal aspect to holiness as well. We can not, for instance, confuse or identify mere lip service or ceremonial observance with either piety or holiness. One of the greatest of Jewish philosophers, whose name was Philo of Alexandria, wrote some two thousand years ago of just such an example: "If a man, out of his abundant wealth, builds a temple at a vast expense, and adorns it with costly offerings, let him not be classified with the pious, for he has gone astray, regarding ceremonious worship as holiness, and giving gifts to Him who cannot be bribed." These are strong words spoken by our teacher but their truth is evidently as valid in our time as it was in the days of Philo. Judaism does not ask of man great and costly gifts; if these are to be given, fine, but we must surely strive for certain ideals, values and principles primarily ~~as well~~. Our religion teaches, for instance, that the greatest sacrifice anyone can bring upon the alter of God is a humble heart; that pride of worldly goods and worldly achievements are of little worth when measured against enduring ~~the rule~~ ~~of~~ spiritual values. It is in this vein that we the better understand the meaning of holiness as it comes to each of us in a very personal setting: to what extent do you strive to attain the ideals and values set forth by the teachers of our faith, by the Torah? ~~As with~~ the man who built a Temple ~~and~~ did not attain piety, but ~~so~~ for each of us there must be a complete and total committment to the principles of our faith. When, in other words, we speak of justice and equity, it means complete justice for every man on the face of the earth; when we speak of love and harmony and goodness, it implies the living reality of these ideals; when Judaism speaks of Law and Order, it means "true" law which will not only regulate and make orderly but which will be a source of safety and security for all those with whom the Law comes into contact. In short, for us to be "holy" does not mean that we ought to be perfect in every way, but it does imply that we should always strive for betterment, ~~and~~ It is in this process of striving that

we find holiness.

My friends, one of the finest prayers of our liturgy, said when we make the transition from the Sabbath to the first day of the week, contains this closing benediction: "Praised art Thou, O Lord our God, who makest a distinction between the sacred and the profane." As in the case of the holy Sabbath and the profane working day, so it is with each of us and the days given unto us during the course of our lifetime. God has given ~~us~~ the ~~Sabbath and holiness~~ profane & the holy; it is up to each individual member of the Jewish community to make of this blessed gift what he will. We can look about us and see only the sordid side of life; on the other hand, we can see in every phase of life something beutiful, something stirring, something holy. Depending upon our attitude, we can allow ourselves to fall to the level of the ordinary; or, just as easily, by striving for ideals and values, we can lift up ourselves and those with whom we come into contact. The striving and the beauty is left for each of us to sense, to feel, to appreciate. We surely ought to change the reading of the Torah verse from "you shall be holy" to "we shall be holy, for Thou, the Lord our God, art holy." Indeed, in full understanding of the meaning of holiness, we reiterate the benediction of the prayer book, "Praised art Thou, O Lord our God, who hast made a distinction between the sacred and the profane."

Amen.

Hebrew Tabernacle, Friday evening, May 2nd, 1958

1969 Moyg + Most tolerant
H.T 6th decade
+ Dissatisfaction of
H.S + College student
Student protests
Govt doesn't address
the problem

this
are
great!

ANNUAL INSTALLATION SERMON: 1969.

Friends, I think all of us are concerned with the unrest and rebellion so obvious on the college campuses of our country; indeed, even in the High School of our city. I am not referring, of course, to the wild and crude acts of vandalism which should be dealt with in as severe a manner as the law allows, and as quickly as possible, but with those young people who are ~~rudely~~ deeply disturbed ~~and~~ because they have found that only by means of visible protest will the adult world listen to them. Again, it is obvious that guns can not be allowed in the dormitories but what of those honorable young men and women who find that they can only change the existing order by daily, insistent, incessant, peaceful but vocal protest. Sect. Finch has piously stated in Washington that the colleges have brought all this turmoil upon themselves because of their rigidity, the privileged faculties and their withdrawal from the community but aside from the fact that his assessment is incorrect, it is also begging the question; he merely restates the ills instead of attempting to solve the problems. In this context the dissatisfied students can well ask: if the national administration concerns itself with the obvious how can we ever hope to solve those issues which are at the root, underneath, the complexities of our time. And, of course, the question is justified for, as I havehad occasion to note at an earlier time when so many of you were present, one can only find meaningful answers if one dares first to ask the relevant questions. All too often, however, the question is merely a superficial gesture when it should be an act of courage, depth and personal committment.

What are these students against? On the surface we have all come into loud and prolonged contact with their reasons. They are against the Establishment, meaningless courses and insensitive teachers; they are opposed naturally to the war in Asia, to R.O.T.C. and recruiters on the local level. And as they are against these things so are they for courses which have meaning for their lives, for the underprivileged and for that expression of power which will permit them to participate in creating the future. By the thousands these young people played dominant roles in the Civil Rights struggle and later

were participants in the political convulsions of 1968; today they know that if they are to build a meaningful future they must grapple with the essentials of the democratic process: the political structure!

Anyone who has recently followed the ghastly spectacle placed before the citizens of this State by the Legislature in Albany can fully understand the frustrations of the people, even if we are not always in sympathy with their demands. In short, it seems to me that the young people of our time, at least those who have found a meaningful manner of expression, these young men and women have challenged our system not because it could be better, which is obvious to all, but because we have founded, built and protected it by a double standard of hypocricy! We know all too well that our life is not always honest ~~and that, in a certain manner of speaking, all of us are hypocrites except that~~ but we are able to cover our ills, our sins of omission, our apathy with words, with money, with prestige and power in the community. Consequently, the faults of our socio-economic class are glossed over, are made palatable and are made acceptable so that even we believe its values. In concrete terms, the hypocricy is obvious to the students in these clear-cut examples: if the University with its expansion and with so meaningless a need as a new gymnasium can encroach on a park and on the living space of the city's poor who live nearby why is it so terrible if students disrupt the community of a college? Or, take this example: a University is obviously dedicated to the arts, the sciences, the humanities but how is this possible, by definition, if that same University is supported in a large measure by defense contracts of the government, private industries and foundations, supports ROTC which trains future officers of the Army and, in sum, supports a military-industrial complex which stands in direct contrast to all that is implied by the term "Humanities." On another level, I can vouch for the same double standard: more often than I would care to count have I spoken from this pulpit and then have been privately reproached for my idealistic assumptions as if idealism and the dream for reality were mutually exclusive! Finally, we are hypocritical if as individuals

or as a group we do nothing, for instance, for the starving peoples of Biafra, where the evidence in pictures and by first-hand reports is available but, on the other hand, we chastize the world for not helping us as Jews when we or our dear ones suffered persecution and genocide in Nazi Germany, when the evidence was not so fully available to the general population. In short, in a very large sense, the students are correct; they have held a mirror up to our faces and we are not at all happy with what we see. We may deplore their methods but in a certain frame of reference, we can not fault their motivation. They want to "strike through the mask"; they want to rid us of our hypocricy.

All this has particular relevance for us because we represent just the opposite of what is plaguing the country in our time. Here at our Hebrew Tabernacle you find friendship, a smooth working relationship within our religious community and, also, despite the often healthy differences of personalities an ability to peacefully resolve the many problems which come our way in view of our local problems. ~~I am convinced~~ It is a fact that we are stronger today than at any other time in our more than sixty years of existence because these ~~elemental~~ divisive forces such as double standards and hypocricy, are precisely what one does not find in the community of this Synagogue. This is what we must always bear in mind; for we have established ourselves, maintained our position and grown strong and vital over the decades because we have meant exactly what we said. ~~and~~ To all our people we have always presented a specific point of view with which we have never compromised; as a consequence, hypocricy has never been a part of our make-up. We can best illustrate this attitude by citing a principle which has guided us, although it has not met always with universal approval. For example, we have always believed and acted accordingly that our congregation, its membership, its physical facilities, its needs occupy the prime place of concern for us all. This means that we have placed responsibility toward ~~the~~ national and world Jewry on a secondary level for we believe that if we as a congregation do not exist we can not be of help and value to others. We have chosen our priorities and selfish as it may sound we have decided that we come first for above all else, we want our Synagogue to survive; as we are stable and strong, we can be

meaning to others. But there is a second principle which also must be mentioned; on this level we have chosen total honesty as well. We have decided that ours shall be first and foremost a House of God and not a center for social gathering. We took, as so many others, could say, (hypocritically,) that ours is a "community center" with worship being (just a) but one part of the total picture; on the contrary, because we are committed to total honesty: we have chosen to make and keep ours a Sanctuary first, with all other aspects of Synagogue life taking a secondary place of interest. And, because we have never compromised with this aspect of our religious views we have grown steadily over the years with ~~in numbers, in worshipper~~ people who take their religion seriously. and we have tought this to our children: they who know that while there are many more ~~beautiful~~ beautiful social halls all over the city, with marvellous sound systems and delightful chandeliers, in ~~their~~ our Temple they will experience the mood of prayer for that is its primary function. I think that rebellion and protest will not find a foothold here because there is no need to strike through the mask.

It is into this type of a religious organization that ~~we installed~~ we install this Sabbat evening our new officers as well as the board members whose names you will find listed on your mimeographed papers. 1) It gives us great pleasure to welcome to our pulpit Mr. JERFREY BAUML, the new president of our Youth Group. Through him we extend our greetings to all of our young people, whether in his group or in the Rabbi's Class, and hope that they will continue in their successful endeavors for we fully and truly value their participation in congregational life.

2) We take great pleasure in greeting MRS. MARGO OPPENHEIMER who continues as president of our PARENT'S ASSOCIATION. Her group has done wonderful work for the children of our two religious schools and from experience we know that for this group and for this leadership no task is ever too difficult. Your success can not be measured for the moment but will be reflected in the mood for Judaism created in our children. Our Men's Club also retains its president, MR. 3) DENNY SIMON. We take this opportunity to extend a special word of friendship and greeting particularly in view of his past serious illness and we commend him and his membership on the devotion they have indicated in behalf of our Temple. Adult Education, ushers at Services, involved in the issues of our

time this group has done wonderfully for our intellectual needs and we hope they will continue in this vein in the years to come. We now come to the new head of Sisterhood but before we say a special word for the incoming officer, we need to extend a word of gratitude to the outgoing president, MRS. LUCY BISSINGER. She has done heroic work in the past and the exceptionally strong position held by Sisterhood in our congregation is due ~~so much~~ particularly to your efforts. There is every reason in the world for us to acknowledge publicly, in this very sacred spot, that one could not hope for a more dedicated servant of the Temple than MRS. BISSINGER who has given of herself with all her heart and with every ~~ounce of energy~~ gesture of love at her command. We are humbly grateful. It is with this past that we turn to the new, the future president, MRS. MAX HAMBURGH and we wish her well; her task is ~~enormeously difficult~~ challenging but we know that the future of this organization is in the hands of exceptional ~~leadership~~ women. The Sisterhood is the most vital organization in our congregation and we know that with you as president this position of ~~leadership~~ responsibility will not be relinquished. Finally, a word of gratitude to MR. KURT SCHLOSS, president of our Temple. It is his task to keep this religious family on an even keel and to make ~~this~~ the often difficult decisions which are for the good of our Hebrew Tabernacle. He has done exceedingly well over the past two years and we wish him continued strength and wisdom in the year before us. The laity of this congregation has elected a president who brings dignity and stature to this most vital office.

This, then, in sum, is the truth of our united family. No riots here, no frenzy, no violence, no revolution; why, because here the priorities are clear and we approve. It is ~~toward~~ to reveal this concept of honor and honesty that we bring the newly elected officers, board members and members at large of all our affiliate groups, represented on our pulpit by their respective presidents. We install them into their offices of leadership and pray that the Almighty bless them and their membership so that here in this House of God we might represent His Name for good, for honor and for worth. So that we may invoke God's blessing we ask them to come forward and you to rise...

Heb. Tab., Friday evening, May 9, 1969 Annual INSTALLATION Service.

Heb. Tab.

HEBREW TABERNACLE CONGREGATION
ANNUAL INSTALLATION SERVICE: May 17, 1968

ROBERT L. LEHMAN,
Rabbi

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Cantor

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Mrs. Paula Wolff

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#32 "While 6 Million Died" by Arthur Morse

5-24-1968

i. at College preparing for his dissertation wanted to show that Roosevelt never helped the Jews when they needed it most: 1934-44. He couldn't get access to the sources. He wrote his dissertation on "Herzl". This book he reviews tell the whole sad story.

FOLDER #2

OWN EXPERIENCES BOOK-REVIEW

#13 "Wrestling with the Angel." 12-15-1967

a major sermon.

Jacob's wrestling - a meaningful transposition; He wrestles with his conscience at an important point in his life.

L. uses the play; Rosenkrantz & Guildenstern —

FOLDER #2
RELIGION & PLAY

#1 REVIEW OF HOCHHUTH'S "THE DEPUTY" 2-28-64

Based on book & play.
L. says: The Pope's and Christianity's conscience must bear the burden for their silence.

FOLDER #2

Play review

2/25/66

Book Poems

The Source - by Jane Jackson

a book written by a man Tuesday the

Tuesday -

Total immersion in the Buffalo

A people of heroes

who have found courage

and shared joy -

Untapped wealth of future

"THE SOURCE" by James Michener.

Friends, perhaps the greatest compliment one can pay to the author James Michener is to say that he is a superb, captivating and brilliant storyteller. From the days of his first delightful book "Tales of the South Pacific" via "The Bridges of Toko-ri" and "Sayonara" to "Hawaii" he has brought us ~~from an Asian influence which has always dominated his work~~ to the present best-seller "The Source", ~~which~~ has been in the forefront of contemporary fiction for almost a year. This book represents a radical departure from his previous Asian themes and attempts to do no less than to trace the development of civilization, or the growth of mankind, from its earliest stages of infancy toward the supposed maturity of present day life. While one can always find faults with a book of this size and sweep, it would appear to me that James Michener has succeeded admirably in his attempt; that this is an unusually brilliant volume; that this is a book which should be read by all adults but, even more vital, by all young people of high school and college age who desire a good, generalized view of world history. I have recommended this volume to all members of the "Rabbi's Class" and I would urge you to buy it for all youngsters in the immediate circle of your family. To read this book is not merely a pleasure; it is, at the same time, an education. We know from newspaper artides that Michener worked on this book for more than five years: first in the research and then in the writing and editing. He immersed himself in life of the Middle East and he has, above all, surrounded himself with Jewish source material so that he has an exceptional grasp of Jewish religious issues. This is all the more remarkable when one considers that Michener is not Jewish, was so deeply involved in Asian life that he married a Japanese woman and that his contact with Jews and Judaism, prior to this book, was almost nil. We have then that rare occurence of a Gentile writing sympathetically of Jews and their faith. But let there be no mistake about our attitude toward this book: while it may center ~~itself~~ on the Jew and on a place which was later to be a part of the State of Israel, this is by no means a "Jewish" book; it deals with the whole wide sweep of the development of mankind embracing philosophy, theology, history, geography,

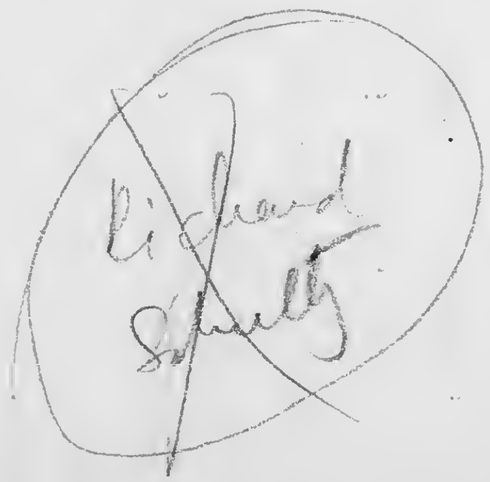
the natural and social sciences and, above all, the hurts as well as joys of human beings over a course of more than 10,000 years.

The story itself is relatively simple in conception. A group of modern archeologists, Jews and Gentiles, are working on a site in Israel, known as Tel Makor. In the course of unearthing the hidden treasures of this mound of earth, the scientists discover a number of artifacts ranging from a common, ordinary bullet found near the very top to a flint sickle dating back to the year ten thousand before the common era. There are 15 levels in all; each level is represented by an artifact and each object tells its own story of what life was like at this site over the course of many centuries. The place was chosen for discovery and research for it is located at the crossroads of ancient commerce as this geographical location influenced the now-forgotten ancient world; from the dawn of history unto the present, events swept by and over this particular spot on the face of the earth. It is known as Tel Makor, translated as the place of "the source"; the source of water, life, man, development and the dawn as well as progress of human, recorded history. We start at the time when man moved out of his cave into an earthen abode which he constructed with his own hands and from the time when man ceased to be a wanderer and planted wheat in his own field, thus making him a sedentary individual. We move from the earliest manifestations of religion, when man knows the ultimate terror of sacrificing his own first born son to the gods, to the highest conception of Deity as it is known in our time, touching in the progress the rise of Christianity and Mohamedanism. We come into contact with the chief problem of the area: water; we learn of the Talmud, the Crusades, the Inquisition, the burdens and glories of the Law, and we come to appreciate the central place which Israel, collectively and as individuals, has occupied in the development of the scheme of things. We are a party to the Greek and Roman civilizations making their imprint upon the people of the Book, we are witnesses in the banks of the Rhine valley as the Crusaders begin their march toward the East, and we are onlookers to the destruction of Italien Jewry as well as the annihilation of European Jews during the last few decad-

es, We participate, in other words, in the life of the Jew, of all ages, places and at all times. It is a heroic as well as a brutal epic.

The book has such value for us as Jews because Michener, the non-Jew, has been able to place his sensitive finger on the focal point of our life: that we are a people of memory. We link ourselves, willingly, not only to the seed of Abraham, Isaac and Jacob but, as well, to the ~~tragedy~~ slavery of Egypt~~ian slavery~~ and the glory of the revelation at Mt. Sinai. It is a"group memory" which has sustained us; it is the type of belief, linked to our experience, which need not be excavated by archeologists to remain meaningful and pertinent because, in the final analysis and the hopes of anti-semites notwhithstanding, we are still alive! We have not and will not ever forget. Because of this memory-link to our faith, and the sacred and primary place it occupies in our lives, we remember, for example, the destruction of the Temple in Jerusalem by the Babylonians in 586 BCE while those self-same Babylonians, now Iraq, do not even have a historical footnote ~~to that shattering event~~ in the event that temporarily sheltered our likes. Michener has made his mark because he was able to approach the events which have characterized Jewish as well as general history, from the memory point of view; rather, as would seem more normal ~~for a non-Jew, from the Iraqui point of view~~ from the objective, memorial non-J., majority perspective. Therefore, in addition to all else, we must be and are extremely grateful to the author for making the ~~memory~~ essence of our people's experiences come alive. Our history is ~~relevant~~ tied inevocably to our day and age. His descriptions of the Hellenistic influences on Judaism, the confrontation between the burden and the responsibility of the Torah, the conflicts of the rabbis in Safed, the Germany of the Dark Ages and the life in 15th century Spain were especially favorite passages of mine; yours may be these or any of a dozen episodes which dot the book from page one to past page 900; the huge volume ~~kept me alert and~~ will keep your interest~~ed~~ from beginning to end ~~and while at certain times the story may move a little too slowly for modern tastes,~~ for it is ~~still~~ full of ideas, information, brilliant episodes and luminous personalities all of which, both good and bad, have helped to make this, our people, stay alive.

In a book of this tremendous size and scope it is easy, of course, to



ffind errors of judgement although there are surprisingly few errors of fact; they are more of a technical nature: El Shaddai appearing in the burning bush should be Yahweh; the episodes of the Caballah & Zohar indicate that the author does not understand Jewish mysticism, and no one can blame him; he has substituted for the strong and sensitive Jeremiah a woman prophet, Hulda who emerges as a witchlike figure and thus characterizes the prophetic age in Judaism/whereas this was surely one of the most vital epochs in all our history. But, let me briefly touch on three areas of major critique. In the first place, since the work is so all-encompassing, it is impossible for the author to deal with the many incidents in depth; hem, more often than not, merely skims the surface of his material without taking into account the often underlying motivations of an economic, social and political nature; this is most obvious in his treatment of the Middle Ages and Italy. Sentimental as we may wish to be, Judaism did not rise or fall in every era, on the basis of its religious motivations. The second quarrel grows out of an unusually sharp debate between the committed Israeli and the American Jew, who is a Zionist by virtue of his ~~xxxxx~~ donations and tourist visas but refuses to give up the comfort and security of America for the ~~sake~~ hardship of any ideal. The American position here is placed in a most unfavorable light as if Michener can not realize that our loyalties to Israel are fundamentally on a different level than that of the Sabra. The debate and argument are patently unfair to American Jews who are spiritually tied as Zionists to Israel and (rather than BUT) materially have made this State grow and prosper. Also, in the same vein although on a different level, the decision of an Arab not to join the Israeli in the work of government shows a narrow helplessness which does not represent progress for the future but, rather, a continuing, irreperable division. While inequality and animosity persist, Jew and Arab in Israel must work together for the good of all. Michener symbolically discards this hope and goal. The third major critique is one which will find ramifications in other areas and one which contributes to an unbalanced picture of the Jewish people and faith. Michener, in his attempt to tell the story from Tel Makor, "The Source", concentrates on telling his tale from within the area of modern Israel and overlooks, forgets or ignores the fantastic achievements of Jews outside the Land. For instance, while he tells us of Jewish academies and learning in Palestine, he sidesteps the rich life of the Babylonian schools but it is they who truly forged the structure of rabbnic Judaism, such as we know it even in our own time. Palestinian schools were soon reduced in influence and eclipsed by superior Babylonian legal experts. Or, in a second, even more serious example, while the author devotes many pages to a detailed picture of the Inquisition in 15th century Spain and its effect, in all of its gory detail, on the Span-

ish Jews, he barely mentions the great achievements prior to that era. The development of poetry, medicine, philology and mathematics have made this a "Golden Age" in Spain but not a word of this is mentioned, ~~in the book~~. This leads us to a further critique: the emphasis throughout the book is far too heavily on the persecution, horror, torture and death of Jews, and while this certainly is a part of our history, it is by no means the sole experience of stay on this earth over the course of 5726 years. The book makes of our existence a series of continuous tragedies; such was not and is not the case, for there were many centuries of achievement although, of course, the bad always overwhelms the good. But the good of Judaism is a story and a sermon all by itself; far greater, incidentally, than our 900 pages of suffering in "Source".

But no matter to what degree one might critize or object, there is no denying the fact that our author has presented us with a sympathetic and honorable picture of Judaism, mankind and the development of values and ideals. He has given us range, power, strength, depth, truth and above all a memory and it is on this basis that we can truly appreciate and comprehend the heritage of our people. Each of us, in a certain sense, seeks his Makor, his "source", and we shall find it, whether in Israel or here in America. But once having found it, it is up to us as to how we shall acknowledge it: with honor or with diffidence, with respect or with casual acceptance. Michener, for our good, has treated it with respect, with worthiness, with sacred intent and for that we shall always be grateful. If our religion touches your soul and reaches your heart or stimulates your mind, of whatever age you may be, this book "The Source" by James Michener is for you. He speaks to us out of the past, he links us to the present and, on the basis of what has preceded, he promises us a future.

Amen.

Heb. Tab., Friday evening, February 25, 1966.

YITZHOK LEIB PERETZ (1852-1915) – April 3

by ISRAEL KNOX

Yitzhok Leib Peretz, one of the three "pillars" of modern Yiddish literature, died fifty years ago. The present article, for his approaching fiftieth yohrzeit, appears also in the Jewish Book Annual (published by the Jewish Book Council of America), *a tri-lingual volume of essays on, and bibliographies of, Jewish literature in Yiddish, Hebrew, and English. A good deal of Peretz's work is available in English translation, and there is one volume (done by Professor Sol Liptzin) with the original Yidish and the English translation side by side.*

-1-

MENDELE, Peretz, and Sholem Aleichem are regarded as the three "masters" of modern Yiddish literature, and curiously enough, a "tag of identification" has been attached to each—satirist, romanticist, humorist. Such "labels", if taken literally, can be misleading and constricting, yet if taken seriously, can be useful in providing a guide-line to an author.

Granted that Mendele is a satirist, then he is a satirist who hates with a kind of love. And the paradox ceases to be puzzling if the tenses are put in proper order. The satirist is dissatisfied with the state of affairs as it is because he believes that it can be better tomorrow, if we will it; he is critical of the present, but only for the sake of a brighter future. Mendele's Jewish world was still relatively firm and stable, and he was therefore intent upon winnowing out the weeds in its garden. His social consciousness (and conscience) was twofold: he was responsive to the iniquities heaped upon his people from the *outside* by the Czarist regime, and to the injustices prevailing *within* the Jewish community.

The world of Peretz and Sholem Aleichem was less stable; it was caught up in a process of transition, of epochal change—the dissolution of a way of life as it functioned in the *shtetl* (and the cities, too). Peretz has been described as a romanticist, and it is true that he was a romanticist not only because much of his subject matter and themes were out of the past but also because of the treatment that he accorded his subject matter and characters, because of his preoccupation with lore and legend as though they contained the stuff of reality. But that is just it: Peretz did not exalt the past *as such;* he selected what was ideal in it to serve as an inspiration and perhaps as a pattern for the present. He was not concerned with the past as set over against the present, but as linking it with the present. What he wanted most of all was to discover the *sources* of the strength and courage of his own generations.

It is Peretz's distinctive merit as author and prophet that he dealt with lore and legend as though they contained the stuff of reality, as though legend might be transformed into some sort of reality. Peretz's Jewish world—and Sholem Aleichem's too—was no longer the orchestrated world of religious tradition, of *Halakic* discipline. It was now a "differentiated" world with economic classes and political "ideologies", and chief among the "ideologies" were Jewish socialism, primarily as represented by the *Bund,* and political nationalism as concretized in a number of Zionist and cultural variants. Peretz's Hassidic stories and folk tales were written for all, but more so for these, betokening new movements and horizons in Jewish life. They were intended to forge a "golden chain" (as he named his best known poetic drama, *Die Goldene Kait*) of continuity, *hemshech,* between the past and the present, to disclose the "universal" in Jewish existence, its enduring motifs of *mesires nefesh* and *kiddush ha-Shem.*

Peretz's stories and tales were neither the product of, nor the preliminary to, a cult of neo-Hassidism or pseudo-Hassidism. Such pretense and make-believe were foreign to Peretz' nature. His purpose, insofar as he had an avowed one, was both simpler and subtler: it was to enable *his* generations to see Jewish existence as whole and holy, under the aspect of time but also under the aspect of eternity, to enable his generations to pursue their own ideals in light and not in half-darkness, and to diminish the element of fear, and to inspire increased hope for a future yet to be shaped.

Peretz was the romanticist and Sholem Aleichem the humorist, and the measure of their greatness is what they succeeded in doing as romanticist and humorist. It was a period of change and transition, not only social and cultural but also physical, involving the enormous migration from Europe to America. In such circumstances people are trapped in their own antics; they often seem in their forlornness and helplessness to be either ludicrous or pathetic. It is evidence of the consummate artistry of both Sholem Aleichem and Peretz, of their penetrating sympathy for human beings and the human predicament, of their capacity to supplement sight with insight in delineating this predicament, that they do not dwell too long as writers upon the ludicrous and pathetic. They soon reach out beyond these to deeper dimensions and higher levels of experience as implicit in what appears to be to the unimaginative or to those of scant compassion only ludicrous and pathetic. With Peretz, the pathetic (which tends to evoke pity) flowered into the holy which can be grand and tragic, and with Sholem Aleichem the ludicrous or comic, with its dependence upon word-play and anecdote and the funny situation, developed into a divine humor which requires no external tricks and props, but wells up within the heart and is an authentic expression of character in joy and in sorrow.

One need only compare a minor work of Peretz's, such as his report, semi-literary and semi-journalistic, of a trip that he made in 1890 through the drab and dis-

mal towns of Jewish Poland, a veritable abyss of incredible poverty, and Sholem Aleichem's stories of Kasrilevke, to perceive the distanee between these tales, and, for example, Caldwell's *Tobacco Road.* In Peretz's vignettes and Sholem Aleichem's stories there is a bitter ery of suffering too, but it is not a lament of despair and it is not a wail of degradation; it is a ery from the depths of the soul, *mimaamakim,* in whieh the *tzelem Elokim* has not been extinguished but, on the contrary, bears witness to it. In Peretz's "If Not Higher" the pathos of the poor woman in her cold hovel is not dissolved in the flame of the rabbi's holiness who brings her, in the guise of a peasant, wood to kindle a fire. The pathos is lighted up by it and absorbed in it as the radiant truth that the suecor and eompassion that we extend to eaeh other is "higher" than even ascending into heaven nightly to study Torah with Elijah.

In Peretz's earlier stories and poems there is a strain of satire commingled with pathos. He surveys the seene about him and not all of it is to his liking. For Mendele the symbol of Jewish life was a *torbe,* the beggar's sack, and it was the collective *torbe* of all the people. Mendele's satire was commingled with indignation, but in Peretz the note of pathos predominates, and the scene he surveys is not single and uniform but diverse and replete with shadings. There is *dales,* poverty, and there is anguish, but these too have their modulations and degrees. Peretz's stories and poems depict this scene and the people in it in their "partieularity" and "specificity". There are stories, for example, about orphans, cared for half-heartedly and therefore neglected, and what this does to them "internally", and how it warps their souls and minds and bodies too (*The Crazy "Batlen"; The Poor Boy*). There are stories about the lowly and downtrodden in whom the spark of rebellion has been extinguished (*Silent Boutche*), and about the sweetness and wholesomeness of the poor who will not let the hardships of daily existence stifle the love and solicitude they feel for each other (*Family Peace; Tevye and Serl*). Some of the stories are about the lot of the Jewish woman with her special burden as mother and often as bread-winner so that her husband may "learn Torah" without worry or interruption (*Mendel Braines*). But Peretz's sharpest barbs are directed against the accommodation of religion to the *status quo,* against its separation from ethies as a summons for the hallowing of life here-and-now (*The Fur-Hat*). Peretz's satire is mild and his sense of pity is keen, and in the midst of hunger and want and fear he glimpses nuances of beauty and grace and the unmistakable signs of nobility.

Within the Jewish community the hand of Czarist despotism was heavy, and there was a wave of pogroms fomented and smiled upon by the government. Inevitably this led to the collapse of the Haskalah which had relied naively upon the regime for improving the position of the Jews. The Haskalah was losing momentum, and Jewish socialism and nationalism had not yet emerged, and in Russia there was the darkness of reaetion. It was a period of uncertainty and dismay with no road visible ahead; there was not the freedom to search for new paths and to speak out openly and clearly. Peretz could not remain quiet, and so he resorted to allegory and symbolism. It was necessary to conceal his thoughts and feelings from the regime, but he contrived to communieate them nonetheless, even though he had to do it obliquely by means of fable and parable. Some are obvious enough, and in its entirety this phase of Peretz's career was not the most original. He did not choose allegory as eongenial to his mode of expression but as a device to impart and share his thoughts when the alternative was silence.

There is a vein of triteness in his fable *"The Pious Cat"* where the cat devours several birds in succession, and of course always for the bird's own benefit—so that the one may not seduce the opposite sex with its lascivious singing and forfeit thereby its portion in paradise, so that the other may not go on pining in its cage for a liberty it has irrevocably lost. So far, the "moral" is plain and shopworn, but then there is a sudden shaft of light, and what was plain is now profound, forsooth, well-nigh prophetie. The cat, in her voracity, tore the first bird to pieces and gobbled it up greedily, and when she was later punished for it, concludes that she was punished not for killing the bird but for her earelessness in letting the feathers fly all over the room and thus mar its tidiness. She determines to reetify her error and avoid further reproach by swallowing the next bird in one gulp, so that no feathers might be found anywhere. It does not occur to the cat that the act itself—heinous murder—was wrong and damnable; at no moment is there a pang of remorse, a sigh of repentance, or a pang of conscienee.

Is this—the frightening apathy of the cat, the awful a-morality that informs and regulates her total behavior —alien to the mood and atmosphere of our time and age? Crimes have been committed in our century that should have shaken to their very roots the peoples in whose midst they were perpetrated, so that they should be saying over and over again, "Not all the oceans can wash this blood from off our hands." But are they saying it? Do they—do we—remember? Peretz is as contemporary as today's events because he perceived the events of his own time with penetrating discernment and fathomed them not only for themselves but also for their abiding and generalized meaning as pertinent to other locales and other periods.

Peretz touched the very heavens, "if not higher", in his Hassidic stories and folk-tales. The crisis in Jewish existence did not abate in passivity and quiescenee: it gave rise to new movements and forees and opened up new horizons and possibilities. It produced several generations of Jews with superlative idealism and courage

—the Hirsh Leckerts and Naftali Botwins of the socialist *Bund,* who were ready to lay down their lives for the freedom of all in Czarist Russia and surely for the dignity and rights of their own sisters and brothers, and the Zionist *halutzim* who reclaimed with the sweat of their brows and the marrow of their bones the soil of the ancient land for the establishment of a modern state. The crisis did not vanish, but it took on another form; it was no longer a crisis of grief and despair but one of hope and joy and confidence in its favorable resolution.

It was in this mood of trust and in this atmosphere of idealism that Peretz wrote his Hassidic stories and folk-tales. He was speaking as a contemporary to his generations; he was seeking, as in his "Trans-migrations of a Melody", the appropriate *niggun* for his time. He was too sophisticated and too honest to set up a cult of neo-Hassidism or to engage in an esthetic Hassidism; he was, on the other hand, too sensitive to the cumulative melody of history to sever the present from the past, and he grasped the paradoxical truth that men cannot have wings unless they also have roots. He turned to Hassidism not for its letter, its *ot,* but for its light, its *or,* not for its *yerushalayim shel matah* (the earthly Jerusalem), but for its *yerushalayim shel maalah* (the heavenly Jerusalem), or more accurately, for its longing to infuse the *ot* with *or,* to weave strands of *yerushalayim shel maalah* into *yerushalayim shel matah,* to relate the "transcendental" to the temporal process (in this sense only was Hassidism "pantheistic"), and to do so by stressing holiness as a quality of daily living, as a spark, a *nitzutz,* of the divine in man. It was this passion to incorporate the "transcendental" in the temporal process, to educe the divine spark in each and every man, that constituted for Peretz the bond between the Hassidism of the past, prior to its "secular" infiltration (the insidious effect of ambition, envy and rivalry for power, prestige, and income), and his own generations.

In the earlier story "Dos Shtraiml", religion is bereft of holiness and the *shtraiml,* the fur-hat, is the mark of authority and religion is its servant, in willing accommodation to the *status quo.* But in the "Three Gifts", the *yarmulke,* the skull-cap of the old Jew who is compelled in some medieval town to run the gauntlet, is not the negation of holiness but its exemplification and epitome. As the old Jew, bleeding from the wounds inflicted upon him by soldiers lashing him with their whips, reaches the end of the row, he notices that his skull-cap has fallen off and instantly without wavering goes back through the gauntlet to pick it up and cover his head. Here the *yarmulke* is the symbol of *mesires nefesh,* of an integrity of spirit which cannot be exhaustively defined in sacred or mundane categories, yet embraces both and rises beyond them. In "Bontche Shweig", Bontche is the victim of injustices, insults, and injuries, which cast a shadow upon a society tolerating such exploitation and humiliation of the meek. But the shadow also touches the accusers and antagonists of this society for failing to awaken in Bontche his latent self-esteem and to teach him (and the multitude of Bontches) to understand the true meaning of his worth as a person and to trace out its implications. In "If Not Higher" there is no diminution of the *rebbe's* stature for dressing like a peasant and bringing wood to the poor and helpless widow. There is none because here not only has the "transcendental" been enshrined in the temporal process, but the temporal process has been harnessed to the "transcendental".

The perfect counterpart, however, to Bontche, antiphonal to it, is Avreml of "Avreml Bass", the would-be fiddler. Poor in worldly goods and in mental endowment too, the butt of everybody's amusement and laughter, his soul leaves his body at a very important wedding as he is drawing his bow across his intrument out of tune with the other musicians. The bow falls from his hands and all are awe-struck and silent as the *rebbe* announces that the death of Avreml Bass was not just "accidental"; it was ordained because the heavenly orchestra lacked a player, and of all the conceivable candidates Avreml Bass was chosen to complete and round out the heavenly orchestra.

It was thus that the Hassidic stories and folktales of Peretz—precisely because their subject matter was removed from the current scene—made the idealists and dreamers of his generations aware of the intrinsic worth of the "common man" and of the values and "message" of Jewish history, and reminded them that they were the heirs of a tradition and the bearers of a destiny. In "Between Two Cliffs" a disciple tells about a conversation between the *rebbe* of Biale and the *rov* of Brisk, a *mithnagid.* The *rebbe* pleaded with the *rov* to observe that the Torah is not confined to the pages of a book but is immanent in the world too, in the trees and grass and blue sky, in the men and women and children with smiles upon their faces and rejoicing in their hearts. The disciple gently added that he too suddenly saw the world *out there*—the sights and sounds he looked at and heard all his life—as a new and virgin world, as if his eyes had hitherto been clouded with scales and now they were washed away, and he beheld "a new earth." It was this that Peretz achieved for his generations, for us, and for subsequent generations: his stories and poems, his plays —mainly the Hassidic stories and folk tales—reveal to us "a new heaven and a new earth".

Peretz, like Mendele and Sholem Aleichem, revealed to us a way of life and a sum of values; they delineated portraits of people who embodied them in their doings and aspirations. Mendele assured Dubnow during a conversation that the coming generations would find Dubnow's works indispensable for a synoptic and lucid comprehension of their common era. Then, as if it were an after-thought, he added they would have to peruse his —Mendele's—works too for the unfolding of Jewish existence as an actual process, as an on-going experience from day to day, and—one is inclined to suggest—from dream to dream. This was equally true of Peretz and Sholem Aleichem, as it is of the whole of Yiddish literature.

LITERATURE AND LIFE

by HARRY GERSH

The Primacy of Truth

There are a few truths, and many truisms about the Jews. Add this one: through three millennia the Jews have had many prophets, and too many who would deny the prophets and silence the prophesy. William Stern is among the latter. He feels strongly that Jewish writers should not say harsh things about the Jews. He castigates those who do — apparently without regard for the justice of the harsh criticisms. And too many Jews agree with William Stern.

Yet the first Isaiah, a noble and a friend of princes, scourged Jews high and low. "Thy princes are rebellious, and companions of thieves; everyone loveth bribes." Jerusalem itself he called a "harlot," a home of murderers. And the nation of Jews was "sinful, a people laden with iniquity."

Amos did not even keep his thunderings within his own community. He went into the next country, into Samaria, to denounce the Jews "because they sell the righteous for silver, and the needy for a pair of shoes." Hosea went even further "because there is no truth, no mercy, nor knowledge of God in the land. Swearing and lying, and killing, and stealing, and committing adultery."

Jeremiah, that reluctant prophet, insisted on speaking the truth though he was stoned for it. Even while the enemy surrounded the wounded city of Jerusalem he walked the streets crying; "How greatly dost thou cheapen thyself . . . With thy harlotries and thy wickedness . . . Your sword hath devoured your prophets . . . "

Micah was equally denunciatory. But, being a gentle and loving soul, he ended his castigations with a message of hope: "In the end of days it shall come to pass/ And He will teach us His ways,/ And we will walk in His paths;/ For out of Zion shall go forth the Law . . . " But the end of days is still not upon us and we still do not walk in His ways. The law out of Zion is still not universally followed — particularly by those to whom the Law was initially addressed. That's why prophets continue to arise and to hold true mirrors before our reluctant eyes.

Physicians of the Soul

Nor is it *chutzpah* to cite the Biblical prophets in this context. The spiritual and literary line runs true from the 8th Century BCE to the 20th Century CE. It ran true through the Tannaim and the Amoraim and the Saboraim; through the Geonim and Maimonides and Nachmanides; through Mendele's satire and Sholem Aleichem's irony; through Bialik's bitter denunciation of the Jews in "City of Slaughter" and Agnon's bridging mysticism. Today, it continues through Bellow and Malamud and Roth and Markfield and Wallant and many others.

These are all, in a way, physicians of the soul. Sometimes the pain of their surgery tends to obscure the love and healing they offer. For example: On rereading Roth's "Goodbye, Columbus" recently, I savored the scalpel-sharp description of the second refrigerator in the Patimkin's rumpus room, full to overflowing with ripe cherries and grapes and melons. And I remembered Amos' words, "I hate, I despise your feasts . . . "

It is a measure of the truth of the descriptions — and the sensitivity of the described—that the subjects react so violently when their gaucheries are exposed. This is not to say that Roth or any of the other writers of this genre are all equally effective, equally talented, or equally inspired. They all fall into traps and errors. But the validity is evident to those who would

William Stern's article in the 1964 *Spring-Summer issue ("Literature and Life") has aroused much interest, and, as we had expected, some controversy. Harry Gersh's article expresses sharp disagreement. We are thus able to offer our readers two divergent points of view on an important matter. Harry Gersh, a member of the Arbeter Ring, is himself a writer of note. He is the author of the following books*: These Are My People *and* Minority Report.

This theme is dealt with also in a piece under the rubric Comments and Reflections, and William Stern, who has read the article in manuscript, has sent us a brief remark:

"All thanks for the Harry Gershes! At least they make a discussion a discussion. And that indeed is what I intended in my comments on the subject. I meant to lay down no strictures, merely to suggest that the context of the times and considerations of a subject's sensibilities are critical factors in the choices a writer makes—and that the layman should feel no compunction about expressing himself on these, or other factors. Must we truly regard our novelists as prophets who may castigate us and to whose castigation we may not even offer a response? Is their morality necessarily and absolutely above that of their readers?

As a mere reader I do not pretend to be a literary critic. I offered no judgments on literary qualities and no heavyweight ranking of the Jewish writers. The authors I mentioned were those who occurred to me as falling within my frame of reference and who happen to sell many books. The quality judgments I willingly leave to the Gershes."

ISAAC L. PERETZ.

My friends, when the sermon topic for this Sabbath evening was first announced, I was amazed to discover how very few individuals had ever heard of Isaac Leib Peretz; indeed, how very few had any idea of who he was and for what he was noted. It is, therefore, all the more meaningful that we pay tribute and homage to his memory on the occasion of the 50th commemoration of his Yahrzeit; Peretz was born May 18, 1852 and died, 63 years later on April 3, 1915. Our contemporary lack of knowledge of him is even more noteworthy when we realize that when he died, as the history books tell us, close to a hundred thousand people converged on Warsaw in order to attend his funeral, either at the Synagogue or at the Cemetery. 100,000 people and today he is almost forgotten! And yet, in his day at the turn of the century, Peretz was one of the three great pillars of ~~Yiddish~~ literature together with Mendele Mocher Seforim and the one whom you all know, if only because of his Broadway fame, Sholom Aleichem. These three, each in his own way, mirrored the life of the Jew in Eastern Europe ~~in his time~~ and all three became famous for their penetrating analysis of Jewish virtues and foibles in a time of danger and hope. While Mendele was a realist and Sholom Aleichem one who dealt in mysticism, Peretz was a cross between the two; ~~and~~, thus, his writings reflect most precisely the manner of life of our people at the time of the great transition, roughly from 1880 to 1910.

Peretz was, above all, a Hebrew linguist but Yiddish was the staff of his life and world. His first poems were published as early as 1877 but he did not really produce any literature of worth until the decade of the 1880s. This was due to the fact that, by profession, he was a lawyer but after the Czarist pogroms had made their mark, he was forced to leave his profession and take a demeaning job with a Synagogue; this secondary task, however, left him much free time which he devoted to his many-sided writings. He was one of the first to see the handwriting on the wall; he wanted to do his best to force his people into the outside world, the world just beginning to open to them outside the ghetto walls. Thus, he used his extraordinary skill for language, both in Yiddish and Hebrew, to write volumes in the vernacular on

chemistry, physics, mathematics and economics; not forgetting the field of geography, which was of great help to the people once the emigration process began. He was deeply rooted in Jewish tradition, coming of a Chasidic background, and he envisioned the role of his people from many different points of view. He saw Judaism ~~also~~ as a mystical experience, he saw it as a burden that the Chosen People had to carry, he saw it as a humerous, light and fancy experience which could as well ennoble and uplift the Jew or degrade him to the lowest level ~~as~~ a persecuted and hunted animal in the clutches of the all powerful and ruthless Cossack. But, above and beyond all of these ways of life, Peretz never lost his faith in God; ~~and~~ he linked each and all of his writings to the Almighty, by way of Torah, the Rabbi and the inherent dignity and spiritual evolvement of the faith of our fathers.

In the first instance, in perhaps his most famous story "Bontche Schweig" he took note to focus on the extreme poverty of the Jews; a poverty, incidentally, which he did not view with amusement as did Sholom Aleichem but as a sickness and disease which could and did destroy the root and core of a man and left him subdued, heartless and defeated. It was Bontsche who was bonepoor all of his life and a totally insignificant individual. Yet, when he died, the angels in Heaven sang and when he was brought before the Heavenly Court, even the prosecutor refused to speak against him. It was an unusual and singular experience in Heaven. God ~~asked~~ told Bontsche ~~to wish~~ ask for anything that was ~~in~~ his heart's desire; but Bontsche instead of seeking justice or asking for goods and honors and position which had been denied him during his lifetime, had become so dependent in spirit that all he ~~asks~~ wants is ~~for~~ a piece of roll, with butter please, and a cup of hot chocolate. This to him, because of his own shattering poverty, was the highest good and goal a man could achieve. We look upon the story of Bontsche Schweig as a nice story but it is in effect, a devastating commentary on the ~~burden~~ consequences of poverty; he knew that it destroyed ~~lack of identification~~ individuality and personality ~~which~~ so that our people ~~had to endure in ghetto times~~ were bereft of initiative, incentive. It ~~is~~ was a theme he used time and again; the ~~agony~~ anguish of fathers and mothers who suffer and yearn, as they groan under their heavy load, is agonizing in the extreme

One could never make a "Fiddler on the Roof" out of a Peretz story.

But with this type of social consciousness in mind, he had to find an answer, if only a partial one, for what kept the people alive, ~~and~~ full of hope and belief. It might also be said that Peretz did not only write of his feelings; he was an outspoken social critic in his day and was rewarded for his efforts by being ~~in jail~~ jailed under Czarist rule, several times ~~for his outspoken opinions.~~ But, in the final analysis, literature in terms of his stories and his powms, was his finest tool of speech. And there he turned for an answer to religion; he felt that the pathetic plight of his people led them to a sanctity of spirit, a Kiddush HaShem, which allowed them to overcome all obstacles and to find strength, power and perseverance even in the midst of their greatest test of survival. There is, for instance, the story which illustrates this point of view, called "If Not Higher". A poor old woman, too feeble to care for herself and having no one to care for her, finds that in the dead of winter wood for her fire is brought and lit by a peasant who refuses to show his face or make known his name. This continues for many months until one day, by chance, she discovers that her benefactor is the rabbi but in disguise for he wants neither credit nor thanks for his good works. One day, when a neighbor comes and tells her that the rabbi has died and has surely gone to Heaven, the old woman answers in a knowing manner "If not higher!" Peretz thus shows his esteem for the bearers of tradition and for the manner in which faith, religion and Judaism combine to help and sustain those in dire and desperate need.

Finally, as times change and the period of transition comes to full flower, there are new movements, new horizons and new possibilities. These must be explored and must be made known to the people still steeped in the old ways of their forefathers but ways, which have always been worthy but now have been superceded by new paths of life. The Jews turn to a new century but, above all, to a new land of distant freedom and equality. There is, of course, the alternative of Zionism; both the Chalutz and the emigrant to America are characterized in the story called "Avremel Bass".

Avrohom, as we would call him in our time, was a musician but a very poor one. He earned a scrat living, he is the butt of everyone's jokes and the only reason he is tolerated is that he is the only one in the small community who can play a fiddle; a fiddle, incidentally, which is vital at occasions ~~for~~ Simchas weddings, Purim, Simchas Torah and the like. But one day, having patiently endured the sarcasm of his people for ~~all~~ these many years, Avremel Bass drops dead while playing his fiddle at a wedding. Everyone is silent, the wedding is a shambles, the callous persecutors are finally struck dumb and it is only the rabbi who speaks. Avremel Bass, he says, did not die accidentally; indeed, he was needed to play in the Heavenly Orchestra for there his skill is recognized. He was the best and he was needed; they knew it up there, even if we could not see it down here". In this story, then, Peretz tells of his people who are the butt of jokes here, moving away to join that force, that Heavenly Orchestra, where they would fit in and would be appreciated. In short, the people who must soon leave E.E. should not fear to go and join the ranks of others ~~similarly afflicted.~~ who are playing a new different tune either in Pol or America.

But even if this source of encouragement were not enough, there is always the reliable and honored faith of Judaism. And this is depicted in a particularly poignant ~~manner~~ story. An old Jew, in Medieval times, is forced to run the gauntlet. Bleeding from his wounds ~~by soldiers~~, inflicted upon him by soldiers with sharp, ~~and~~ painful whips and knives, he ~~comes~~ reaches alive to the end of the line but realizes all of a sudden and to his horror, that in the mad dash he has lost his Yarmulka. Without hesitation he runs back through the rows of soldiers, retrieves his head covering and then dares the soldiers for a third and last time. So deep is his faith, the story tells us, that no matter how often we Jews might be forced to run the gauntlet of our persecutors, we shall survive for the spirit of the Jew, in his heart and soul, is inviolable. Not only will he survive but, most vital, he will triumph and in so doing he will earn and gain the respect of those who seek to do him harm. In short, because of the depth of his faith and committment, the Jew ~~will survive~~ lives! This, in its many sided aspects, is the message of Peretz for all occasions and circumstances. ~~of Peretz.~~

Fifty years have gone since this great writer managed to stir up our people, and gave them strength to encounter, without fear, the trials of tomorrow. In later years, although he kept up with his writings, his home in Warsaw became a center for poets, writers and, above all, activists who sought to continue and further the work he had so magnificently begun. Peret and his group became militant socialists, spoke for equality, justice, right and thus found themselves, in body as well as in spirit, in the midst of the twentieth century. It would be the gratest of pity if Isaac Leib Peretz were to be forgotten or neglected for surely he had a message and a story for each and everyone of us. His tales have been translated into English and are available to one and all; they are not relics of some long-ago, distant past but a message of truth and reality rooted in the experiences of our people. The stories, poems and essays, both in Yiddish and in Hebrew, are as pertinent in our day as they were during the course of his lifetime. Tomorrow will mark the exact date of his 50th Yahrzeit; we do him honor, we extoll his memory, and we are grateful to him for having brought us a message of value and worth from the distant past down to our own day and age. The tales and stories and, above all, the message of Isaac Leib Peretz's life shall remain with us always; in the annals of our people, he has not died but continues to inspire; he is still with us, through his work he is yet alive.

Amen.

Heb. Tab., Friday eve., April 2, 1965

2/17/63

Book Review

"Letters From the Earth"
(by Mark Twain)

Comments on the human condition

Mark Twain's "LETTERS FROM THE EARTH."

My friends, one of the great literary personalities of American literature was known by the name of Samuel Clemens. He was born in the 19th century and died in 1910; he wrote many stories, essays, and newspaper articles ~~and~~ but is ~~most~~ best known for his two classic works "Tom Sawyer" and "Huckleberry Finn". Every child knows the author by his pen-name: Mark Twain. He has brought joy and delight to untold numbers of children as they follow ~~in~~ these two young characters on their journeys up and down the Mississippi River but to catagorize Mark Twain as a writer of children's stories, even if we would assign them deeper and more substantial meaning, would be a gross error in literary judgement. Samuel Clemens, often ~~characterized~~ called ~~as~~ a humorist, had a very serious side to him also; indeed, he concerned himself with every subject which demanded evaluation. In short, he was above all, a critic of the human scene and more often than not, his criticism was heavily coated with irony and sacracsm. ~~Consequently~~, while he often spoke the truth, his opinions were ~~hardly~~ not always received with favor and enthusiasm. Take the volume we are about to review this Sabbath evening, Mark Twain's "Letters from the Earth". It is a humorous book superficially speaking, but his funny remarks and ironic statements touch us deeply in that area of the heart and mind where we are most sensitive. Most of the volume deals with ironic aspects of Religion, the Xian Religion and he tears the faith limb from limb. Twain was not an irreligious person, one might almost say that he was devout but he hated, above all else, that measure of hypocricy which characterized religious feelings in his time. Indeed, while he speaks of his own faith the message of the book might well be applied to all faiths; we Jews are as deeply affected by his critique as would be any serious minded member of a non-Jewish faith. This volume, in fact, is so sharp in parts that when ~~it was first~~ the material was first gathered, edited and submitted to an editor in 1939, his daughter Clara Clemens did not allow her name to be used and objected to the manuscripts publication. Twenty years passed by until 1960, which marked the 50th commemorative anniversary of Mark Twain's death, and only now has this volume come to

light. Clara Clemens has since died and the times are also more propitious for the publication of such a sharp indictment of these values which are so dear to the hearts of many. Religion, in "Letters from the Earth", is not rejected; rather, it is stripped clean of all its superficialities, ostentatiousness and inconsequential triteness.

This volume has many fragments of Mark Twain's writings and covers a broad span of comment and critique. However, there are three main sections: "Letters from the Earth", "The Papers of the Adam Family" and "Letters to the Earth"; in each of these one sees the astonishingly inventive play of the author's imagination about Biblical themes, and how he lunges out in satire at the world in which he lived. The opening section is quite amusing: the world has been created and an angel wanders around the face of the earth. He sees human beings scurrying hither and yon, doing this and that, being concerned with matters so unimportant in the light of eternity but of the greatest value to the mortal world of human beings. The angel thinks this human creature, more than anything else, is the funniest thing, being, animal he has ever seen; in a "Letter from the Earth" he describes some of his reactions and experiences to his fellow angels who are up in heaven. In one letter he writes as follows: "In all sincerity man calls himself 'the noblest work of God'. This is the truth! And this is not a new idea with him, he has talked of it through the ages, and he believes it! Believes it and found nobody among all his race to laugh at it. Moreover, if I may put another strain on you, he thinks he is the Creator's pet. He believes God is proud of him, loves him, has a passion for him, sits up nights to admire him; yes, even watches over him and keeps him out of trouble. He prays to God and thinks He listens. Isn't that a quaint idea? Man fills his prayers with crude, bald and florid flatteries of Him and thinks God enjoys them. He prays for help, favor and protection every day...the daily affront, the daily defeat do not discourage him, he goes on praying just the same. There is something almost fine about this perseverance. But I must put one more strain upon you: man thinks he is going to Heaven!" And what kind of a heav

en is it? "In man's heaven everybody sings! This universal singing is not casual, nor occasional, not relieved by intervals of quiet but it goes on all the time as man sings of praise to the Creator...also, everybody stays in heaven once he gets there...meantime, every person is playing on a harp- those millions and millions=whereas not more than 20 in a thousand could play an instrument on earth, or ever wanted to. Consider, now, the deafening hurricane of sound: millions and millions of voices screaming at once and millions and millions of harps gritting their teeth at the same time! I ask you: is it hideous, is it odious, is it not horrible?" And thus he writes page after page: the Church, the worshipper, the priests and ministers all come under the gaze of his ironic scrutiny for he informs us, and the clergy can perhaps vouch for the truth of this statement more honestly than the congregant, that the avergage worshipper might attend his Church once each week but then even the service must be properly timed: woe unto the minister who speaks too long, woe unto the service which lasts more than its alloted span of time, and woe unto the minister who dares speak the trut for this above all we do not want to hear.

Once this section has been completed, Twain moves on to analyze and rethink the Biblical stories. He does this in a section entitled "Papers of the Adam Family", referring, of course, to Adam and Eve's family: their experiences, their worries, their newness, their sojourn in the Garden of Eden. Take for instance, their contact with God in the Garden, a story we take on its face value and hardly give it a second thought. Eve is writing in her diary: "Today, in a wood, we heard a voice. We hunted for it but could not find it. Adam said he had heard it before, but had never seen it, though he had been quite close to it. It was the Lord of the Garden, he said, who told him to keep the Garden; and he said we must not eat of the fruit of a certain tree and that if we ate of it we should surely die. That was all Adam knew. I wanted to see the tree, so we had a pleasant long walk to where the tree stood alone in a secluded and lovely spot. We sat down and looked at it with interest, and talked. Adam said it was

the tree of the knowledge of good and evil. Good and Evil? Yes. What is . . . that? What is what? What is good? I don't know. How should I know? Well, then, what is evil? I don't know. But Adam, you must have some idea of what it is. Why should I have some idea? I have never seen the thing...It was unreasonable for me to require him to know. There was no way for either of us to guess what it might be. It was a new word, like the others; we had not heard them before and they meant nothing to us." // Or, take another example of ironic insight. "One day, little Cain was born. It was a great surprise to me, I was not aware that anything was going to happen...Adam, of course, is a scientist and he exposed it to every discomfort and inconvenience he could imagine, in order to determine what kind of bird, reptile or animal it was, and what it was for...and when he had ceased in his experiments the little thing seemed to realize that something fortunate had happened, and it would kick and crow, and spread its gummy mouth and smile the happy smile of childhood." Is this not an unusual picture of life as it might have been at the dawn of time and at the beginning of man's life on earth?

Take one last example, this time an excerpt from the Diary of Shem, one of Noah's sons, who writes prior to the flood. The entry is dated "Sabbath. "As usual, nobody keeping it. Nobody but our family. Multitudes of the wicked swarming everywhere and carousing. Drinking, fighting, dancing, gambling. And other infamies besides, infamies not to be set down in words. And the noise! And this is the Sabbath, think of it. Father says it was not like this in earlier times. When he was a boy everybody kept the Day, and there was no wickedness only peace, silence and tranquility; there was a divine service several times a day and in the evening. This was nearly 600 years ago. Think of that time and this! The people have come in even greater crowds today than usual, to look at the Ark and to prowl over it and to make fun of it. They ask questions and when they are told it is a boat, they laugh and ask where the water is, here on the dry plain. When we say that the Lord is going to send the water from the heaven and drown the world, they mock and laugh again and say: Tell it to the Marines". These few instances tell a little of his biblical analysis and there is a great

deal more, especially in his marvellous "Letters to the Earth" where an ang
el actually takes for literal truth the prayers of a typical Sunday Church-going
hypocrite whose life in church has no relation whatsoever with his daily
passage through life. It is a terrifying indictment of man's foibles and
our weakness of asking God for the most while we give the very least.

All this my friends, from the book "Letters from the Earth" by Mark Twa
He castigates, of course, and it is not always pleasant reading. At the
same time, those of us who are concerned with the state of faith in the
world of our time, can learn greatly from this analysis and from his deep
and penetrating analysis. That is to say, we can read this volume and whil
it may personally shock us at times, we can use it as a manual for ~~our own~~
insight, ~~and~~ self examinati n and perdeption ~~into~~ in terms of our own heart and soul as re-
ligiously motivated human beings. How honest are we in terms of our faith,
how literal do we take our superficialities, how deep is our conviction,
how often do we come before God with our own small petty problems and trial
while the world at large suffers hurt and death and turmoil? How many of
us are able to distinguish between mere "words" and real "prayers" and how
many of us, even if we are able to draw the proper conclusions in terms of
the difference, act accordingly? How many of us shall one day close our
eyes in truth and with honor, ~~and~~ how many of us shall meet an end such as
this: Being worth close to $100,000 Abner wrote a check for a widow rela-
tive of ~~his~~ his--for a whole $15. "Ah, heaven bless and keep you forever and ev-
er, generous heart. There was not a dry eye in the realm of heaven; and a-
midst the hand-shaking and embracing and praising the decree thundered fo
from the shining mount, that this generous deed should outhonor all the hi-
storic self-sacrifice of men and angels for ~~that~~ the strain on you ~~had been~~ was
heavier and bitterer than the strain it cost 10,000 martyrs to yield up
their lives at the stake. And all said: What is the giving up of life, of
10,000 noble souls, compared with the giving up of $15 out of the greedy
grip of the meanest man that ever lived on the face of the earth?" Shall
this too be our epithath or, having lived our faith sincerely and truth-
fully, shall they enter our name for a blessing. Amen.

Heb Tah - Tsid Eve.
11/22/63

THE CHASIDIM: HISTORICAL NOTES.

Friends, I am certain that I speak also in your name when I express to Cantor Ehrenberg our very profound gratitude for bringing this beautiful music to our attention. Indeed, to listen to these melodies is to learn about Judaism; not so much with the mind but with the heart for to feel the message, to sense the mood, to perceive ~~the~~ its depth is to enter the very heart of our faith. We place ~~all of those aspects of the~~ this music into an emotional setting, a spiritual experience, for that is the essence of the Chassidic movement; one can not be a Chossid and speak of religion in purely rational terms. Of course, the Chassidism we refer to belongs to ~~the~~ 18th century Poland but, ~~in terms of~~ in the sake of accuracy ~~reality~~, the word is much older, ~~than that.~~ ~~To be~~ a Chossid, a pious one, is a concept more than two thousand years old; at one time is was synonymous with the sect called the Pharasees. Later ~~But~~ there were Chassidim in Germany too in the 12th and 13th centuries; the most famous of all was Eleazar of Worms ~~who~~ but he was a mystic, which was the manner in which Chassidim were characterized + inclined in that early era. The movement we mention, however, was dominant in the 18th century and ~~symbolized~~ signified more than anything else a spiritual revolution; it was a full reaction against the orthodoxy of the strictly legalistic exponents of Judaism. ~~and instead of~~ Theirs ~~being~~ was a religion rooted in Talmud, law and legalism while for the Chassid it became instead a faith of spiritual yearning, of piety through joy; ~~and~~ dancing, singing, laughter and music replaced the strictness of daily prayer at fixed times, set in specific places. ~~Except~~ For the fact that they all spoke the same language, they could have been practicing different religions!

The man who was the most famous Chossid, the founder and especially its guiding light was called Israel ben Eliezer, and lived from 1700 to 1760. He is also known by the title of "Besht", these letters being an abbreviation of the longer and fuller description of him: ~~most probably known to you~~ Baal Shem Tov, the "Master of the Good Name." It was he who decreed that routine prayer, formalism in worship, strictness in observance were ~~harmful per se~~; not of the essence his ideal was to base (link) the faith of Judaism (with the) on the faithful and ~~joyous~~ pure heart and thus worship the Almighty in gladness and happiness. By serving God in a joyful mood, with laughter, dancing, the clapping of hands and singing, he wanted to

restore harmony to the discordant world of his time. And a world of hardship, cruelty and strife it was, indeed. The Jews were attacked constantly by the forces of the Ukraine, starting in 1648 with the Chmelnicki Cossack pogroms and lasting late into the 18th century. But it was a situation which was reflected in other ~~areas of fire~~ part of the world also, secular society was in the throes of a popular uprising as well. It was the time when the strict order, the orthodoxy of life with its ~~terrors and hurts~~ harsh strictures & cruel responsibilities were questioned by Gentiles as well as by Jews; we forget that the ~~time~~ era of the 17th century was a time of ~~great upheaval in Europe as well.~~ the 30 years war with its rel. implications. The Treaty of Westphalia The Protestant movement in reaction to the now set formalism of the new Lutheran faith, revolted for they found ~~the new Lutherans~~ it as evil in ~~their~~ its doctrinal orthodoxy as they had the old Catholics. As a consequence, great theological battles came to the fore, highlighted by unusually severe controversies at the Universities of Leipzig, Halle, Giessen and Jena; this parallel of theological rebellion is fascinating to the scholar for we find in the faith of Xianity the very same actions and reactions as we do in Judaism. Within Xianity we call it the pietistic movement while in Judaism we speak of ~~the Chassidim, and that is~~ those who are our concern this very night: The Chassidim.

The Chassidic society was a closed one and was always centered around its own rebbe. He was considered a Tsadik, a righteous man, and in this context a new concept entered Judaism but one relevant only to ~~Chassidism~~ this group. The Rebbe was a man who could personally communicate with God, he became an intermediary and he had the power to intercede with God on behalf of his people. This concept is unique here and it is the only time it appears in Judaism. And ~~But~~ because the Rebbe occupied so meaningful a place, his way of life was everything. If he ~~laughed~~ laughed, all ~~laughed~~, if he prayed, all worshipped, if he danced all joined him. ~~and~~ In these communities God was not to be found ~~not~~ in legal disputations based on Talmud but in song, in ecstacy, in loosening ones rigidity and allowing oneself to full abandon through joy, ~~through song~~, through spiritual fulfillment. Consequently, some of the rebbes chose abstinence, ~~and married~~ were wed to the Torah as a symbolic gesture, others became known as miracle workers ~~as they~~ who healed the sick and ~~raised the dead and~~ some were said to revive the dead— all in order to escape the hell of earth as

They chose the mysticism of ~~joyful spirit~~ surrounded joy to bring a measure of paradise into their lives, in the here and now.)

The Chassidim declined in influence, power, prestige and numbers by the end of the 18th century and dwindled in the 19th. There are many reasons for their decline but the most obvious are those they brought on themselves: internal dissension, the autocracy of some rebbes who ~~were~~ surrounded themselves with royalty like courts with fantastic luxuries ~~that~~ which their followers had to pay, ~~the costs~~, the approach of the Age of Englightenment, and finally the might of the opposing group, the Misnagdim, who excommunicated the Chassidim wherever possible. The legalists gained the ascendency as ~~the general~~ secular conditions improved ~~in~~ especially for those who lived in the larger cities, such as Vilna. But there is one other reason for the decline, not usually mentioned but worth our attention: namely, when the Chassidim surrendered their interest in study of Torah and Talmud and concentrated only on song, dance, music, heart and emotion they fell into the very trap against which the Talmud ~~which they rejected~~ had warned earlier: an ignorant man can not be pious. The early Chassidim could argue their position with the Misnagdim but the later Chassidim were, in a word, stupid and could not defend their position to others on rational, intellectual and theological grounds. Today, especially after the disaster of WWII, only the Satmer and Lubavitcher Chassidic movements remain in Brooklyn and Jerusalem, and, without disrespect, they live in a world all their own. (Of course, while these Jews are very learned What remains, ~~therefore~~ primarily, is the mood, the feeling, the sensation; ~~but~~ it is, for most of the world's Jews, only history and no longer a living reality. For us this evening it has come alive once again, ~~and~~ we bridge the years and generations and we know that once upon a time ~~this was~~ there melodies were part of a great movement, The Chassidim ~~which~~ lived full of vigor and vitality and ~~which~~ brought ~~its~~ their message of happiness and ~~life~~ fulfillment to all our people. ~~as it expounded the view~~ They believed that man and God can know each other on an intimate, personal level and that to practice Judaism was ~~for them their~~ to observe life's chief delight.

That is why the Yismechu contains the words: "This day is Israel's festival of the spirit, sanctified and blessed by Thee, the most precious of days, a symbol of the joy of creation". Let that message of joy enter our hearts for today ~~as well as~~ the mood of the Chossid speaks again to the modern Jew in the Sabbath "Chassidic Service".

Amen.

Heb Tab. Frid eve. X/24/69

HEBREW TABERNACLE CONGREGATION

CHASSIDIC SERVICE FOR SABBATH EVE

October 24, 1969.

ORDER OF SERVICE

Violin Solo: "Chassidic Interlude"	Herbert Fromm
Psalm 98: "Sing a new Song Unto the Lord"	
L'chododi	Isadore Freed
Bor'chu	Isadore Freed
Sh'ma	Isadore Freed
V'Taher Libenu (adapted by)	Harry Coopersmith
Mi Chomocho	Isadore Freed
V'shomru	Isadore Freed
Hashkivenu	Zavel Zilberts
May the words	Isadore Freed
Kiddush	Traditional
Violin Solo: "Chassidic Dance"	Lazar Weiner
Historical Notes	Rabbi
Yis'mchu	Isadore Freed
Vaanachnu and On that day	Isadore Freed
Mourners' Service	
Announcements	
Jewish Folk Melody: "Venn der Rebbe lernt"	
En Kelohenu	Ben W. Belfer
Benediction	

CANTOR HENRY EHRENBERG
RABBI ROBERT L. LEHMAN
Organ: Mr. Otto Seyfert
Violin: Mr. Alfred Grau

QUARTET: Mrs. Edgar Greene, Soprano
Miss Marjorie Rivingston, Alto
Mr. Edgar Greene, Bass
Mr. Robert Mitchell, Tenor

for: Psalm 98

To enter the mood of this Service we need not only music but words of the spirit as well. Passages of song which aspire,poetry which ennobles and sanctifies, are to be found in the 98th Psalm, which aptly begins with the words "Sing unto the Lord a New Song".

For "V'taher Libenu"

The basic dogma of the Jew is the concept that God is One; this is the Shema. But, also, as God is One, man is one and in unity man must serve God. This is the message of our next prayer: V'taher Libenu; further, man serves God in perfect faith, with pure heart, with great joy as the words of this prayer indicate. It is taken from a paragraph known as "Retsay" found in the larger prayer "Shemono Esreh". The key words are: "Grant us a share in Thy Torah; satisfy us with Thy goodness and gladden us with Thy help; purify our heart to serve Thee sincerely".

for: "Venn der Rebbe lernt"

In the historical notes presented earlier we had occasion to speak of the special, almost peculiar, relationship which existed in the Chassidic movement between the Rebbe and his followers. They were unusually close, their actions complemented each other, the moods of leader and follower were a study of parallels. The next selection is a melody, appropriately a "folk melody", which speaks of just this relationship in very personal terms: As the Rabbi studies, laughs and sleeps so study, laugh and sleep all the Chassidim.

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Poland 18th cent

Since (5) to endemp pietist movem in Prot ✕ (2) reaction vs ortho
That is strictly legalistic & in which spirit. yearning
people had become lost
zion pious devout: termed 3rd cent = Pharisees +
(3) Term too: Samuel the Hasid, Juda The H - 12-B cent mystics
Eleazar & Works

4 Jew ch a spiritual ev, fd by Israel b. Eliezer 1700-60
Baal Shem Tov - "cured sick, parables, mysticism. joy ✕
Bd not only in Talm but immanent: anywhere: feature
10 : awareness, communion

Service fd, in joyous mood, & the harmony to discard world.
8 Routine, formalism, strictness pervert harmful: trusting heart &
Lackquickenment to Lith by end of 18th, new leader Rebbe
14 יחיד : diff varieties under own Rebbe
New - יחיד intermed bet man & Gd, power of intercession
✕ Special syn, literat, liturgy, spiritual home of Ra,
center: Dancing, any ablution, com meal all vital
decline
Lithuaydim = Mitp -- Elijah Gaon 1772

Ch declined in 19th, her excessive abuses: cons, no touch with
reality, dynastic principle = splinter, joy = no Torah.
Reality demanded: solitude, disc of learning
spread all to E but small & survived after WW II only
19 in Latvia & Lubavitch in Poland. 70 Minnie Kinder in Jews.

✕ Leipzig, 19 C) Halle = dispense with external features of Rel (Bible, sacraments &
ments & rigidity of new Luther (as bad as old Cath) 1689 - radical, w/pm
✕ Kierk in reverse of time 4th: no heaven on earth: within
had gt influence Diessen, Jew - gt ideal battles, but by end of 18th declined
7 due also to Haskalah

Ch Jew and Pl Conflict betw radic + reactic as seen in
Pass Movements in 17th cent.
Pl rumored in S. Ukraine there Jews hid in sec H. villages +
13 there attacked by Chmielnicki Pl Cossack pogroms 16 & 8-60
but not in N. Lithuania there Jews in cities: Polish —
not really touched by pogroms.
Thus, historical, social, economic reaching from 17th - 19th cent.
Psych: change historical, not ruling
emotion + rel exalt whom wom, riches + esen known.
Under Ch dangers very real that while Jew as good
17 at heart + kind + noble etc he was also very stupid.
fitting Christian to dictum ...

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YOM KIPPUR: AM: SEPT. 28, 1963.

My friends, I often have the feeling when looking at this or other congregations that, in Judaism, there are many inarticulate worshippers. There are those who simply can not follow the prayers, like children who have not yet learned how to read; there are others who come to the service out of a love for Judaism but to whom the prayers of our Tephilo or Machzor are without meaning and, therefore, without any sort of binding force. It reminds me very much of the old story where a boy sits in Synagogue throughout Yom Kippur and never opens his mouth; at one point, however, toward the end of the service when the Shofar is about to be blown and all the congregation is deeply involved in the Neiloh, the boy stands up on his seat and utters a piercing shriek. The congregation is stunned, they wish to chase the boy out but the wise rabbi smiles & says: let him pray in his way for it is the only way he knows, and we will pray in the manner most familiar to us. Or, there is another story, in the same vein, where a very ignorant man comes to the Synagogue and while all the others are deeply involved in their devotions, he merely utters and repeats א"ב"ג, the letters of the Hebrew alphabet in correct sequence. He does this from the beginning to the end of the service; he has no other knowledge of Judaism. At the end of the service he rises, bows before the Ark and says: God, that is all I know; You form the letters into words, into paragraphs and into prayers and I am sure you know what I want to say from the bottom of my heart.

Thus, my friends, if we are like these who can not adequately express what is in our hearts, how shall we learn to pray, whom shall we use as our model, to whom shall we turn to learn a prayer in terms of guidance, help and comforting understanding? The patriarchs, the prophets, the Psalmist, the mystics, the kings; perhaps on an ordinary Sabbath this might be sufficient but for an occasion such as this, we must go to a Higher Source. If God prays, I would like to pray as He does; I would like to emulate His words. and surely, those of you who can not find satisfaction in the words of our prayerbook will find reason enough to echo the prayers of the Almighty!

But the Talmud asks: God prays? Naturally, not for the same things

uppermost in our minds but He prays nevertheless. Indeed, the rabbis warn us: you mortals will be very dissapointed if you know the prayer of God for His words are totally unsophisticated, they are very simple and elementary, and carry with them none of the depth which we humans feel we must burden our appeal to Him.

What, then, does He pray? First and foremost, He prays that He may learn to control His wrath. God, needless to say, often gets angry with man; the children of Israel have had innumerable examples of His wrath. It is similar to a scourge of the whole earth, mankind trembles and is terrorized; they are outbursts which bring with them anguish, pain, sorrow and grief. This, God prays, He wants to avoid; He is, in short, asking for self-restraint. Recall the days of the flood, the terror after the Golden Calf, the heartache after our people strayed from the accepted path: you can find more than enough of the examples to which I refer. It is a meaningful and deliberated prayer which God utters; its application is evident to us all for otherwise we would all be destroyed. Now I ask you, my friends if you can not find the proper words, is not this a prayer for you? Self-restraint from anger for you too, and I, hurt others by word and deed, by anger and callousness, by harshness and indifference. We use anger as a weapon in home, inbusiness, in family relationships and the end result is always the same: our words can not be recalled and the damage can never be wholly restored. Indeed, it has been said that "anger in the home is like a worm in a plant"; it destroys and cripples, and the peace that comes after the anger is spent is precarious at best and superficial at worst. Pray then on this Day of Atonement, with God, that you contain your anger in the year to come.

God's second prayer is related directly to man: that you and I join Him in an exercise of one of His attributes, that of "mercy". He possesses the qualities of mercy and pity and kindness, but He prays that man also become at one ~~infected~~ with these qualities ~~as well~~. And God has good reason for this prayer. In the first place, it is ~~our~~ the entire basis of our being here this

sacred hour for we ask for forgiveness, in His mercy and kindness and were it not for these qualities which we ascribe to Him and which are His, all of our pleas to be entered in the Book of Life for good would be meaningless and futile. Secondly, in terms of our joining Him in this prayer He knows that deep in the heart of the human being, man is more concerned with pitying himself than with any other human commodity. Thus, God says: stop pitying yourselves and reach out your hand to others. Have compassion with your fellow man, seek him out, be a source of strength and comfort in the hour of his need and emulate Me who am known as Lord of Mercy: Thirdly, if this is the case, then we can truly understand the meaning and message of the famous Midrash: that before man can approach God on this day, he must first approach his fellow man. In other words, if we have no pity, mercy, kindness for others, we have no place before God for this is His great prayer on Yom Kippur. Can we, as a congregation, not do as much; can we not emulate Him in prayer first, and then in action and belief?

Lastly we come to God's third prayer. He says that when He judges the people of Israel, He may give them the benefit of the doubt. That is to say, God will no longer retaliate for all of our sins and He will weigh our shortcomings and advantages on a scale heavily leaning in our favor. That is a good prayer for, to repeat, if God would take all of our sins literally and personally, each one of us would be wiped out. But, more than that: God wants us to act accordingly and grant to our fellow man the benefit of the doubt. No longer should we ask of all others: "what's his angle" nolonger should we search out hidden meanings, motivations and the reasons for personal gains. Rather, the benefit of the doubt for unless we change, for the better, man's life on earth becomes a battlefield and our fellow man a lurking enemy. Or, as a final thought, if we take the phrase that God asks us to join Him in giving the benefit of a doubt, perhaps He meant that we should give Him the benefit of a doubt as well. That is to say, that His actions are not ours and we should recognize this; His ways are not our ways, and we should accept this; His decisions may not coincide with ours but that

certainly is not a reason to raise our fist to Heaven, to curse His being, to remove ourselves from the ranks of religiously motivated individuals. God's third prayer, then, applies to us with as equal an intensity as the other two: to contain our wrath and to have mercy in our dealings with others.

Simple but steadfast prayers, my friends. God speaks in human terms not because He is human but because we are; not because He finds these terms of reference necessary but because they help to save our lives. The Day of Atonement is upon us; perhaps it does not mean so very much to you and perhaps the prayers are not of your choosing. If so, give Judaism and its sacred words of tradition the benefit of the doubt, contain your anger and let your heart fill with the qualities of mercy and compassion. Indeed, if this sacred day is to have meaning for you and yours, apply the words of God, His prayers, to your own self so that because of their influence, your life and the lives of those with whom you come into contact, will be better, more vital and more meaningful in the days and year to come. God prays; humbly and meaningfully. Will you not join Him on this awesome day?

Amen.

Heb. Tab., Sat. AM, YOM KIPPUR, Sept. 28, 1963.

"A NEW PT OF VIEW": SHEMOS

INTRODUCT

A General

1 approx 20 yrs ago, when I still a fulltime student dabbled extensively in field of Historiography

2 ths = science of History; how history is written fr diff pts of vidw, & we took grt delight in seeing hw nations & military historians fit history to identify wth thr own pts of vidw

3 story of Pearl Harbr quite diff frm vantage pt of US & Jap ~~pt of view~~; Reformation frm British or R Cath textbook; war on sub-continent depending on dispatches writtn frm India or Pakistan

4 all deal wth same events bt diff perspective altogt

B SPECIFIC

1 Jewish history has not escaped ths lack of objectiv either & we are perpetrators and perpetuators as all other peoples, nations, creeds and religions

2 we like to feel that <u>our</u> pt of view is correct & will be maintained in eyes of historical perspectiv and who can blame us!

3 make mention of ths bec of story we now begin to rd in T: Shemos, 1st 20 chapts of Exod telling of our stay in Egypt as slaves & following exodus.

4 have always seen ths frm our pt of view, narrow or limited interpretation as if events do not affect othrs <u>but</u>, of course, ths far frm reality

5 events, bt especially lesson, affect nt only Is bt al mankind. That is our concern fr ths Sabbath eve.

BODY

A Material Goods

1 we know that Egypt a major people of ancient times; a power, a military force, & self-sustain economicl

2 men spoke in awe of wisdom & lit of E., they specia ized in arts & crafts; they could organize manpower whethr re slavery or thr own laborers on gigantic scale

3 we know they built massive monuments: pyramids but most obvious example. Colossal & titanic = descrip

4 yet we know that there was <u>no substance</u> to these cre ations of stone; figuratively bt literally as well: merely the <u>shell</u> survives wth inside robbed, destro mutilated and dispersed to corners of earth

5 Jewish trad, even in later times, had no such comp examples; never concerned itself wth physic, material monuments bt concepts & values of the Spirit

6 what survives? <u>Spiritual</u> heritage fr all these centuries

7 Lesson for mankind: weigh that vital: <u>ideas</u> or bldg; <u>values</u> or monu principles or creation of stone →

∴ see story of own story in E
from entirely diff pt of view!

B The Past

1 bt there is a second lesson fr mankind as it grows out of experience of the Jew

2 we the people who choose to remember hist of r slavry. Not pretty part of background, most would want to forgt; could be humiliating to natl self-respect or natl image bt we choose to recall

3 indeed, slavery woven into fabric of r lives: via priest, song, prophet, legislator & we are asked never to forgt it.

4 quite diff frm history of E where man of no/little acct & defeats either nt recorded or wiped out by succeed generations. our remembr. d Hg

5 ~~it~~ is intended to be a historical/psych revival to indic that man can rise frm lowest place in society to reorder his life and to reach heights of spirit

6 ths, quite in cont ast to Egypt attitude where hum an life of little worth as thousands worked to dea and the idea of a slave reaching freedom not known

7 gave rise in J. theol, hist & philo to Gd of Freed and ths aspect of our faith perhaps most vital fr as He is free, man can be, can have Free Will, can & must care fr freedom of others as He tk us out of Egypt & house of Bondage in wrds of 1st C. →

C AVerage Man

1 final lesson fr mankind & not merely fr the Jew is that grt things can be accomplished by all men & n only by priv few

2 ths earliest indic of democracy bt nt understd fr centuries or as long as people thought that spec priv only fr those born to the purple; Jud vs ths

3 how do we see this? Bec all the events in Exod especially brought about by average people, wth human failings, wth faults that could not be hidden even if tried; trad makes them human, not saints!

4 for example, take Moses. He kills another human being, defies Gds instruction, smashes the tablets and can't even speak properly; his place of origin not known, not mentioned directly in Haggadah(!) & the rabbis made sure he never venerated.

5 what about Aaron? priestly family, sons assured succession, interpreter for M & yet wth all these advantages, he is the man who builds Golden Calf surely the most rebellious act , esp when noted th ths done precisely when M atop Mt. S.

6 same for his sons, fr Miriam, fr Jethro & earlier biblical characters as well: Jacob & Joseph the most obvious examples.

↓

Again, a Nuniv lesson from
our limit esp. in E., seeing
our post in Diff Mfld v.

7 nothing like ths in Gospels & ths lessn fr world: man can reach heights & not be perfect! Again, seeing our part from diff pt of view.

CONCLUSION

A General

1 ths then lesson of a new pt of view, that ideas we generally limit to ourselves can easily be applied to wider audience & should be

2 the lessons Jud teaches in regard to Bk of Exodus are Universal: 1) to understand that material gds or monuments at the "summum bonum"; 2) that the earliest strivings of the past need nt be shameful or be hidden; 3) that our trad which led to spirit greatness founded & nurtured by men, not saints

3 lesson needed for us Jews as well

B SPECIFIC

1 reading the Bible just like reading a specialized Hist book; can be understd on our level alone, wth our own vested interest pt of view

or message can be seen on wider level of concern: fr all people, fr all needs and yearnings, to fit into context of every man's life.

3 Bible intended to be a record of our past, of our needs and beliefs, of our concerns bt ths need not be totality of our scope & vision.

4 even in ths limited sphere of activity and experiences the message is Universal and, as a consequence, with new pt of view, can be source of bless to all.

AMEN.

Heb. Tab., Friday, January 7, 1972

x despite age,

#3 Struggle Traditional" V - Relig + Secular" May 23 - 1975

How did later generations of Jews - proceed to be Ger - berman or British of mosaic religion - "last of customs - Language of their traditional identification - thus became + spoke as all others around.
they assimilated culture of their day via Univ, newspapers books, foreign culture, travel, espousing of causes not related to Jew. needs -
Zionism - rallying point for secular Jew - not bother c secular relig. authority, synagogues or rabbis at all.
Zion = Judaism = no other obligations needed - we have own land - as prove to others = we as good as they.

STRUGGLE TRAD: V: RELIG & SECULAR

INTRODUCT

A General

1 just as wth sec world so wth J world: have trouble defining just when did "modern" times start?

2 secul: Treaty of Westph in 17th, stream to indust 18t realistic settle of colon in US, Fr Rev? etc

3 Jew: MM, Jacbsn, Haskalah; Fr Rev; Bibl crit as scnc & some as late as 1897 wth public of Herzl's "JState"

4 of c, no one answr; as diffic fr our hist as wth sec bt if must settle on date, as vs concept or movement such as Haks, would pick 1806! Why?

B Specific

1 bec that is yr when new concept enunciated; always been there, at least fr past 50 yrs bt now in open & div within J ranks; one more in series we disc earlie

2 spoken re Ph/Sad, Kar/Rabb, Chas/Misn, Ortho/Ref bt now the avowd Secularists came into focus, vs religs

3 in 1806 Nap cld "Assembly of J Deleg" to detirm thr pl in new society re citizenship, country, loyalty, lan and while ths whole chapt in devlop hist of J, still at ths assembly, Jews bowed to sec authority re marr

4 and, more important, enunciated principle that they r "Frchmen of Mosaic religion"; thus depart frm norm to be more Fr than J, more citiz than rel, & die cast

5 ths 6 yrs earlier than Pr gesture of citiz we mentnd last month; ramific were endless & new chapt at hand

BODY

A CITIZENSHIP

1 what did all ths imply, why such radicl depart frm th norm? 1st bec rel authority offic gave way to sec & while ths obv earlier, now official frm within J com

2 & while earlier, Jews willing to submit to rabb law, in addit to sec ~~situation~~ demand, now rejectd trad authorit and cast thr lot wth civil law; ths espec OK in Fr!

3 bt more, as they offerd & accept citiz of Fr, broke wth rel axiom that Jews in Galut, Exile; fr Jews of Fr (&later other countries) who decl: Fr of Mos rel= they were now citizens of sec State, fully Emancipat and rejectd concept of Galut altogethr

4 ths nt empty gesture, linkd to concept of Messiah wh would come to take them back at "end of days", restre Temple, reinstitute sac, resurrect the dead, bring p bt if primary task: of bring people back no longer ne cessary, idea of personal Mess no longer adequate.

5 ths seizd upon by refrmers: change prayers, Mess Age, reason & rational vs symbolism & mystical of trad. Jews wantd to become like the othrs: secular, & ths nt at all the same as goals of reformers

6 secularists' thrust toward accept, permanence, citiz

& ths totally remvd frm any link to rel. Was a new or
& one which saw anothr struggle within our trad.

B SECULARIZATION

1 how did that gen of Jews proceed to be Fr or Ger or Brit of mosaic rel? 1st: cast off customs & lang of thr trad identification; thus, became & spoke like all the othrs

2 in those yrs, prior to ethnicity of mod times, to give up ones spec ident & merge wth larger good was best & Jews went into pure lang & natl dress wth veng!

3 secndly: Jews assim the culture of thr day via Univ train, newspapers, bks, foregn culture, travel & espousal of causes nt directly related to J neds. Also

4 dichotomy wthin J comm bec "sec" lkd down on othrs & wishd them away, made them "ashamed" of what once we & ths situation duplictd in every land & espec in US where animos betw emig of 1848 Germn J ~~immig~~ & newcm of 1890s especially intense.

5 same in Europe as secularists, the emancipatd ones, neg inclind towrd trad.

6 in all ths, nt valid re EE bec there situation diff bec oppress so intense, lot of poor so diffic that othr winds of change already blowing & while Jews still part of Kehilah also were socialists, revol,

7 espec: dreamers re emig, overthrow of Czr, survival. Diff at ths pt betw EE & CE: CE accept Jews as citiz whereas Russ, Pol, Lith, etc repressd ever more.

C ZIONISM

1 still, nt majr calamity or upheavl if only along ths lines & perhaps made peace in due course; bt sec new impet, espec in EE where masses of people were, wth benefit of bk by West Jew: Herzl

2 concpt of Zion prov rallying pt fr sec bec now could be Jew, in classical ~~trad,~~ & nt bothr wth rel author, Syn, rabbis at all. Principle valid to ths day in eyes of many: Zion is Jud & no othr oblig or respons

3 pt of view I reject bt that nt issue; then majr forc in add to second factr: that far better than being ✗ citiz of ths land (Fr, Ger, etc) could have own land & thus prove to othrs that we as gd as they.

4 bt out of ths sec concept of ~~Jud~~, as being a Frchman was sec definition, grew whole new attitude tow life In most repressd society; BILU, Heb studied, newsprs undergrnd, poets wth new language & message fr mass

5 so that whole J world was electrified & in EE espec bec secularizd substit new ideology fr religiosity & matter taken out of hands of rel authority entirely bth in EE & CE although for diff reasons. Result was the same.

CONCLUSION

A General

1 time, unfort, does nt permit furthr disc of theme & how it develpd in diff countries & wth what turmoil

2 suffice: in Israel today the sec still reject label of "Jews" and prefer to live by "Israeli" instad, ths making clear distinct between sec & religionists.

3 in US today have same concept altho on diff level: no Syn attend, no schooling, no affil, no observ bt folk dancing, cooking special foods, Sh Aleichem stories, visit to lower ESide = synonymous wth Jud

4 in own neighbrhood as ment anothr occas: sec vs rel very obvious & still diving community: Nagle Ave "Y" which supportd by J funds, mergd wth Fed/UJA publicy and antagonizes entire J community by keeping open

5 on Frid eve wth plays, dances, etc & flaunts its Jewishly-spons trad of service in face of rel minded

B Specific

1 issue still with us; as is issue of struggle wthin J trad & that is pt wantd to make in lect-serm over 5 months period of time

2 nt only to infrm u re facts in diff time spans of J hist bt to tell u as well, J nt a monolithc faith as ortho would have u believe.

3 we evolvd, made peace wth issues of the day, accomod to needs, kept trad heritage alive, fought on many levels and managd to survive

4 struggle, change, conflict, challenge gd fr the Jews certainly as it is within our trad. That my belief & that lesson meant to convey as ths Spring Lect-Serm series comes to an end.

5 hope process of learning been valid & meangfl to u.

AMEN.

Heb. Tab., Friday, May 23, 1975

Struggle Within Tradition, Part V.
Religionists and Secularists.

#7 "Struggle with Tradition" April 25 - 1975

Orthodox ~~Reform~~ Reform Versus Orthodoxy
Time of end 18C - Time of Fr. + Am. revolution - Era of political
Social rel. upheaval where reason logic, questioning took
place of ramantism in life - Citizenship = attainment of
passport, residence permit + political belonging important
people no more conditioned to be ghetto jews I Wanted to
German jews - pulpit clashes - Court clashes mid 19C -
Pamphlets - in Synagogues - settled questions of practices:
no need of Hebrew - hats - men + W seated together - They
Wanted (in Germany) Rabbi & Doctorate, in robes, who were
fluent in Hegel + Heine etc.
In America where spirit demands different - also no Orthodox
teachers available, nor books or time:
Philly, Charleston, Boston + Baltimore, Ny. Reform lee.
Vital force

STRUGGLE WTHIN TRAD: # IV: ORTHO & REFRM.

T

ral

1 ime of last ¼ of 18th cent when Fr & Am Rev occrd =
era known to all of u; one of those spec time-spans
which changd face of westrn world

2 era of pol, social, rel upheavl bt in larger sense
mood & tenor of age in 2 concepts: Enlight & citizn
Enl = cultupheavl where reasn, logic, questioning tk
placd of romanticism in life, lang ~~& place in societ~~

3 and Citizenship = apex of attainment as passport to
residence permit; thus, sense of pol belonging.

B Specific

1 fr Jews ths process of change which charact last par
of 19th cent even more pronouncd bec need was greater

2 Jews in west world no standing at all; in eastern, in
ghetto & whatever wind of change was felt quickly
disspiatd by heavy hand of orthodox rabbinate.

3 & yet, of c, Jews nt immune to new currents: MMendel
tried to open gates of ghetto, if nt phys then ment;
M Hess ~~spoke~~ wrote vaguely of Palest as homeland fr Jews +
~~wrote~~ little known bk "R & Jerus", of little impact

4 & in Fr a new science "bibl crit" which was to shake
J world to foundations in decades to come.

5 probl: all vague, ephemeral, veild bec Jews locked in
to thr place & while could smell new dish, no taste!
It was diffic, dishearten, frust time fr yng J espec

BODY

A RAHEL VARNHAGEN

1 whole period takes on flesh & bones in person of RV,
b in Berlin 1771 & d in B 1833; struggle of era seen
that b; R Levin & d; X Antonie Friederika Varnhagen, all
availb to us in bk by H Arendt, recently reissued.

2 R saw her Jud as a defect, disgrace, her attempt to
find place: "the unfortunate war", & when meeting
anthr J: "galley slaves recogn each othr".

3 while X lkd upon J as a misfortune & tried to make
them into "civil." persons by obv means of conv & citiz
R 1st desper tied to hide her rel under guise of it bein
a very private fafair. Bt, of c, not to be.

4 fact that she rejectd T, dress, speech, customs did
nt make them go away; while she cit of Fred II, Jews
of Pr nt citi till 1812 & only time she recg as Germ
when she, outside in Prague dur 1813/4 war help wounded soldr

5 of c, she had a salon bt did nt realize servd as a
neutral meet grnd fr all kinds of oppos pol, moral
forces; ambiv & could nt decided whethr to spk G /Fr
& only aftr her conv had G, Fichte & yng H as guests

6 Rachel herself, as was time in which she lvd, contra
indemn: escape possible only via gt wealth, upw mobil,
mixed-m, change of name, baptism

INTRODUC. Arendt pnts out: illusion bec even thse measrs
A Genfich J only, espec in Berlin while poor J never
1 considrd part of process eithr by X or by Jews!
8 bt grtest tragedy: even that not suff bec as conv, na
chagd woman later realizd: can't be b a secnd time.
Constant rejectn & husb budding pol career (at side
of Matter) alm foundrd bec former Jewess no asset.
9 paradox pursued her to d-bd 20 yrs aftr conv when sh
reprtd to have said: "The thing which all my life
seemed to me grtst shame, which was misry & misfrtn
of my life, hav been b a Jewess, ths on no account
now wish to have missd"
0 whethr true or not, issue charact her life; she bec Subject
of bk by HA, bt thousands of othrs who cought up in
contradict of age & whose inner turmoil can only gue

B REFORM
in rel. frame of ref.
1 became more obv that conversn did nt solve problem—
altho fr yng did gain admitt into univ & grtr societ
& on ths accnt, had effrts to bridge gap: MM re Germn
2 bt prejudices did nt die easily or quickly; only aftr
gvt citiz given to prominent grps, as Pruss in 1812,
did layman in Westphalia take mattrs in hand: be mre
Germn in rel & Ger will accept us..
3 prayers in Germn, remove unflatt ref to sac, speech
in Germn, hymn pastrnd aftr contemp melodies or Prot
songs, give more meaning to women, use an organ & if
ortho do not agree, take new methd of worwhip out of
Syn & into private homes!
4 & ths began trend fr new movement known as "Reform J."
Adv obv to new grp: no longer dichotomy being eithr
Germn/X or ghetto Jews bt now could be "Germn Jews" &
accpet into society would come as matter of course.
5 ths true in Berlin, Hamburg & later ~~Frankfurt~~ Breslau where
battle was fought in mid-19th nt by words, pamphlts
or debates befre gvt courts bt wth fists in Syn. crt-
yrd, homes torn apart re gen battle, pulpit clashes
in grt Geiger-Titkin controv
6 settled later into thoel questions: elim sac, no re-
storat of Temple, no Mess, no Palest, no resurection
& no Div of T, no need of Hebrew, no hats, m/w seatd
To call ths "rev" is understatement; more "cataclys"
7 ths all more so bec battle now nt betw r of diff phi
lo as in three earlier disc on theme of Str Within T
bt here struggle between laymen! They wantd r who sp
Germn, had Doct, dr in robe, knew G, Hegel, Heine by
hrt & would readily discrd early struggles of MMend
which 50 yrs aftr fadt already seemed obsolete
8 Less: Nath Wise once haild as evid of brthrhd now scr
Was antisem bec not in true Germ spirit! Dawn of new age!
implied, Theo, Geo, Socine = led to Hitler within 100 years!

CONCLUSION

A America

1 had Jews of 19th been as perceept as we are hindsight would have seen handwriting on wall; ortho r could nt cope wth new movem bec lib leaders (later rabbis) knew ~~as much as they~~ & attractive to people

2 result: wth rev & counter-rev of 1848 ortho took "ref" to court, accusd of fermenting rev doctrine, creatin ideal & philo differences; all of which correct. Crt wanting status quo, sides wth ortho vs ref, undergrnd

3 really means: emig to America, where phys & psychol conditions quite diff espec wth eye to frontier, ope ness, lack of trad & there Refrm really flourished; ortho nt valid fr many yrs bec no teachrs, r, even n bks, no time, no demand

4 bt a Jud in tune wth new land, demands, needs, = OK, & ref vital force in new cities of Phila, Charleston, Boston, Baltim, even NY.

B Specific

1 that's where, obv, we are today, movement of which we part & while not desc of early Am reformers, are des of early German or CEurop grp which as compromise embracd Consvt movement & took name of "Liberal"

2 struggle then, as seen in prsn of RV, betw old/new. trad/modern, ghetto/~~city~~, Yidd/~~Germ~~ ~~heder~~, Heb/Germ ~~Torah~~/univ, Gemara/science, Jerus or citiz of Berlin

3 understand that struggle seard consc of many, was un speak burden to some, caused depress & suicide fr oth was reconcild by still anothr grp, bt in sum lauchd a new J orientation into world:

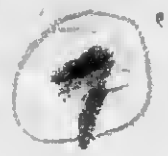
4 what became of it, how nurturd, how used disc next month in last of disc serids. Bt conflict ~~of present~~ not resolvd eithr last cent or today bec answer lies nt only in history bt in our attid, yrs & mine, to J

5 to embface "mod" "trad" wholeheartedly, wthout seeing ths as contradict in terms, is possibility & gd life to ignre it, treat it shabbily, haphazardly = no gain. Struggle within trad, then, ongoing still; in yr han and mine wth hope that hands may establ gd fr Israel Amen.

Heb. Tab., Frid Eve., April 25, 1975

Struggle Within Tradition, Part IV

Ortho and Reform.



#15 "Chassid - Mithnagim" March 21, 1975

Part d) our development 17/18 Cent.
Two ways at looking at Judaism. World of turmoil
Peasant uprisings - Partition of Poland - Peter
Catherine of Russia - Persecution in Ukraine 18C. lasted 40y.
~~Szost. practitioners of~~ this era = Kohar. Kabbalistic reasoning
faith healers - pseudo Elijah - Worship
New movement: Chassidism expression through joy
Not only interpretation of J. law - also Rabbi = father-image
needed bei blessing = protection - studied together -
Mitnagim: Vilna Gaon headed counter move -
opponents of different orientation - 11. put Chassidim in
Cherem - ridom - = No intermarriage - burial - lodging - business
severe punishment in J. cause -
Can only maintain closeness + centrality + cohesion of J. people
by strict adherance to law, Siddur - diff times meant diff
interpretations.

STRUGGLE WITHIN TRAD: CHASSID & MISNAGDM

Introduction

A General

1 rememb story rd some yrs ago when studying Heb lit: people dancing, laughing, full of excitement bt sudd voice brght all sharply to halt: stp! time fr Shema!

2 the story remaind wth me fr yrs bec of sharpness of remark, the force, the staccato effect bec now the joyous grp of men suddenly stern & rigid again bec nothing may be allowd to interfere wth prayer

3 ths story, ths happening, indic of diff between Chas and Misnagdim and will illustrate matter further.

B Specific

1 have here really two ways of looking at Jud, of practicing our faith & these two ways in conflct fr cent+

2 see again, in context of our Lect Serm Series that we not then & never were a monolithic rel wth just one pt of view; rather, always diff ways of obs & philo

3 in past two months disc: Phar & Sadd, Kara & Rabbi bt ths eve delve more deeply into conflict within our trad as seen frm perspect of two movem: Ch & Mis both of which part of our development in 17/18 cent.

C History

1 let's see movements frm hist perspective first. What kind of a world was this? Full of turmoil as even a casual glance at 17th-18th cent will indicate:

2 ~~Hund Yr War;~~ Peasant uprisings, Rev, Partit of Pol, Peter/Cath d/Russia and fr Jews, nt much better: 1648 Chmelnicki Massacr and Haidamack persec in Ukraine in 18th lastd 40 yrs

3 as always in such terrible times, new heroes to fore new movem, new ideas all designd to ease lot of peop and to make them able to cope wth stress of era

4 in ths context, apprec SZevi who predictd end of wld in 1666, gath tens of thous Jews, uprootd whole comm proclmd himself Messiah bt came to ignoble end; ths era: Zohar, Kabbalistic reasoning; faith healers, pseudo-Elij to proclaim coming Mess

5 bec as Jews sank ever deepr into despr, some means had to be found to elevte them, lift them frm morass

BODY

A CHASSIDISM

1 new way was a movement who found expression of thr plight re conditions that prevailed in totally new expression of worship: through joy

2 ths already novel in itself frm gen pt of view, not to spk of J aspect. Generally, in world of calamity who would actually look for joy? Bt this now a consc effort; let people lose themselves in dancing, singing, laughter, twirling and jumping

3 build almost a state of hysteria and everyday realit

would be overcome or, at least, fr time being, pushed into background of experience.

4 man who was teacher, leader, healer, had visions of seeing Gd in new dimension was Israel b Eliezer also known as "Baal Sh T" or "Besht", for short.

5 his view of Gd diff frm other men: if Gd is gd, joy & love we must be same; can have mystical union wth Him must have "Hitlahavut" = burn enthus & man's soul = aglow wth love of Gd

6 out of ths dev, new mood, new meth of song, new & sp musical tradition; leader of partic grp known as rebi bt he more than teach & Judge in old sense; rebbe = father-image of entire community & people nt only followd his interp of Law bt sat at his table, literally! 6 frmd "family", protectd @ othr, ask his bless, studie togethr, wore distinctive clothing: so diff frm othrs &, above all, rebb raisd disc who sprd new faith via stories, lit & simplest: word of mouth re "wonder r"

II MISNAGDIM

1 trouble was that Baal, most actve 1730-60, threatnd org of Elijah b Solomon Zalman; Vilna Gaon who nt only most influent bt most intellect Jew of his century

2 in add, man of iron will, intellect persev, elite institutions & schools & pupils & a diff orientation to his concept of rel, = anathema. "Anath" in lit sense bec many times he put Chassidim in Cherem = excom!

3 Vilna Gaon then headed counter move = Misnagdim = opponents who embracd rabb Jud, Halacha, Codes as essence to trad & whoever departd one iota, = death of Judsm

4 Cherem = no interm, burial, lodging, business & was most severe punishment within J frame of reference; edicts carried near & far & nt to be trifld with.

5 Misnagdim went so far as to denounce Chass to seculr author, unheard of as Jew vs Jew; bt felt that prayer only re T/Talmd, no visions, no miracles, no deviatn & thr prayer = drunkenness

6 bt could only maintain closeness & centrality & cohesion of J people by strict adherance to Law, Siddur, schl; even more, diffic times demanded stern measure and philo of joy, dancing, singing counter to serious nature of society and of what God expected of th Jew

7 of c, what happnd is not just that trad upheld by Misnagdim bt that trad observ intensified; thus, hunt on for heresy within J fold & even wth d of Gaon in 1770 no let-up in enmity

8 to ths day, obvious that Satmer Grp quite diff frm Yeshiva U and bth diff frm Jud of Breuer &, again, all diff frm us. But, we think, all valid interp of J trad.

CONCLUSION

A General

1 u recall two earler disc, minority & dissenting grps Sadd & Rabbin Karaits, event dissap as factrs on J scene & very few left of thr philo

2 in case of Chass, hoever, ths nt case & ths diff. Why Bec of 2 factrs: a) altho bitter enemies, bth threat by new force came to fore at end of 18th: Haskalah

3 wth J yth opening sec bks knew had to band togethr vs threat greater than eithr of the two. In sense, as we see next month, when disc Ref/Ortho, bth lost

4 b) othr reason was effect of Nap War of 1812, espec as these battles effectd Eastrn Europe; bth Chas & M suddenly found themselvs on either side of politic are na & nt only theol one; thus, double threat & exposd to natl feelings & persec even more intense

5 as result, Jews who only wantd to be Ch or M, annih now as Poles, Lith, Russians; thus, held fast to thr Jud no matter whose interp espousd.

B Specific

1 obv result: have us, desc of Misnagd and have Chasdm who left primarily in Brklyn & in small communities in NY State &, of c, in Israel.

2 thr rebbe still the leader, still wide following & ever want to witness, go to Wlmsbrgh or Boro Park on Sat or on ST & see totally diff interp to Jud.

3 might add: ths noth to do wth Seph & Ashken bec tha a geog distrib of Jews; Chassid & Misnagdim a philo orientation of J religion

4 Ch: loose, gentle, musical, mysterious, hysterical
Mg: stern, unbending, demanding, orderly, narrower
If J world would have turnd tow Ch on large scale & thus changd total orient, wonder what happened? Cld Ch deal wth demands of time & place, wth reality?

5 today, of c, quest is moot bec both survived altho once battld to d; today, bth have place &, accord t anc trad, if no solution found, no answer to what is right: "These & these r words of Liv Gd".

Amen.

Heb. Tab., Frid Eve., March 21, 1975

Straggule within the Tradition
Park III: Chasidim and Misngdim

#19 "Struggle within"

Leab Sermon II
Feb. 28-1975

Talmudic + oral Law) + wish to return to basic written law (Pen of Text+) World of King + Priests — Rabbis word was absolute - Split between jewish world - Troubled Western World - Arab ferment - Babylonian jewry -

In the end Rabbinic authority strengthened, over next centuries by codes of Maimonedes - " Shulchan Areich E-laws code + decrees once + for all.

Due to which, during Crusades + dispersment of Jews through Europe, E+W, to Balkan + Spain - Became ancestors of Askenazy + Sephardic communities.

Tore set + till 18 Cent at least by law + dogma.

STRGGLE WITHIN: KARAITES/RABBINITES

Inttroduct

A General

1 ths 2nd in series of Lect-Sermn on "Struggle Within Trad", part of our Adult Ed program

2 last mo spoke of Strggle re Phar & Sadd & learnd thr how trad evolvd; that dom Sadd, bec limitd in thr orient, event supplantd by Phar who bgradnd scpe of J

3 Ph helpd J to survive aftr destruct & dispersion, & thr manner of interp evolvd into Talm/Rabb Judaism which is very similar to Jud of our own time. (ortho)

B Dark Ages

1 bt ths eve have progrssd some 8 cent & come to a tim when cert grps of Jews vs broad outline of Jud which ~~Kar~~ interp allows

2 ths distinct & def rebellion vs Oral Law of Talmudc teachers & wish to return to basic Written Law of T

3 the grp which wantd to return to basics known as Ba' alei Mikrah = "men of text" & frm Mikro=Karaites; & it is they who std in oppos to Rabbis who, of c, de- fended interp of text which gave them vast authority

4 while princes & kings ruld world, rabbis ruled J world absolutely; lit: thr word was "Law" & Baalei Mikro, Karaites, resented it. A split unavoidable.

5 problem was that J world threatened, as West world in deep trouble: Islam vs world rel, Arab ferment & Babyl Jewry, espec wth large univ at Sura & Pumped, eclipsd west "stiebl" in Talm brilliance, teachers, etc

C Ananites

1 at first, David b Anan into limelight in 9th cent & he crystallizd faults of Rabbinites accusing them of a-add to forbidden foods, b-made Bris more complex, c-more fast days, d-more work prohib on Shab, e-more severe restrict re m relationships, ritual cleanlin, rel to non-J, etc. Thus, Rnt in true original spirit

2 he leading authrity fr while bt wth his d, diff sect each wth own interp of T; bt since no single outstand leader, each soon sputtered out of existence

3 draw comparison re our own frame of reference when view th rise of Protest in 15-16th cent; have diff interp & each left heritage which did nt fuse X together bt fragmented it even more: Luther, Wycliff, Huess, Ca

4 have same in terms of J experience wth possible exc of Benj b Moses who was strong enough to declare in- div study of Tanach now valid & nt sign of heresy! & frm ths rule alone can see diversity of views & ho desperate J community must have been to allow ths fragmentation

5 J community endangerd re cohesion & with what was to come could ill afford this.

BODY

A BASIC PHILO

1 Karaites, wth thr emph on text, formulated cert basc principles: a) lit mean of text, b) consensus of th community (as vs intellectuals det policy), c) logic analogies (as vs talmdic twists), d) derive laws & patterns of life frm reason & intell (as vs Midrash concept)

2 there was the Law bt wth no fixd no of Cs; by ths era 613 (365 nos & 248 yes) more binding than Torah!

3 calendar go back to original: Nisan = 1st mo; 1st of Tishrei = day of contrition wth no blow of Shofar & no NYr; that Pes & Sheb kept only 7 days; that Shev acc to Lev 23:11 be nt 50 d aftr P bt aftr Shab of P; that Chan nt valid bt Purim is OK

4 that Lit = Ps only, that pray 2x a day; sac was main part of service, that Shema valid bt 18 not

5 nt too diffic to note that radical shift in emphasis here & that if nt checkd or dealt with, have nt one valid Jud bt many diff &, as already indict, would be as frag as would be case wth Protest 5oo yrs lat

B Deterrants

1 two forces conspired so that certain Karaites movement did not become an actual threat to survival & they tell us grt deal re evol of our rel authority

2 in 1st place, deterrent out of Karaites themselves: could nt agree among themselves wth united front & emphasis on Tanach alone soon became self-defeating

3 emphazd restor of sac, rebuild of Temple, purity, laws of indiv cleanliness which were impossible in 10th cent &, as result, K became puretanical, sombr ascetic sect which instead of being wth people as was original intent, soon removd itself frm people in order to retain its purit of purp, ideol, practc

4 other factr, of c, was power of Rabbis; extremely vocal wth vest interests & institutions to protect & while K were diversified, Rabb had adv of central

5 Rabb movem std for legalism, dogma, learning, schls, comment = process of learning; R were Judges of the community in civil & rel matters, by way of Respons could affect course of communities in distant areas

6 most vital, held two basic institutions in control: ths was "Semichah" = ordin of r & thus no new ones & no new authority without thr OK; and, b: Cherem, excommunic, by means of which controld life of peol & in many instances was matter of life and death.

7 people could nt cope wth excomm bec were in alien & threatening environment & to brook authority of R was matter of most severe consequences & dangerous

CONCLUSION.

A General

1 we see then our basic theme in ths series that body of Jud never uniform & here only touched surface; we of lib wing but an outgrowth of past experience

2 re K/R many attempts at reconciliation bt notable = Saadia who was one of our grt philos & scholars, hd of Sura, d in 10th cent. He on side of R Establ, of c, bt bluntd edge of K by critic exam of text & by allow scientif study of Heb lang

3 in all, controv was bitter, heresy accusd, author. of rabbis in jeapardy bt wth weapons of R they cld nt lose & in due time, K overwhelmd & faded frm history*

4 Rabb authority nt only was retaind bt was strengthnd & augmented over next sev cent by codes of Maimonds culminating in J Karo's "Shulchan Aruch" which establ laws, codes & rabb decress once and for all.

B Specific

1 it is gd, of c, that Jud centralizd aftr K challeng bec people needed central auhority desperately

2 aftr all, it was just cent or two later that J world threatned nt frm witnin as wth K bt frm without, by Crusaders & if nt togethr, wth no core, no authorit would surely have perishd

3 Crusaders did enough damage & furthr dispersd Jews as they fled frm onslought & spread throughout Europ forming communities of E & W Europe, in Blkans & Sp which were to be ancestors of Ashken & Seph commun of still later centuries. These we disc next month

4 in short, the trend of Jud now establ & while chall in future, basic philo & tone set until 18th cent at least. Ths then our trad heritage: nt Torah bt Talmud, nt mood bt Law, nt spirit bt dogma

5 ths nt our world specifically bt world of orthod J frm Breuer to Meah Shearim in Jerus; nt our trad & don't know to what extent will survive bt incumbent upon us to respect it & that a basic Mitsv for all of us

Amen.

Heb. Tab., Frid Eve., Feb. 28th, 1975

Struggle within Traditio

Part II: Karaites vs Rabbinites.

* faded but not dis; still some remnant today. Earlier in Egypt + Russia but small grps mostly in Isr.

#26 "Struggle Within"

Lecture Sermon
Jan 24 - 1975

Part I

How tradition evolved -
in Judaism: always sects + schisms - liberal jud - later
In Hellenistic times diff. conditions - Demands on Jewish beliefs
Brought Samaritans + Essenes to fore. Subtle battle between
priests + prophets -

Future depended on how people dealt with complexities of
their time + reconciled historic events around teachings
of their faith + adjusted to new needs + situations without
breaking Judaism survival. We are here today as
living proof -

STRUGGLE WITHIN: PHAR vs SADD

INTRODUCT . .

A General

1 some can never understnd what Ref Jew is; most of these are ortho bt, unfort, also uneducated!

2 most bellig & antag ortho claim they "T-true" bt ths nonesense; no such thing in 20th cent., and

3 really never true bec always had sects, schisms, of which lib Jud just the latest

4 hist of schisms & what they impld task fr myself in mo to come; Ph/S ths eve; Rabb/K next mo; Chas/Misn Ortho/Ref; Rel/sec through May. Adlt Ed, all welmc

B Specific

1 what we refer to ths eve: part of Hellenistic time, aftr Macc events and leading up to & incl Roman era

2 diffic conditions altho Judean area under J contrl; still, Hellenes made demands re partic in sports, manner of worship, educ of yth, Bris, etc

3 conseq, sev grps grew into prominence & all sought to guide J life, people, mentality; Samaritans, who accept only Chumash, most notable bt also Essenes, a sect which withdrew into desert

4 in a way, Ph & S conflict which we leading up to, a replay of rel, emotional, social & pol factors already known & of influence cent earliersin open & subtle battle between priests & prophets.

5 it was that kind of world, these kind of problems & ~~solutions~~ conflict on everyones ~~tongue~~ mind; in terms of solution to escape restrict of thr life, sects = schism of J

BODY

A Name

1 Sadd is from Tsadk who was HP in D & Sol time as in II Sam 8:17 & 15:24. Exek selctd fam as worthy successors (40:46,43:19, 44:10-15) & symp wth Z

2 as can be seen by fam connect: were priestly grp wth high regard for Temple, sac, Establ, procedures

3 Phar on other hand were nt of ths class & thr name deontes Perushim = seperatists bt nt from Torah rather: sep frm whatever contaminates; holy, hallow

4 syn wth holiness in Gd & man; also: sep in sense of distinguished = nt in status bt in belief

5 were knowledgeable, pious, & political men who felt need to build a "fence" ar Torah to protect it.

B IDEAS

1 being of such diff background and having such diff place in society, a matter we disc more fully later can readily forsee that they stood for diff things.

2 when we refer back 2000 yrs, perhaps 200 BCE, are still in time when philo & ideology meant something and servd to identify a movement, unlike today. we DESIRED = wanted.

3 Revelation: Ph: Script & Trad make up whole of Judai
S: Script alone
4 which meant that Sadd had to stick to text precisely
bt Ph allowd themselves more room to elaborate
5 Eschatology: Ph: survival of soul, judgemnt, world
Eyh Faller Sadd: no resurrect of body, no retribution,
no angels, no spirits
6 Sadd more severe at all times; Lex Talionis: literal
which meant "eye fr eye" as vs Ph who took compensatn.
7 Torah to Ph - Oral Law as well as Written Law; what
is in Bk plus the tradition of the elders
Sadd: only what in Tanach & nothing without direct
written authority
8 indeed: Ph: learning & piety = authority; Sadd: auth
is limited to geneology and position. See Sadd = a-
ristoc class, priests, memb of Sanhedrin. Major conflict!
9 understand then: Sadd: prayer - sac & Psalms but Ph:
study and service. The emphasis=diff between two
groups & each tried to deal in own manner wth dilemn
of the time
10 Ph had mass appeal bec ~~appeal to~~ touched emotions but Sadd,
while fewer adherants, were men of influence & power

C CONSEQUENCES
1 what we find, then, are diff of emph, outlook, orien
tation as far as people were concernd, which is nt to
say that lines did not often cross each other.
2 with the Sadd tied so closely to the Temple, sac, HP
and altar worship, with destruction of Temple by Rome
in 70 CE, Sadd lost influence ~~greatly &~~ rapidly
3 were no longer of consequence and it is fr this reas
on that (NT) Gospels have Ph shouting to convict Jesus
in their time; a pt of view far diff from leniency
espoused earlier. Ph now "modern0day" Sadducees.
4 but there is another quirk in understanding of these
groups: bec Ph were more lenient and willing to add
to the body of knowledge via Oral tradition, gave
rise to another body of knowledge = Talmud!
5 this due to fact that leniency, emph on study, no
tie to specific Law or to class obligations, the Ph
could make meaning of any situation as long as he
could tie theme and action to something in Torah
6 thus, new way became respectable, honorable, legal
and Ph assumed mantle of authority, legalism and
tradition which formerly on shoulders of Sadduccees
7 ths led to ~~diff~~ adapt schools, philosophies, ideologies-
such as Schools of Hillel and Shammai, ~~altho many~~
~~more~~ but issue always the same: where lies authority
and on what is it based?

STURGGLE WITHING: PH & SADD

CONCLUSION

A General

1 see then a recurrent struggle betw alternating forces; obvious little unity over course of centuries

2 people changed as needs changed; there was acceptance and rejection; there was defiance & commitment but in the final analysis, it all came to crux: who in charge and who is to ~~have~~ say ~~as to authority of~~ Torah to be interpreted: strict or lenient.

3 whoever indiv or party could maintain strict boundries or bend Law within cert context, affected the people nt only in that generation bt for gen to come

B Specific

1 whether Ph or Sadd then no ideal matter, no mere speculation. Future dependet on it: what kind of Jud?

2 people had to deal with complex of thr time & reconcile events all ar them wth teach of thr faith. How?

3 people bent with the flow of history, adjusted to new needs and situations and, as result, did not brk

4 Jud survived, progressed, adjustd & we here today as living proof

5 nt lst schism which threatened survival & not last bt its concept of Torah charact. of struggle to ths very generation of Jews.

Amen.

Heb. Tab., Frid Eve., Jan. 24, 1975

Struggle within; Part I

Sadd vs Pharas

Intentional Second Exposure

STURGGLE WITHING: PH & SADD

CONCLUSION

A General

1 see then a recurrent struggle betw alternating forc
es; obvious little unity over course of centuries

2 people changed as needs changed; there was accept-
ance and rejection; there was defiance & commitment
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bt its concept of Torah charact. of struggle to ths
very gener ation of Jews.

Amen. struggle for true welcome of us, needs us
necessary work & part in struggle.

Heb. Tab., Frid Eve., Jan. 24, 1975

Struggle within; Part I

Sadd vs Pharas

26

44 Radio: WEVD Kol Nidre

WEVD Radio for Kol Nidre Sept 27, 1903
Recorded Sept 15, 1903

Theme: Man is not God; the world does not begin and end with "I"

Consequences: Man must answer to God for his actions
Man cannot be perfect; each of us sins to some measure, We must all recognize our failings
Therefore, man must repent, atone, ask forgiveness from God and from one's fellow man
Ultimately, God makes the decisions that count

By changing our ways, we can be inscribed in the book of life

Impression: Decent -- R. Lehman on the radio!

Evaluation: Nicely done

AR 25598 7/12 VARIOUS SUBJECTS 1956-1987 ARCHIVES

Sermon #3-8 10/27/56 - BALT

"An Optimistic Judaism"

We of the Jewish faith have experienced calamity - From slavery, Middle ages, and in modern Europe One of reason of survival is optimism. - - God stands by our side - we have "muddled through"

In this morning Torah portion - Sarah, the mother of Judaism and wife of Abraham - - Optimistically death has been coupled with life. There is no sadness without joy. "Weeping may tarry for the night but joy cometh in the morning"
We will never despair, we shall survive, with the morn

will find us refreshed and victorious

AN OPTIMISTIC JUDAISM. 10/27/56-BALT(SAT MORN) 3-8

We of the Jewish faith have experienced calamity to a degree which is without parallel in the annals of history. Time and again our people have suffered physically and spiritually so that today one beholds the vitality of our religion ~~today~~ with awe and wonder. From the earliest days of slavery to the ~~days~~ era of ~~our little~~ the kingdom, down through the horrors of the Middle Ages and up to the recent persecutions in Europe we have felt the lash of the taskmaster and have been hounded by the fear of the Inquisitor. Certainly, it has not been an easy existence and lesser groups might easily have perished by the wayside. Over the years, also, many distinguished and interested individuals have attempted to catagorize the reason for our continued existence in the face of such adversity. ~~For~~ The very ~~fact~~ idea that we are alive, aside from the fact that we are flourishing, is a matter which defies logical comprehension. One of the reasons, most readily acceptable to us can be summarized in one word: optimism. This dynamic quality within our peoples survival is as intangible and as inexplicable as is the ~~will to survival~~ continued vitality to be found within the Jewish group. It is difficult to ~~evaluate~~ define such a concept except to say that it is something very positive, something intimately connected with an unyielding faith in ones own abilities and a ~~knowledge~~ belief, however ~~flimsy and cloudy~~ inarticulate, that God stands by our side. Contrary to the experiences of other peoples we have never "muddled through" but always have found our way to survival by bold, consistent ~~strokes of fortune~~ effort which have seen us emerge from the struggle victorious while the erstwhile oppressors lay beaten in the ruins of their own making. The sages and rabbis of olden times understood this psychology of the Jew and, in a very real way, provided their people with a vision and goal in the times of greatest stress and turmoil. Thus, to be very specific, the rabbis formulated the concept that on the very day the Temple in Jerusalem was destroyed, when the ~~future~~ life of the Jew had reached the nadir point of history, on that day the Messiah was born. And, with fierce will and detirmination, the people believed and took courage. They could wait for the Messiah to grow up and lead them into better times;

what was most important was the fact that they ~~had been~~ were reassured. The ability to believe, and be optimistic, has been ~~the~~ a blessing for the Jew. ~~For~~ This faith in good, in the midst of evil, has given us an outlook which has surmounted countless difficulties.

In this morning's Torah portion we met a similar situation. Sarah, the mother of Judaism and the beloved wife of Abraham, has passed away. Her husband is in deep mourning and whoever reads this stirring account of love and death cannot help but be moved by the tragedy which has enveloped the lives of our ancestors. Alone and bereft of his life's companion, Abraham stands sad and forlorn. Generations ~~of long ago, modern man and those yet to come mourn~~ have mourned with him the loss of Sarah. But, again, the rabbis will not leave us to our grief. ~~For~~ They ~~are quick to point out~~ hasten to instruct that in the verses immediately preceding the account of Sarah's death we learn of the birth of Rebeccah. Optimistically, as always, ~~life~~ death has been coupled with ~~death~~ life, the eternal ways of man continue, and the future of our people is assured. There is no sadness without joy; there is no gladness without ~~its~~ sigh and tear. This is not the only instance of this philosophy in the Bible; ~~for~~ we need ~~only~~ but to turn to the death of Moses to be reminded of the presence of Joshua; we come to the unfortunate end of Eli the priest and are aware of the principle of continuity as personified in the young boy Samuel. We learn that succession is assured, that ideas will endure; the end has not come with an air of finality for, optimistically, we look ahead and behold a vision of better times and quieter places. This is a strain of a peoples psychological make-up which runs through our entire tradition and heritage. It is doubtful whether the Jew could have managed to survive to this day without his ever present optimism.

This belief in joy in the midst of sadness is a lesson applicable to our day for the needs of modern times call for a strong faith in human nature. It is a simple and easy matter to be pessimistic in our world for wherever we look we see evil and heartache and hardship. If we look at

the world at large we become conscious of war and the threat of conflict on almost every major ~~continent known to man.~~ area of consequence: Africa ~~is~~ in turmoil, Asia ~~is~~ in open conflict, Europe is divided and the Middle East presents a picture of power politics ~~played as a game~~ with millions of human beings ~~as stakes~~ at the mercy of leaders and fools, ~~and the stakes are high~~! In our own land crime is on the increase, the use of narcotics is more prevalent than ever before and the prisons are bursting with inmates who have run counter to the laws of society. And as we look at our own neighborhood we see the evil of the underprivileged, the hungry and destitute, the barefoot children roaming in streets without laughter and parents lacking the essentials of education. All this evil, highlighted ~~highlighted~~ and accentuated in our newspaper headlines and editorial sections, is so vivid before our eyes just because it is displayed so dominantly in the official organs of public information. Evil is noisy and vulgar and aggresive while Good appears to be quiet, serene and hidden. This is the great problem ~~difficulty~~ for that which is quiet rarely gains our attention and we are quick to ~~readily~~ conclude that it is non-existent. Therefore

Here we must look to ~~follow~~ the philosophy of the rabbis and approach ~~look at~~ life optimistically, as our people have always done. There is Good in the world, within our own borders and within the confines of our own society. There is Good, if we but seek it. Good is to be found in the countless individuals who live a life of decency from day to day without ever hoping or asking for reward; those who help one another in great projects for the common good or those who merely extend a hand in friendship to those in need. On a recent trip through the Maryland countryside we saw a "house-building" where dozens of neighbors had gathered on the farm of a newcomer to help him build his residence. This act of generosity was not mentioned ~~not to be found~~ in the local newspaper for it was an act which was understood by one and all without fanfare, without excitement or publicity. Good is there, on a large or small scale, whether concrete or intangible, for goodness is to be found at the very core of each man's heart and soul. I firmly be-

lieve that if all the acts of decency were weighed against all the acts of wickedness, good would emerge triumphant and the heart of man would rejoice.

--nother area in which the optimism of our people will stand in good stead can readily be discovered in the ways of man himself. -oday we suffer from the desease of superficiality, from an ostentatious display of our fortunes, which wreak havoc with the concept of the simple and meaningful life. There is a glossiness to our existence which affects our actions to such a degree that the inherent worthiness of the human being is often over shadowed. At one time we built castles in the air where we only hoped to and yearned for better things but in our time many of us build our lives on the shaky foundations of a mirage. We think we are wealthy because we are financially stable; we think we are powerful because we have attained positions of respect; we think we are leaders in our community because we can boast of finer homes, more elaborate furnishings and the most modern of conveniences. Some can scarcely wait to rush out for the latest inventions and gadgets for, thus, these affected people hope to gain prestige, attention and status. The superficiality of these lives defies adequate description for in every instance the set of values espoused by these people is abhorrent to mature, sensible, sensitive men and women.

Superficiality, glossiness and the grasping for the material are the curse of modern American life, but even within this setting we find that particular quality which makes our existence worthwhile. Again, it is the earnest person who will cause his warmth and honesty to be felt in any situation. The genuine person, who is always to be found, can not hide the light of his personality from those sincerely seeking true companionship. The discovery of genuineness, however, requires time and patience and those always in a rush will never find it. Friendships must be developed, must be based on common interests, on exchange of ideas, and on a knowledge of commonly accepted standards of value. All of these are

not hurriedly achieved or realized. The superficial person can never hope to ~~achieve~~ attain this unity of mind and purpose for his methods and goals are so different in nature and concept. We must remember that soundness and authenticity are always within our reach and that the optimistic person will never deny their existence, for in this principle lies the seed of future fruitful human exchange.

And, now, for our final point we must return to this morning's Torah portion, the death of Sarah and the birth of Rebeccah following close upon one another. This certainly is the supreme lesson of life: that there is no true end to the human being but a continuity which affects each of us. The entire accent within our faith is on Life; we are made to understand that death is very much a part of the process of existence. ~~and that~~ When the end does come, as it must to each of us, the living memory of the deceased is very so much more powerful and enduring than any eulogy spoken at the time of bereavement. Our entire tradition is geared to living and in this we find our greatest support for a philosophy of optimism. The Psalmist summed up the feeling for all ~~these~~ Those touched by the finger of mortality, expectating, "Weeping may tarry for the night, but joy cometh in the morning." Indeed, the night may be long and arduous and the morning may be misty and covered by the sadness of our yearning but we cannot stop the change of seasons. ~~For~~ Morning, whether we wish for it or not, does come and with it joy in children, happiness in memory, gladness in achievement and hope for all the future days. Of course, there are some who make a fetish out of mourning but it has always seemed to me that this characteristic is one of self-pity rather than pure grief. ~~and~~ These people are to be watched and helped and encouraged so that they, too, may find ~~the~~ joy in the rising sun. There comes to us the opportunity, in the midst of sadness, for an affirmation of faith which will allow us to transcend our immediate trials and tribulations with an eye to better times. This is not to say that we ought to discourage tears and mourning; on the contrary; but it is the element

of time which makes of our grief a matter of sickness or a healthy release for pentup emotions. Here in this most grievous of all human afflictions we again see the healing and inspiring qualities of optimism. No man can spend his days without a healthy respect and love for the advantages of life, ~~and~~ continuity, and progress as these can be achieved by the work of our hands. Existence is not something harrowing and tragic but is joyful and lasting and beautiful.

In these three areas, then, optimism can be ~~of use~~ used by us to meet the situations which befall us in our stay on earth. Goodness cancels evil and is superior to it; Genuineness is far more rewarding than superficiality, and, Life is the concern of all mankind for wholesomeness and progress rather than despair and continual sadness. This healthy quality of optimism has been our mainstay over the ages and we have prevailed though all the forces of evil conspired against us. In daily life, as well, optimism is the healing balm which will ~~bring healing to~~ soothe our wounds, bring solace to our unresolved conflicts and peace to those of us who cling with faith, courage and joy to the finest of God's creations, the human spirit. "Weeping may tarry for the night, but joy cometh in the morning" and that joy will make us aware of decency, goodness, wholesomeness and all the blessings of life. We will never despair, we shall survive and the morning shall find us refreshed and victorious.

Amen.

Oheb Shalom Congregation — October 27, 1956, Saturday morning — Baltimore

TO BE MORE . . . BUT LESS . . .

What Do Congregants Expect of Rabbis?

(Editor's Note: What do congregants expect of their Rabbis? We don't know the original author of the following list, but it has come to us by way of several Temple bulletins. We think it's a collection worth pondering).

Congregants expect their Rabbis . . .

To be more spiritual . . . and at the same time be more of a businessman.

To put in an honest day's work . . . and at the same time to be on call 24 hours a day.

To be an effective fund-raiser . . . but not discriminate between the rich and the poor.

To attend every social function . . . but find time for scholarship, research and reading of books.

To share everyone's troubles in private . . . and in public to exude optimism and cheer.

To unbend and be a "regular guy" . . . but not when anyone's looking.

To be the first authority on all topics . . . but in the last instance dutifully solicit and seriously consider anyone's opinion.

To tell everyone else what to do . . . but certainly never the person who wants you to tell everyone else what to do.

To have compassion for all men . . . but not to possess those weaknesses which endow you with compassionate understanding for your fellow human beings.

To greet all men with a cheerful countenance . . . especially those whom your whole upbringing and system of values tell you to despise for their emptiness, their cheapness and their lack of values.

To inspire the congregation to action . . . but never at the expense of discomfort or cost.

To say Kaddish at Sabbath Services for their parents . . . while they are keeping a dinner or theater date on Friday evenings.

To account for a poor attendance at Service . . . while they seriously discuss the deplorable situation at a private party on Friday night.

To know everyone's name . . . although they come only a couple of times a year.

To have the courage of his convictions . . . and the diplomacy and tact not to utter them.

To proclaim original ideas . . . that have been time tested.

Confirmation Class Sabbath and Oneg Shabbat, Jan. 31

Welcome the Sabbath with your class at 7:30 in the Chapel, followed by movie of Arthur Miller's Pulitzer Prize Play "Death of A Salesman" and refreshments.

youngsters from Temple [illegible]
ing New England, almost every other
are regional camps at Saratoga, Cal
ville, Indiana; Cleveland, Georgia; Cr
Camp Institute at Warwick, New Yor
David Davis, formerly of our Temple.

My idea of a Utopian environment
knowledge and values is a Union Ca
the Camp in Oconomowoc, Wisconsin
most thrilling experiences of our li
through sixteen came to camp for a s
session concentrated on a theme su
Comparative Religion and a Jewish
five rabbis for each session as well
athletics. What was most successful
the entire camp lived out the theme in
techniques were exchanged for dra
example, during the session on Bibli
the borders of the Kingdom of Israel
of land. Each group was also respon
site complete with artifacts, such as
of Jaffa. In addition each group had
a dramatic sketch of an event that h
of Solomon. As a finale, the Israeli
acre of Israel, and all the camp tur
excitement, such pride!

Creative Jewish learning was not
were also Hebrew lessons, daily and
the campers, discussion sessions wi
etc. Ultimately, I believe we made

With the help of Mrs. Cohen in dr
Mr. Burack and Mrs. Solomon in m
we do interject a good deal of the c
in our school. Nevertheless, it is im
door chapel and that special summ
is my belief, therefore, that the Uni
plement to our Religious Educationa
at Temple Emanuel could participat

Unfortunately, as mentioned abov
does not have a camp of its own.
would the existence of a camp prov
young people, but it could serve as
groups, brotherhoods and sisterhoo
New England have demonstrated th
their regional project for the year.
proposed camp in memory of Janet
who tragically passed away this ye
working to raise money to purchase
property in Ware, Mass. Much to th
and money have been lacking. In co
that I would urge: When you are call
lishment of a New England Union C
meantime, send your youngster to
to Warwick with Rabbi Davis for th
his life.

ASSESSMENT OF MOST AND LEAST

ATTRACTIVE ASPECTS OF AMERICAN RABBINATE

(taken from "The Training of American Rabbis", by Charles S. Liebman; American Jewish Yearbook, 1968.)

MOST ATTRACTIVE

YESHIVOH	JTS	HUC	JIR
1) opportunity to help people find faith	1) find faith	1) serve as leader	1) preserve Judaism
2) opportunity to preserve Judaism	2) teach Torah	2) preserve Judaism	2) serve as leader
	3) preserve Judaism	3) help people find faith	3) help people find faith
	4) serve as leader in Jewish community		4) opportunity to teach Torah
			5) time to study and think

LEAST ATTRACTIVE

YESHIVOH	JTS	HUC	JIR
1) lay control over rabbi	1) lay control	1) congregants' indifference to Judaism	1) lay control over rabbi
2) lack of privacy in personal affairs	2) lack of privacy	2) lack of privacy	2) lack of privacy
	3) congregants' indifference to Judaism	3) lay control over rabbi	3) indifference to Judaism

ASSESSMENT OF MOST AND LEAST

ATTRACTIVE ASPECTS OF AMERICAN RABBINATE

(taken from "The Training of American Rabbis", by Charles S. Liebman; American Jewish Yearbook, 1968.)

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YESHIVOH	JTS	HUC	JIR
1) opportunity to help people find faith	1) find faith	1) serve as leader	1) preserve Judaism
2) opportunity to preserve Judaism	2) teach Torah	2) preserve Judaism	2) serve as leader
	3) preserve Judaism	3) help people find faith	3) help people find faith
	4) serve as leader in Jewish community		4) opportunity to teach Torah
			5) time to study and think

LEAST ATTRACTIVE

YESHIVOH	JTS	HUC	JIR
1) lay control over rabbi	1) lay control	1) congregants' indifference to Judaism	1) lay control over rabbi
2) lack of privacy in personal affairs	2) lack of privacy	2) lack of privacy	2) lack of privacy
	3) congregants' indifference to Judaism	3) lay control over rabbi	3) indifference to Judaism

VESTRY.

1- importance of rabbi: bec of immediate and direct contact wth Am Jews p.5

difficulty of rabbi: has an "ascribed" status which he may not be able to live up to or fulfill. Police Rabbi as vis-a-vis

2- JTS students asked to sign statement of faith, p. 35 but certain aspects of this statement never defined.

Example: can question legal view but never ritual laws; could have X show movie here tonight but could not write on blackboard

84% of students said they would eat cooked fish in a non-kosher restaurant, a practice not indulged in by orthodox. p. 81

3- Assessment of most/least attractive aspects of Rabbinate

YU p. 73 MOST: opp to help people find faith; opp to preserve Judaism

LEAST: lay control over rabbi; lack of privacy in personal affairs

JTS p. 99f MOST: find faith, teach Torah, preserve Judaism, serve as leader in Jewish community

LEAST: lay control over rabbi, lack of privacy in personal affairs, congregants' indifference to Judaism

HUC p. 105 MOST: serve as leader, preserve Jud, help people find faith (HUC)

preserve Judaism, serve as leader, help people find faith (JIR) opp to teach Torah, time to study & think

LEAST: HUC: cong. indiff to Jud, lack of privacy in personal affrs, lay control over rabbi

JIR: lay control over rabbi, lack of privacy, indifference

4- ortho Yeshivos discourage student from entering cong. rabbinate, p. 23 bec will have to compromise his rel feelings/principles

ortho study of text: p. 10

5- Diff in that Rabbi aspects of cong + cong of R. For me, no Bazaar or Y/K appeal training.

6- Training relevant from time? No ritual quest. asked of me!

Verday:

JTS - Bible - no, part of Talmud - - real: no Higher Criticism!
Importance of Rabbi - p.5 ; Tn cribed status = difficulty!
YU: no emphasis crit, text + philolog; bare min - only "ez" etc
JTS: asked to sign statement of faith - p.35

Yeshivat Hadar: set certain era, conditions change but law same, can exist as Halacha seen in our time; rabbi text re - in relig. Example: Law of slaughtering but no need in this training bec of frozen meats can question legal pts of view but when ritual laws I could have + show more bec tonight but to write on board is bad!

All seminary students do outside work: SS, HS, YU, PR, Of, + Conserv rabbis
HUC only one pr psych interview
practical rabb: 15% of time - p.56 + not trivial "how pray old people"
Library - mine: 1 bk on all aspects of Kets
Faculty: some obs + some not at all; Syn obs req of pr, not of stud
Assessment of most/least effective aspect of R - YU 13, JTS - 90, HUC 105
Problems facing Am Jewry - JTS - 85 Lack of privacy, emp control

no reason given pr study!
so important that 1st pr Students Think? Yes + No
Aim + study of text - p. 10
Study of Talmud discourage student from entering comp rabb - p. 123
When in doubt, prohibit!

no Reason beginning no HK upon training
no not asked ask re Talmud

1 - Rabbi: Serve text + tradition but ordin rabbi = conn whether likes it or not
see Justice, etc All Quest proved both ways in Bible - Civil war, Viet Nam
should serve concern itself with community; not demography alone
2 - Rabbis study text in - religious sacrament; we want to be
well but can't be held responsible for them to set example!
3 - Diff in that Comp expects of R + that R expects of Comp!

Pulpit: ①

3 Jew sem + Jer better than X but still X(P) today
="renewal, change", J sem = "trad, continuity" IG 1897 p. 9

Various attempts to fd sem. failed but 1st HUC 1875; later JTS 1886
(JIR in 1922, merged with HUC in 1950.) All fd on base of Rabb Sem
2/11 betw rabb-seminary as distinct from Yeshiva (Tor se; RS = Jüdische
sense: Bible, Mish, hist, lit + Tal: Berlin, Hoch in Berlin.

Rabb Students: all College; Yeshiva: ortho: parents foreign born skilled
Ref most YS; occup of parents 20% owner/mgr — 57% HUC;
income: ortho highest 7% 7-9,000; HUC 40% made 15,000 plus!

Implies: Ref: richer? No; longer in US, better chance to work up, more "Am" rel!
HUC most J joined in SS :. Hebrew a continuing burden but
better, higher ed, grades!

2/11 in approach: HUC go There to be rabbi; YU to get better J education!
Differentiations in study: HUC: teaching, social work, help people — Torah means end
YU, learn Jud, Torah, Jud etc; for: teaching Talmud Torah! Or,
So to Diamond Trade but still best Jewish educ for its own sake.
YU: study = act of devotion, not merely information! Halacha
p. 22 problem: most Jews reject this basis of life; how there fellows reconcile?
Those Rhodes: only small % who can/should lead a lifetime
Practical rabbinics = 2 hr per week Jul semester p. 30
JTS = scholar rather than ∞ test, test! (not so Hoch Wolfe
relationship betw JTS + YS = parent to child, central authority in Cons system!!
words not sentences; test vs ideas :. no conflict p 43
uninspiring to students; scholarly challenge missing, Torah absent
HUC = JIR - conflict, problem (quite different now at HT
Jews go to Ref, Nordics to C; HUC = mid-western than Ref tradition

was accepted, such Hebrew & 1st yr students: "Orient
p 56 to Rel Jud" (as is ortho/cons) where ideal not a minimal
(Text known served texts but primarily to interpret for today
Rabb responsib / leadership & Scholarly activity are the same
& library, on all subj, one of finest in world.
range is wide but depth limited; Roy re read - p. 65
Image of leaders; personalities, rabbis, teachers

Cecil: rabbis gain own specific image of their role with sensitivity - 89
people or people
growing rejection of faith posture → secure; Bleich pessimistic
reason: healthy scepticism encouraged. Think
Beck analysis of J-X-Rel of A, Rel of H.
Reines: Jd = "the enduring possibility of being".
All went in some way, Jewishly, to serve fellow man
Operate on personal rather than communal basis
To community he is diff things best is source of knowl
presupposes they want to hear but this dubious
Herein challenge & contradiction

THE TRAINING OF AMERICAN RABBIS.

Friends, this Sabbath evening's sermon is a review of an article written by Charles S. Friedman, published in the American Jewish Yearbook, 1968, and entitled "The Training of American Rabbis". It would seem to me that this subject is of interest to you because, ~~either~~ by choice, you are being served by a rabbi who studied at one of the seminaries discussed in the article; the subject, of course, is valuable to me because it analyses objectively and impersonally my professional training. But, in addition, the phrasing of the topic should give us a moment of pause; the title speaks of the training of "American" rabbis. Does this designation of "American" refer to our living in America or that the training of American rabbis is different from the training of, for example, European rabbis, not to speak of Israeli rabbis. The answer leans more heavily in the direction of the first consideration for the place of the rabbi in American society is somewhat special and not quite the same as it is, nor as it was, in Europe. One such difference may be seen in the fact that in Europe, speaking generally, the rabbi was head of his own religious community and had very little influence in terms of the ~~general~~ secular society. Here in America, fortunately or unfortunately depending on ones point of view, the situation is often reversed: the rabbi holds a place of great respect ~~among the members of~~ in society at large while his presence, except as a religious functionary, is often barely acknowledged by his fellow Jews. The old joke that "this is no job for a nice Jewish boy" is symptomatic of this attitude.

In the course of years there have been several attempts to establish rabbinical seminaries in America but only half-dozen major schools have managed to survive. There ~~of these~~ are 3 in New York City: Isaac Elchanan Yeshiva and its University at 186 Str., J.T.S. at 122 Str., and J. I. R. at 68 Street. The ~~latter~~ last is now part of H.U.C. in Cincinnati and in addition there are major orthodox ~~rabbinical seminaries~~ Yeshivohs in Baltimore and Chicago. This comprises the list but among the three major schools, with which the study concerns itself, the gulf of ~~religious orientation~~ rabbinic education is ~~as~~ vast and ~~as~~ perhaps unbridgeable.

The author of our research project draws a very sharp distinction between Yeshivos and Rabbinic Seminaries, both of which had their place in Europe and in America, but Yeshivos primarily in Europe prior to the holocaust. The distinction is very real and each school, with its specific orientation, educates a very special type of rabbinic student but, as we shall see all too often how these fledgling rabbis later fare in the general community is of secondary importance. A Yeshivo is a school associated with an orthodox ideology; its curriculum does not stress Torah, the knowledge of which is taken from granted, but Talmud since knowledge of Jewish Law, Halacha, is the prime reason and responsibility of the orthodox rabbi. He must decide what is wrong and rigbt, what is clean and unclean, what is Kosher and what is Trefe

Trefe and his word, because of his recognized knowledge of Talmud, is Law. On the other hand, Rabbinic Seminaries teach Judaism in a much broader sense: we study Bible, History, Literature and Liturgy and while Talmud, The Commentators and Shulchan Aruch are a part of our course of studies they are not considered of equal importance. The Rabbinic Seminary, almost by definition, broadens its scope of study making its graduate more ~~knowledgable in many fields.~~ aware of related subject matter.

Furthermore, ~~For example~~, the study notes that the students who attend Yeshiva University go there in order to obtain a better Jewish education and to attain a depth of knowledge for our tradition and heritage which is sufficient reward of and for itself. The author has pointed out the significant fact, and it should not be lost on any of us, that at Yeshivoh study is considered an act of devotion; for students it is a Mitzvoh while also ~~fulfilling~~ satisfying their yearning for additional Jewish knowledge. // At the same time, their graduates ~~already having~~ although ~~been~~ ordained ~~as rabbis~~ may not choose the active profession of rabbi at all; they may of course enter related fields, such as teaching in Day Schools, but may just as readily ~~work~~ sell in a store, work at computer programming because in this field they need not work on Shabbos, or they may simply decide to sell insurance. For the Yeshivoh student, ordination is a secondary consideration; first and foremost, he has studied Tradition and that is basic to his way of

life. This reasoning does not hold true for the student who wants to attend HUC. My colleagues and I, to the man, attend this rabbinic seminary with but one goal in mind: to study for ordination! It is a very rare case indeed, although there are some instances, when the man who has received ordination does not remain in the active rabbinate for the rest of his life. Furthermore, since we have decided to come to a specific school for a specific purpose: to be rabbis, we have in this process rejected other professions and, as the study indicates, these generally had nothing to do with Judaism as, for example, law, social work, medicine or teaching. The study found that we are united in the ~~goal of~~ "desire to help people" with whatever connotation you might want to place on that phrase but our orthodox brethren are motivated by their love of Torah.

This difference in approach to the profession makes, of course, for a vast difference in training. The Yeshiva student studies Talmud and Codes for at least 15 years but then must face a community where more often than not a majority of even those Jews who call themselves "orthodox" do not strictly adhere to the laws of Kashrus. Our study makes note of the tragic but understadable fact that some Yeshivohs discourage their graduates from entering the active rabbinate so that they will not have to compromise their convictions. Furthermore, with the endless, almost naive, faith of the orthodox Jew, that the coming of the Messiah will mean a restoration of Zion in all its former glory, the rabbi has diligently learned the laws of sacrifices although we have not slaughtered a lamb in almost 2000 years and do not have any immediate prospects for rebuilding the Temple and its sacrificial alter in Jerusalem. Conversely, ~~On the other hand~~, the Yeshivoh student spends but two hours a week for one semester on what is called "practical rabbinics": weddings, funerals, home, family, and the like. On the other hand, at my alma mater, HUC in Cincinnati, which is a rabbinic seminary, the approach to the course of study and the needs of the rabbi are altogether different. We explore the texts not for ~~their~~ its own sake but for the purpose of using ~~them and then~~ it later applying their laws, teachings or moral ordinances to the needs of our day and age. Specifically, we study the prophets in

depth rather than the laws pertaining to sacrifices, for we believe that these great men with their message of righteousness and compassion certainly have a relevance for us in the 20th century. No orthodox rabbi would preach a sermon-series on the "Minor Prophets" such as I do this year for he would consider it superfluous; he would probably not even understand my intent! On the other hand, I preach these sermons to pinpoint for you the origin of some basic ideas of how men, ideally, should live. At the same time, when we studied Talmud we never delved into the laws pertaining to agriculture or ritual cleanliness for these are unnecessary to our religious orientation. We did, however, study Mishnaic and Talmudic tractates which spoke of Yom Kippur, Megilloh which referred to Purim, or one which dealt with the problems of divorce. It was in these books that we learned a technique & found useful material. In addition the study finds that our students spend as much as 15% of their time in practical rabbinics. It is required that students go out into the community to render service in a variety of ways: from youth group work to counseling the aged, to visiting Nursing Homes, from being a Chaplain in a prison to serving a type of rabbinic internship with small, nearby congregations on a weekly or bi-weekly basis. In short, while the orthodox Yeshivoh may emphasize the authority of text the rabbinic seminary approaches the training of the American Rabbi paying far greater attention to the needs of the man, ideology, philosophy and, for instance, comparative religion modern Hebrew literature. While for the orthodox student the text is an end to itself for us it merely represents a beginning. While for the orthodox student God is to be found and heard and must be acknowledged in the words of the printed page, for us, especially for the present day students more so than for my contemporaries, theology presents an exciting and enthusiastic challenge which forces the student to examine and then reexamine his basic commitment.

This self-analysis, by the way, has its supporters as well as its detractors. The study by Dr. Liebman has found that, at least in the rabbinic seminaries if not in the Yeshivohs, there is a growing rejection of faith as a student moves from his freshman toward his senior year. There are many reasons or conjectures given to explain this aspect of rabbinic training but neith

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er the study, nor the college and least of all the student has yet been able to decide whether this is good or bad. We do not have the practice found at JTS where a student must sign a statement of faith prior to his ordination as rabbi. This rejection of faith, * which our study notes, is bad only when it deters the rabbi from full and devoted service to his people; one ~~that he~~ identifies himself with the tradition and faith of Israel. On the other hand, the rejection of faith serves a useful (I can not bring myself to say a "good") purpose if it stand in a very meaningful stream of tradition which has always tended to ennoble and enrich Judaism rather than hindering its development. This aspect of Judaism was perhaps best defined by Dr. Leo Baeck when, in contrast to other ~~religions~~ laities, he characterized ~~Judaism~~ Jews as a religion of questions! [A healthy scepticism was always encouraged and it is part of our tradition eventhohgh the Yeshivoh student does not choose to follow this line of reasoning.] ~~But~~ It would seem to me that a student who knows how to ask and seeks deeply with a meaningful question coming from the ~~whether in his~~ heart or mind does Judaism no harm but instead renders us enlightened service. Toward this end our seminary trained many of us: to ask questions of the text, of ourselves, of society so that in the process of search we may mature and render greater service to others. It is to ~~this end~~ this goal that many of us are dedicated; we pray that in this light the training of American rabbis, with all of its faults, will help American Judaism to survive.

Amen.

Heb. Tab., Friday evening, January 31, 1969.

(Vestry disc. to follow)

PESACH & EASTER: SIMILARITIES & DIFFERENCES

Friends, this has been a special, most holy week for both Jews and Xians. For Jews, as we know, it has been the start of the Passover holiday observance made especially meaningful because of the two Sedorim, the worship service and, of course, the unity of the family which is one of the hallmarks of this season of the year. But for the Xian also it has been a special week, ~~and not only in terms of Easter.~~ This coming ~~That special~~ Sunday ~~is, of course,~~ marks one of the two most important religious occasions for the Gentile; he observes Christmas and Easter with the same intensity of feeling that we indicate on Rosh HaShono, Yom Kippur and Pesach. But for the non-Jew, as so often with us, the actual occurence of the day has been heralded by a period of spiritual preparation ~~for a number of weeks~~ and, therefore, Sunday represents ~~is~~ the culmination of ~~for him at~~ this season ~~within the context of his faith.~~ It all began 40 days ago with Ash Wednesday which inaugurated the period of Lent. But the religious comittment was radically intensified during the very la~~first~~ seven days: first, with Palm Sunday, then Maundy Thursday, followed by Good Friday and finally, of course, the major test of faith: Easter. It is, all in all, a most magnificent period of time for the believing Xian and one of the most vital in his spiritual heritage. Therefore, not only because we are living in a predominantly Xian culture and are not immune from these celebrations but also because these festival times are so closely related to Judaism in time and in spirit, it would be well for us to look at our neighbor's observances and customs so that we might gain a measure of greater understanding of one another thus bringing knowledge. These are, of course, extremely complicated and difficult holidays and, more often than not, the average congregant has little knowledge of the complexities which underlie Easter and Pesach but that should not keep us from searching for the similarities as well as the differences. We want to learn and, as a consequence, become more aware, as well as more tolerant, of each other's religious views.

When we speak of similarities we must remember, naturally, that at the very beginning there was no Easter, only Passover. These two holidays are, however, intimately related because it was at this time of the year, for the

Pesach holiday, that Jesus appeared in Jerusalem. He came to pay his respects at the Temple with a suitable gift for this was the law: Jews had to come to the capital city three times a year; it was a pilgrimage festival, similar to Succos and Shevuoth. But the parallels go further: he came to the city, celebrated the Seder with his friends and disciples, ate the $M_a$tzoh and drank the wine. All this was certainly possible and highly probable. In his day, all this was observed by him and his followers as it was incumbent upon Jews to do. Not until much later, perhaps the 4th century, did all these factors take on quite different and distinct meanings as the chasm between Jew and Xian became ever deeper and wider. We eat Matzoh to remind us of our hasty exodus from slavery and we drink wine to indicate God's four-fold redemptive power but for the Xian the Matzoh has become the wafer, the wind becomes the blood, therefore and the symbolism finds expression in an entirely different context. On the other hand, certain events could not ~~have been~~ here take place as indicated in the Gospels: that Jesus was betrayed, accused, tried and ~~finally~~ executed all within the space of a day. While the basis for this course of events is not to be denied, portions of the tale are inconceivable within the context of our history and tradition. For example, a Jewish court simply would not condemn a man to death so quickly, if at all and, in any event, crucifixion was never a Jewish method of execution. Also, It would be inconceivable that a Jewish court would meet on the eve of a festival and execute a man on the first day of Passover! The Law is very specific about these matters and did not ever treat them lightly; it is highly implausible, therefore, that the historical records are accurate since even within the Gospels they are often self-contradictory.

The great miracle, of course, occured on the day of Easter which later was set for Sunday. We must remember that over the centuries the calendar was subject to many changes, revisions and purposeful attempts to disassociate itself from the Jewish method of reckoning. But the meaning of Easter always remained the same: by virtue of the bodily resurrection ~~Jesus, in the eyes of the Xian world,~~ Jesus proved himself to be the son of God; (which this is the essence of Easter). The Catholic Encyclopedia states without qualification that "resurrect

ion is the corner stone upon which Xianity is built". The logical extension of Xian faith declares that as Jesus rose from the dead and gained eternal life so all men, if they believe in him, may also rise from the dead, gain eternal life and sit at the right hand of God. The similarities, in our context and on our level, are obvious if not exact as far as Judaism is concerned: it is a time of rebirth and renewal, if not resurredtion and as in the Xian faith there is reference to personal commitment, sacrifice, bitterness and miracles so we in Judaism have the obligation to ~~rid ourselves of~~ search for the Chometz, the bone of the lamb, the Moror, the parsley and all play a vital part in the respective holidays. There are, then, similarities which probe deeper than the fact that these two holidays occur at one season of the year but it is just as vital to know that there are basic differences and these may prove to be of equal importance.

In the first place, what is most vital as far as the diffrences are concerned is that in Easter, the emphasis is on a man, mortal as you and I, who rose from the grave and bodily ascended into Heaven. It is on this fact that the festival, indeed the entire faith, are based. On the other hand, in terms of our approach to our holiday, it is a purely historical interpretation; Pesach is of the people, they are central. To the Jew, Pesach signifies the redemption of an entire people or nation and it was brought about by an act of God. This difference is vital for it stands in direct contrast to ~~the~~ Easter ~~commemoration that its religious expedience~~ which was a redemptive process through a person! From the very beginning of our history ~~then~~ God ~~is~~ was a part of our lives, actively involved ~~in it~~, specifically guiding us and leading us not in some vague, general manner but directly and with love. God, as already specified in the Ten Commandments, rather than a Moses, a man, took us out of Egypt; God, rather than a man, has proven to be our source of redemption. These two points of view, centering on Easter and Passover, with the best of intentions can not be reconciled; the differences must be acknowledged with respect.

There is another point of difference which also must be considered because it is on so interesting a level. Both religions, of course, and especially both holidays elevate and even ennoble the concept of hope, particularly at

this season of the year. But the meaning of the word is entirely different for Jews and for non-Jews. In Judaism we interpret hope as applying to this life, ~~in freedom, in liberty~~ and playing the most vital role in motivating man toward higher and more noble aspirations here and now, on this earth, for his own and other people's edification. In each and every religious service in which the orthodox Jew participates he mentions that hope grew out of the exodus from Egypt. ~~and~~ This serves him as a constant reminder of what ~~element~~ hope is and how it relates to the future of the Jew not only vis-a-vis the Promised Land but for all time and for every place in every generation. For the Xian, the Heol concept of Hope has a different connotation altogether. He links it to the next world, to something beyond the scope of mortal man, to that measure of redemption which shall place man into Paradise. To the Xian ~~and~~ it is in this context that hope ~~is~~ he ~~do~~ carries meaningful and relevant for that is his goal, his ambition, his ultimate reward. Furthermore, it is something for the fellowship of Xians only, for those who by definition accept and believe in him!

Finally, we come to the most ~~vital aspect~~ obvious example of our differences, the belief in the Messiah. The believing Xian, ~~of course~~, belongs to that group which, by definition, acknowledges that he has come, that he is identified with the man from Nazareth, that he was the one who rose from the grave to Heaven on the third day. ~~and rose to Heaven.~~ It is in this structure that we find the theological implications of the faith which, of course, is based on and fortified by what happened at Easter. It is and will always be a basic point of departure for all Xianity. For the Jew, however, the opposite interpretation is true; the Messianic implications are definitely present at this season of the year but ~~not at all in the~~ in a different context altogether ~~just mentioned.~~ For example, we still wait for the coming of the Messiah, and consciously so; on Shabbos HaGodol we read a special, messianic passage as the Haftorah from Malachi, at the Seder plate we have the cup of Elijah so that he can enter our house, partake of the meal and fulfill his function: no less than to announce the coming of the Messiah. ~~and~~ All this, You may recall ~~of course,~~ is followed by ~~our~~ opening the door to let in the long awaited redeemer! ~~and savior of Jewry~~. In short, messianic speculation and implication ~~is~~ are very much a part of Pesach but,

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in contrast, as Jews ~~of course~~, we deny the very core of what Easter represents: namely, that he has come and has altered our lives. It is for this reason that we have adopted the concept of the Messianic Age and there can be no more basis difference than this between the two leading religions.

So much then for the similarities as well as the differences; there are many in both catagories and they would provide sources for discussion for many hours. Suffice it to say, the two festivals, so close in time, are also related in history but are quite unlike each other in theology and religious practice. This is not to detract from one or the other but, rather, to help us see one another in greater appreciation of what is meaningful to ~~the one as well as the other~~ both. To be friends, the two religions need ~~not accept that which is dear to the other but~~ only to know, to understand and above all to respect. If that ~~be fulfilled~~ is accomplished then, without doubt, the basic intent of this holiday season will have been fulfilled. May it be a joyous season of the year for us, for our neighbors and for all mankind.

Amen.

Heb. Tab., Friday evening, April 4, 1969.

Shabbos Chol HaMoed Pesach

A NEW INTERFAITH DOCUMENT: CATH - Jew.

Friends, I can well recall the time, 15 years ago, when I first began to speak for the Natl Conf. of Xians and Jews. We rabbis, ministers and priests would appear at the local schools or at assemblies and meetings; ~~and~~ we would tell the audience how wonderful ~~they~~ we were, ~~they~~ were and that all of us ~~were~~ are equal. But, of course, these appearances were flawed; we soon discovered that the priest always spoke last and for a reason he openly admitted: that in case either rabbi or minister made ~~questionable~~ remarks ~~remarks~~ about the Catholic faith, he would have the last word the opportunity to answer and correct any misunderstandings. ~~From his faith's point of view.~~ Now, When this artificial brotherliness had run its course we then devoted our time and effort to the correcting of text books: ~~so that~~ all anti-semitic references ~~be finally~~ were eliminated. But the big breakthrough in Xian-Jewish relations, especially the Catholic-Jewish confrontation, came during the time of Vatican Council II when the issue of deicide was finally resolved. ~~within the Vatican.~~ But, again, it was only a halfway measure for while the Catholic world thought that they had established a great principle, one for which we Jews ~~would~~ ought always to be grateful, ~~they had~~ from our point of view, They had merely voiced the obvious! As a matter of fact, to be excused on the issue of deicide as the Vatican confirmed The events of history ~~and not to be held responsible~~ after a lapse of 1900 years, ~~on a matter which seemed very obvious to us~~, was almost an insult to the Jew; instead of being grateful, as the Xian world expected, ~~of us~~ we deeply resented their condescencion! But matters did improve with the years; we established joint councils, commissions and panels and we attempted to be honest with one another on a level we called a "dialogue". ~~But, once again, the~~ Unfortunately even This situation was not real, ~~only superficial~~ as we ~~found out at~~ saw in the Xian reaction to our concern during the events of the six day Israeli war in 1967. ~~and thereafter.~~ We learned very quickly, ~~and especially from the Catholic hierarchy,~~ that the cause of the Israeli, as it touched the Jew, was entirely foreign to them; non-Jews indeed, more than once we Jews were forced to reminded the Churchmen of ~~the cavalier manner~~ Their double standard: Arab attacks ~~in which they had treated the Arab attacks~~ on Jewish holy places ~~but now they~~ was beyond Their area of concern but Jewish authority over Xian shrines was a matter of inter- ~~caused an international~~ hue and cry in their concern that we Jews might not

~~pay our proer respects to their shrines~~ nathaniel Cheern. The whole issue indicated that despite our lengthy dialogues we really did not ~~understand one another~~; or, to put it more selfishly, they surely did not ~~understand us.~~ comprehend our spiritual ties.

Now, however, only last week, a new interfaith document was brought into the open and it is a statement which is of the greatest significance. It ~~does~~ did not, of course, originate in the Vatican but it was approved there and that already makes a major impression. After a two year hiatus Catholic-Jewish relations are again on the upgrade and, from what we can see, ~~finally~~ on a level which indicates a ~~sophistication and~~ a degree theological sophistication which we can not help but respect. ~~and which we must acknowledge with deep reverence.~~ Indeed, it is a presentation of views which indicates that someone for once was really concerned with what the Jew felt, sensed and believed; and, furthermore, the document gives concrete evidence That the time had come ~~also indicates that someone in high authority finally decided that it was~~ high time for these two faiths to move from the superficial, the artificial and the trite to the basic motivations which ~~bind~~ link the two. In this context, the new statement of the Church ~~made~~ asserts some fundamental changes in its attitude toward the Jew; it is so remarkable, in fact, that one can safely predict that this document will ~~herald a new era in interfaith relations and will be the highlight of a new manner of life between the two faiths which~~ still ~~will~~ stand as a meaningful guidepost to Xian-Jewish understanding a hundred years from now. Take, for example, a very simple theological doctrine. The Xian looks upon his own faith as a fulfillment of the past; that is why he calls our Bible the "old" Testament and his the "new". He feels, from the historical as well as the theological points of view that whatever prophesy, concept or idea was voiced as part of Judaism was superceded, fulfilled or renewed in terms of Xian doctrine. As a consequence, the Gentile has always looked upon our faith as something old, something to be left behind and obsolete, something ~~to be discarded~~ archaic and he has characterized Judaism in the words of Professor Toynbee: "a fossil religion". Judaism, in other words, served only one major function: it was the stepping stone for the new faith. The new document contradicts and negates this two thousand year old doctrine:

Judaism, it states, is a viable faith of and by itself; it has a covenant which is the Torah; Xianity is not a religion of fulfillment based on the past but must grant Judaism its full measure of faith in terms of a God who reveals Himself to His chosen people, who are the Jews.

As if this were not remarkable enough, the total reversal of Xian doctrine continues to astound us. Secondly, on another level: Heretofore, the official statements of the Church would immediately antagonize each and every conscious Jew when it referred in any and all doctrines to Eretz. the newsreleases, on an official and unofficial level, would always speak of "Palestine", of the "Holy Land" or only of the "Land" but that term which really counted "Israel" was never to be found. in its statements. In this new document, not only is Israel mentioned several times but after a lapse of over 20 years, the State of Israel is finally acknowledged. Not only that but the tie of the Jew to his land, of the roots which bind us to the land of our fathers, the land flowing with milk and honey, is finally acknowledged and there appears an expression of concern for the psychology of the Jew which goes far beyond what we might hope to hear in a time such as ours when the Xian world in general, for want of a better cause on which to vent its spleen, is still concerned with the Arab refugees. Nor; we are reminded that we ought not to live in spiritual or physical ghettos (and this from the Church which put us into them to begin with in Italy of the 15th century) but actually published the statement in its millions of adherants in every part of the world that "all too often Xians do not know what Jews are". How true a statement; but how fantastic when it comes from the non-Jew as an admission of his fault rather than from us as an accusation of their prejudice and insensitivity to our needs.

Finally, the third point of vital importance. The document makes the statement that Jesus was a Jew, acted within Judaism as did the prophets, and implies that the start of a new faith was neither his intent nor his doing. This is, of course, a point of history well known to us for centuries but never has it been publicly acknowledged by any of but the most liberal of Xian clergymen and then without being heralded in the world press, to be

Furthermore, as a result of this openness,[iv] ~~sure. But, again,~~ an even more remarkable statement: ~~that there was not to be any~~ there is to be no further intent at proseletyzing or conversion; mind you, listen to the words: not the "act" but even the "Intent" at conversion ~~was~~ is no longer acceptable! ~~and~~ This, I need not emphasized, from the Church which forcibly converted the Jews and heathens and unbelievers, since these were all one and the same catagory, even if it meant salvation through ~~fire~~ death by ~~death~~ fire at the stake. In short, conversion, the winning of souls, missionary work ~~in~~ with all its ramifications ~~parts of the world, which was one of its main reasons for existence in earlier centuries and even to our own times~~ has now ceased to be a major factor of concern, ~~and is~~ no longer. It can be a source of ~~consequence and~~ satisfaction to those who labor in what has been euphemistically called "the vineyard of the Lord". ~~In short~~, The old presuppositions of the Catholic world, at least as far as the Jews are concerned, are simply no longer valid.

Of course, the document speaks of other matters also but these are almost secondary when one ~~takes the major emphasis into consideration~~ sees the document in perspective. Coming from the spiritual descendents of Torquemade this Church has undergone a major theological upheaval. But, my friends, we have been handed a two-edged sword: on the one hand, with the attempt to understand our deeply rooted yearnings and the make-up of our Jewish psyche the Church must ~~understand~~ realize that whereas it makes our mutuality more acceptable, we are different, one from the other! No degree of friendship or acts of acceptance or phrases of apology no matter how welcome will ever deny ~~that~~ This major fact: two thousand years of difference can not be erased so easily nor ~~would~~ do I think that these differences should be erased or be minimized or be overlooked for the sake of a newly established unity of faith. Of assimilation, ~~mixed marriages~~ dilution of faith and ignorance ~~of Jews~~ we have enough; it is ~~so~~ important that the Christian world respects our differences to the same degree that it acknowledges ~~our~~ the mutuality ~~of~~ of our origins.

~~But~~ And the other edge of the sword hurts deeply from my professional viewpoint as a rabbi. Here are Catholics who write so ~~beautifully~~ meaningfully about Jews ~~and~~ that I can not help but wonder whether Jews see themselves in the same ~~glorious~~ positive light ~~as others see us.~~ They write: Jews seem themselves and define them-

selves as a people of the Bible..." as that people which in its history has encountered the living and true God. This same God has revealed himself to his people Israel and made to it the gift of the Torah. And he has fided to it a word that endures forever, a word that has become an unquenchable source of life and prayer, in a tradition that has not ceased to enrich itself through the centuries". How many Jews see themselves in that setting, inspired by that tradition, enriched by such a link to Deity? All too few of us, I am afraid; the pity of it is that once again our great failing has come to the fore: we take our ~~most precious~~ heritage too lightly and thus must be reminded by others of our true greatness, of the worth that is ours in terms of faith, and of the spirituality which has come from within our people from the days at Sinai to the present moment. ~~with us now.~~ [This Catholic statement reminds us that the glory of our heritage is ~~not in ostentatiousness, not in flashy and oftm vulgar hotels catering to "our crowd" but~~ to be found in the essential link of this people Israel with its past which is rooted in the Covenant, the Torah, the men of the tradition and the martyrdom of those who believed.] It is to this background that the new document refers but its test of efficacy will not be found in how the non-Jew views it, or accepts it or even whether he lives by it but rather whether the Jew becomes sensitive at long last to his ~~task~~ spiritual obligation: ~~among all the peoples of the earth~~: "Behold, My servant, whom I uphold, Mine elect in whom My soul delighteth; I have put My spirit upon him and He shall ~~light unto the nations, to open the eyes of the blind, to lead those who~~ make the right to go forth to the nations ~~are in darkness out of the dungeon~~ ...I the Lord have called thee in righteousness, and have taken hold of thy hand; and kept thee and set thee for a covenant of the people, for a light of the nations." When this ideal of the Jew merges with the real intent of the non-Jew, then will we all worship Dodos me.

Amen.

Heb. Tab., Friday evening, December 19, 1969.

PASSOVER AND EASTER--A STUDY. 4/19/57-HT (FRI EVE) 3-31

My friends, over nineteen hundred years ago a young man of 30 years fulfilled one of the primary religious obligations of the Jewish faith. The Bible commanded our people that they must make a pilgrimage to the city of Jerusalem three times a year: at Pesach time, for Shevuoth and for Succoth. These three holidays, ever since, have been known as the שלש רגלים "the three foot festivals"; that is, the three occasions which are worthy of a pilgrimage. The name of this young man was Joshua which later, under Greek influence, was translated into Jesus. He came to Jerusalem with some of his friends and, after spending some time in the city, gathered twelve of his most intimate associates together so that they might celebrate the Passover season, beginning with the Seder meal. It is only in this religious context that we can really hope to understand the story of the Jew from Nazareth for this Seder, which as one of our faith he dutifully observed, was to become famous as the Last Supper. The "last" refers to the fact that this was the final meal Jesus ate on earth for that very night he was betrayed to the Roman authorities, was tried and sentenced and, in a typically Roman procedure, was crucified with other criminals of the day. But the New Testament tells us that after the body of this man was lowered from the cross it was placed into a cave for burial, ~~and~~ that, on the third day, this man rose from the grave ~~again~~ to eternal life thus proving ~~his boast~~ that he was, truly, the "son of God."

Needless to say, if we were told of such an incident in our time there would be many of us who would scoff at the tale; indeed, many would even ridicule the suggestion that a man once dead can live again. ~~can rise from the dead and~~ We would label his ~~boast of his~~ relationship to our Father in Heaven as blasphemy and heresy. And it was the same in ancient times. Many did not, and truthfully could not, believe this happening; others, however, did believe and although remaining Jews and holding on to their Jewishness, they ~~surely believed~~ were convinced that the long awaited Messiah had come. This group of people became known as the Judeo-Christians and their number reached into the thousands. Each year,

these Jews placed special emphasis on the Seder night and shortly thereafter celebrated the event of the resurrection of their God and Messiah. This practice continued for over three centuries until the Christians became so numerous that they found it advantageous to break away from their co-religionists ~~for~~ who still did not agree with them in their interpretation of Jesus' role for the world. Thus, the leading members of the Church met at a Council and they decided that from now on the rising of Jesus from the grave and the Passover holiday were ~~not~~ no longer to be celebrated ~~anymore~~ on the same day. In fact, it was made emphatic that if the holiday of the Christian world and Passover would fall on the same day, the ~~the~~ Christian festival would be postponed a full week and then would be celebrated on the nearest Sunday. Of course, since Pesach is an eight day holiday these two festivals might easily coincide, but never on the same first day. Now, when the Germanic tribes of nomads swept into the disintegrating Roman empire they took upon themselves this Christian festival as they bowed to the new religion. This was quite an easy matter for them for they already were in the habit of celebrating a spring festival, dedicated to their german Spring goddess: Eostra, and their festival was called "Ostern". In due course of time this ~~holiday~~ festival name was anglicized and took on the ~~name~~ spelling of "Easter", which it has ~~remained~~ retained over the centuries.

We can readily see, then, that Easter grew quite easily out of the Jewish holiday of Passover and that ~~many~~ the similarities have ~~never~~ not been ~~erased~~ lost, even over the course of these many centuries. Easter is rooted in Judaism; one cannot understand the holiday, I would venture to say, without a full knowledge and appreciation ~~in~~ of our Jewish heritage and tradition. It goes without saying that for us Passover is one of the most thrilling and meaningful ~~holidays~~ festivals in the Jewish calendar; it is as important to our faith as as Rosh Hashono and Yom Kippur. Pesach signified the birth of our people, the concept of liberty, the knowledge that there is nothing more precious than individual ~~liberty~~ freedom. This we were tought by the taskmasters of Egypt

and the same themes are to be found ~~here also~~ in the seasonal lesson for our Christian neighbors. It is always good for us to remember that Easter and Christmas are the most important and meaningful holydays in the life of a devout non-Jew, equal to the significance and intensity of our Yom Tovim. And what are some of the aspects of both Easter and Passover which tell of their common origin? Let us begin to enumerate and you will immediately perceive that the common meeting ground, perhaps not known to the average Christian, is very familiar to us as Jews. The intimate connection between the Last Supper and the Seder has already been mentioned but there are further ramifications: the doomed Jesus held up a Matzoh and told his friends that, in the future, this was to symbolize his body; he held up the cup of wine and called it the blood of his being. Today, when a Christian takes communion which is one of the most important acts of his faith, he receives on the tip of his tongue a small piece of a wafer (very much like the unleavened bread of our affliction) and he receives a sip of wine from the chalice which has been blessed by the priest. Furthermore, on our Seder table we have a bone to commemorate the sacrifices conducted in the Temple and we recall the blood which was smeared on the doorposts of our people so that the angel of death would pass over the Jewish houses. In the Gentile tradition, Jesus is considered to be the sacrifice brought by God to atone for the sins of mankind and the blood which flowed from his wounds symbolizes that he gave his life so that man would always remember to improve himself and sin no more. On the Seder plate we find the roasted egg and in secular tradition there is the rolling of the Easter eggs, always a big yearly event on the White House lawn. In Jewish tradition there is the fast of the first born the day before Pesach, to commemorate that the Jewish children were spared from the plague which affected the Egyptian heirs, and the Gentiles also observe a period of solemnity, and fasting and renunciation ~~of certaintypes of good~~ in the period preceding Easter, which is known as "Lent." And, our שמירה "night of observance or watching" finds its counterpart in the Christian tradition; we anticipate

the dawn of freedom and deliverance and ~~for~~ our neighbors are reminded of the mother and sister of Jesus who spent the night at the mouth of the cave expecting the resurrection of their loved one as a lesson to the world. In all of these, and other, ways we have actual similarities which bind the holidays of Passover and Easter together and which link them inseperably.

Of course, as is the case within Judaism also, more can often be sensed from the theme or meaning of a holiday than the actual physical observance. This lesson is true ~~within~~ for Passover, as in our other holidays. For instance only words speak to us of liberty and freedom at Pesach time, but there is no ~~tangible way in which we can demonstrate this belief at the time of the ho-~~ physical symbol to think of or point in order to demonstrate this lesson. ~~liday.~~ Likewise, in the Easter tradition there are themes which have no physical counterpart but which are real nevertheless. And, as you may have already expected, these themes or ideas or beliefs in both holidays are almost the same. Rising out of a common origin, the two religions at this season of the year teach their adherants something of life and righteous living and, although names and concepts differ with the ~~religion~~ faiths, the ~~basic~~ essentials are one and the same. Running throughout our observance is the idea of a "rebirth", in terms of spring and a new season of the year ~~as far as Jews are concerned~~, and a rebirth in terms of Christianity as their god rose from the grave to become a symbol to most of the world's population. Again, for us it signals the birth of a people as our ancestors were led out of the land of Egypt ~~and into greatness in the~~ by a great personality who brought them to the land of their fathers, a land flowing with milk and honey. For our Gentile neighbors, much the same idea prevails. They also hail a ~~new~~ leader who led them not into a land, but into a universal belief of hope and faith which would bring salvation to every man who accepted their new-found god. Furthermore, we celebrate our exodus from a land of slavery into freedom, a physical deliverance from evil and oppression by means of which our people would ever cherish the value of liberty and equality. For the Christian, this concept is to be understood in terms of the spirit alone; how man can rise to greatness and

godliness within the framework of the Gentile faith. So you see, in more ways than one, a basic theme threads its way through these ~~two~~ distinctly seperate, and yet similar, holidays of the two major faiths of our western civilization.

Of course, we could spend many hours in discussing the relative values of the two interpretations and we could even give ourselves to an evaluation of which is the better ~~or best~~ way of life. I think that for us as Jews this would be a useless and meaningless task for, being immersed in the teachings of our faith, we need not toy with an interpretation of what we consider to be Truth and how we look upon the accidents of history. We should not more be changed in our convictions (of the value and validity of Pesach) that we could expect to convert a devout Christian to our point of view. Who is right and who posseses the Truth is irrevelant and immaterial at this juncture but it is vital that we understand each other and know about the religion by which we are surrounded in a nation + world where we, as Jews, are in a minority. Only through understanding can we rise to greatness and can our beliefs be sterngthened; it is unfortunate that the lack of comprehension has brought us such heartache and trial in the past. In the days when men were not as enlightened as they are today, and we have our quota of primitives among us in the twentieth century as well, this season of the year was an occasion for the mobs of Christianity to run rampant ~~in various parts of Europe particularly~~ with hate in their hearts. The closeness of the two holidays, and the story of the Crucifixion, incited and inflamed the illiterate and unthinking peasants; ~~and~~ they took vengeance upon the descendents of our ancestors for a crime committed by the Romans two thousand years ago. Pogroms, persecutions, blood libel accusations were common occurences and only in more recent times have we been freed from the ~~taint~~ wounds of ~~much accusations~~ injustice. Let us hope and pray that, once and for all, the world ~~has been freed~~ is rid of such false notions and that all men can live in harmony and freedom from fear. Let us ~~to~~ enjoy ~~their~~ our holidays and ~~to~~ take upon ~~themselves~~ ourselves

the precious teachings of their faith.

For, indeed, this is the meaning of Easter and Passover. Not who is "right" and who has the "truth" but that the beliefs of the festivals enter our hearts. If all Jews would take upon themselves the belief of liberty and freedom for all, we would have more understanding and comprehension of the ideals and concepts of our neighbors; if Christians would truly live the type of life advocated by the teacher of their faith, ours would be a much better world in which to live. Heartache, persecution, hurt and indignity would be wiped off the face of the earth, the spirits of men would be purified, and the ideas which we profess would be translated into reality. This is the great teaching of Passover and Easter and this is the purpose of this study. We can only voice the hope and prayer of the centuries that in due course of time, and in the not too distant future, men shall learn of one another, they shall understand the teachings of their own and other faiths and by means of this knowledge, they shall be raised to greatness and inherent godliness. "Then shall every man sit under his vine and fig-tree, nation shall not lift up sword against nation, the swords shall be beaten into plowshares and the spears into pruning hooks and war shall be no more."

Amen.

Hebrew Tabernacle, Friday eve, April 19, 1957

"DON'T GO TO OBERAMMERGAU!"

Friends, every ten years an event occurs in a small village in the Bavarian Alps which causes the theatergoers of the world to sit up and take notice. From May 18 to Sept 30, for a total of 88 performances, more than half a million people will journey to Oberammergau in order to witness the 1970 production of the "Passion Play"; a dramatic performance which deals with the entry by Jesus into Jerusalem, his trial and subsequent crucifixion, as well as the resurrection. It is a theological play for which requests for tickets have been received for the last four years; as a matter of fact, ~~more than~~ a million requests more than are seats ~~have made~~ make this production the financial success of every decade. ~~The play is in German, of course, but this does not prevent~~ people come from all over the world ~~from coming~~ already; it is said that special busses come even from Russia although, of course, half of the spectators are German. Originally, the so-called "Passion Play" was written in Latin but by the 15th century the German language had become dominant. It began as a ~~play which simply~~ simple play which told the story of Jesus but ~~after~~ in 1634 ~~took on special eventness~~ a plague had broken out in the village and the inhabitants vowed to perform ~~this play~~ it yearly if they were spared of the sickness. At first they did perform it annually but after a few years, as the form and manner of the play expanded, it was ~~to become a~~ performance ~~play of the~~ each decade. ~~on which all the inhabitants of the village would work and~~ and this has been kept up except for 2 or 3 interruptions ~~caused by war or other historical pieces. which would be a theological catharis for them all.~~ This ~~is~~, of course, is not the only Passion Play; even in America as late as the 1930s we had such performances as close as Union City, N.J., and there was a famous one in one of the small towns of South Dakota. Whether these plays continue to this day is a matter I have not been able to discover.

It must be pointed out, incidentally, that the fabulous success of this dramatic venture ~~was~~ is not ~~a common experience in years gone by~~ indicated by past history; if we look back a few decades we will find problems and if we look back several centuries we know ~~for a fact~~ that the play was at one time ~~strictly~~ forbidden by the ecclesiastical authorities. It seems that the play ~~originated~~ was performed in a carnival atmosphere and instead of the people being involved in the dramatic and theological message

they were so attracted to the excesses of wandering minstrels and secular performers that the church authorities felt the play ~~in its form then constituted~~ was no less than sacrilege. These matters, of course, were resolved with the passage of time but there are still problems ~~still~~ inherent in the production which cause a great anti- cry every ten years and which make it especially distasteful to Jews. There is no doubt about the fact that the Passion Play at Oberammergau is basically anti-semitic; this has been the case for many ~~performances~~ decades and despite serious and intense efforts to change the content of the play, all of the recommendations have been rejected out of hand. Even the latest efforts in this direction, ~~entered~~ entered into jointly by many of the leading theological faculties ~~of major theological institutes~~ and scholarly representatives [ref. ?] have failed to breach this trend toward prejudice, ~~and~~ Even when some changes in the wording were made, these have been of so minor a consequence that the basic anti-semitic tone and mood of the performance remains intact. In short, the play is not only anti-semitic ~~in content and~~ in tone but goes against scholarship, history and good theology! ~~it is, no more and no less, than a folk drama which all the negativistic concepts that such a presentation brings with it.~~ For any Jew to attend such a performance, even in the general name of "culture" would be a contradiction in terms and a blot on our tradition. [Also, while there can be no accurate judgement as to how much of an influence on Hitlerian creed such performances have had ~~has~~ that it helped ~~the spread of the~~ fuel Nazi ideology goes without saying. From every point of view, the play at Oberammergau is to be avoided.]

But we are concerned primarily with the Jewish aspect of the situation; [let us, then, approach it in that light especially since so many travel tours listed for Europe this year make it almost a point of honor to visit this little village ~~and perhaps these points will help to warn you or others because of your added knowledge of this subject matter.~~] In the first instance, the accusation is made several times that the wish for the death of Jesus was shared by all Jews and that this desire ~~on their part~~ was one of the major reasons for the eventual decision which led to the crucifixion. The passages of collective guilt have ~~barely been touched~~ not been revised although major Jewish as well as non-Jewish organizations

have called attention to their historical as well as theological inaccuracy, ~~time and again, but, all to no avail.~~ The idea that all the Jews stood about at the time of the trial and screamed for his death is in the worst tradition of deicide. All this, of course, is tied irrevocably to a totally different concept [but one with the gravest consequences: ~~in the light of what we have just mentioned, not only did the Jews not demand~~ Jews did not unanimously demand Therefore that his death, ~~but~~ the historical facts ~~mentioned in~~ of the play are inaccurate, as even a cursory reading of the Gospels will show. Thus, we have misrepresentations of the text and for this there is no excuse whatever. In one instance ~~in the play~~, Caiphas, the priest, is shown as making this strange announcement: "This day (that of the crucifixion) will be a festival forever". It is a gross misstatement; nothing of the sort occurs in the text. ~~This type of situation is even more strange to comprehend for~~ There various inaccuracies were often called to the at ention of the players and director at Oberammergau but the mayor of the town, in one of those typically pious but false statements so common to the religious fanatic, answered the protest with the words: "You can't change the Bible". What is wrong here is that not only can the Bible be changed, as it has been emended over the centuries but more valid, here the Bible ~~here~~ is not quoted at all; we are dealing with anti-semitic fantasies which have no basis in fact.

A second misrepresentation ~~or, to be more precise, inaccuracy,~~ lies in the area of Jesus' relationship to Judaism. In the Oberammergau play we are asked to believe that when he came to Jerusalem and when he went to his ordeal it was as a sign that Judaism and its teaching had ended and a new faith was at its beginning. This, ~~again~~ Jain, is totally out of context and has no basis whatever in the Gospel texts. Such full statements as "The old covenant which my Father made with Abraham, Isaac and Jacob has reached its end" simply do not exist, even in variant forms, and therefore denotes no more and no less than a play on the emotions to indicate the succession of Xianity to the supposedly obsolete Judaism. Historically, of course, we know that this was certainly not the intention of Jesus, at any time, nor was it ~~such~~ in terms of the words ~~and words~~ of his early disciples. If anything at all, it was

his intention to live within the tradition, to fulfill every jot and tittle of the Law, but never to depart from it or to question its supremacy, its authority or its totality. The concept that a new religion had been born and that it had superceded the old took centuries of philosophical and theological evolution. On the other hand, in O. it can just be imagined how self righteous the listeners must feel when he hears his faith praised and extolled, especially at the expense of ~~the faith~~ Judaism which, he has just been told, ~~has superceded and~~ was responsible for ~~the death of crucifixion of him whom he considers to be a God.~~ deicide. This aspect of the text was discussed in detail with the various commissions but ~~all~~ these talks succeeded ~~in doing was to minimize~~ only in minimizing the Jewishness in the text even more. [For example, in the 1960 version there was still a good deal of ~~discussion~~ dialogue about the Jewish aspects of Passover, relative to the Last Supper, but in the course of several suggestions and revisions, this scene was omitted from the 1970 play.]

The other aspect of the play which leaves a great deal to be desired in terms of religious accuracy concerns itself with the characterization of the two faiths; an age-old misrepresentation which even in 1970 after Vatican II is allowed to stand. ~~and, of course, this play has the blessing of the Catholic Church.~~ I refer to the usual, standard discriminatory practice of calling Judaism harsh, cruel, & vindictive ~~as well as the God to whom we address ourselves~~ and, in contrast, describing ~~Judaism~~ Christianity as soft, ~~full of love~~ loving, compassionate and forgiving. All this in terms of the faith which in the name of love and mercy has caused more cruel deaths than most wars we humans have known. In one portion of the text, so much is made of the ancient law of an eye for an eye, a tooth for a tooth, and others similar to this Babylonian legal code that we finally come to the absurd "an ear for an ear", as if this too were part of the Biblical document. Time and again the cruelty of our God is cited as if this were a matter of course and, by ~~logical extension~~ implication, that were our faith not so harsh, cruel and unrelenting, Jesus would not have had to face trial and would not have been put to death. He is depicted as kind, generous and gentle and always in contrast to the descriptive passages which show Jews in just the opposite, the worst ~~kind of~~ frame of reference. In short, this de-

scription or descriptive text is no accident but a definite attempt to discredit the basic motives ~~and motivations~~ which are a part of our religious tradition.

In all, it must be said that the play at Oberammergau is one which sports historical inaccuracies whether it deals with Jesus or ~~the~~ other ~~historical~~ personalities; it goes so far as to make Pontius Pilate into a fine and noble figure whereas we know from historical records that this procurator was later ~~even~~ tried ~~by the Romans~~ for his cruelty and harshness toward his subjects. ~~the people who served him~~. And this, among ~~coming from~~ the Romans, was no small achievement. ~~mean reputation!~~ In other words the play relies on misrepresentation in order to make a point and the point is always at the expense of the Jew and to the credit of the Xian. It was simply not this way in ancient times and that There lies the ~~this state of affairs is~~ permitted to remain in our own day is a disgrace to theology, to religions, to culture and to all those who go ~~there~~ to O. to hear the play as well as those who perform in it. This type of play, incidentally, is not like we know it here, for 2½ hours but lasts for a whole day, almost 8 hours, and by then the audience has been thoroughly indoctrinated with all the wrong ideas. It is my hope, my friends, that none of you will go to see this play not only because it is more in error ~~wrong~~, not only because it is historically false but because it detracts from the goodness and wholesomeness of our faith. Don't go to Oberammergau; there are other, better ways to learn of religious beginnings and one need not sacrifice ones religious integrity for the sake of a ~~current~~ fad. While the ~~basic~~ original intention for the play at Oberammergau is appreciated, even once every ten years is too much since it does more harm than good: The religion it ~~and the faith~~ teaches is based not on faith but on falsehood. For us all to be better human beings we must first base our way of life on truth and with that warning in mind, don't go to Ober.

Amen.

Heb. Tab., Friday, May 29, 1970

RELIGION IN AGE OF AQUARIUS: INSTALLATION SERMON

Friends, ours can surely be recognized as an age of restlessness. The young, the established and even among the seemingly busy and purposefully occupied they convey a tension, a looseness, a lack of direction which finds expression in a multitude of ways. People can not wrap themselves in a mantle of indifference, can not hope to escape their problems under the guise of self-sufficiency and can no longer find anonymity amid the conforming multitude for the oneness of the past, the sameness of former years, the unanimity of twenty years ago finds no relevance in contemporary society. It is not only that people are restless, they are in search of fulfillment and this process of search can take a two-fold direction; the first of which is outward! People seek something good, meaningful and noble "out there", for this reason the young especially identify with films such as "Easy Rider" where the protagonists mount their motorcycles and ride into a glorious sunset, experiencing along the way all the hurts, triumphs and tragedies that come to so many of us in our time. This generation seeks to escape the confinement of the ordinary hoping for fulfillment among the different; thus, long hair, beads, headbands and colorful dress which are just the opposite of the conservative charcoal gray which once marked the measure of our success. They attend such films as "Medium Cool", as "Z", as "Alice's Restaurant" because with their violence and mysticism they capture the spirit of the time; I think it is no accident that all of these films are steeped in death so that this final act becomes meaningful to the young who were weaned on the draft, assassination of their leaders, violence whether in Chicago or in Viet Nam. But the process of this search for fulfillment can also take an inward road and here we come into contact with an entirely new sub-culture, as fascinating as it is often self-contradictory. This is the area of the more mature, the established if not the Establishment, of the older generation who, for example, living near the end of the 20th

century buy more records of 17th century Baroque masters, than did any other generation; Telemann, Corelli and Vivaldi far outdistance Bartok, Copeland and Stravinsky. On the other hand, certain points of view make their presence felt; for example, the word "student" is a dirty word; "idealistic" is a dirty word. The combination "those idealistic young students" is just about the worst thing you can say in certain areas of our land and in certain segments of our society! It is in reaction to this static, ghastly state of being that we hear the young respond with words of their own: stay loose, opt out, do your own thing, say it like it is, be cool! All these are not mere phrases but abbreviated messages sending warning signals from one member of the generation to the other.

Perhaps the entire mood can be summed up best as we note the title and content of the song "The Age of Aquarius". It has all the elements so many of the more staid abhor: it is loud, it is sung to rock music, its rhythm touches the baser instincts, it speaks of the mystical world of the Stars and Astronomy, it is derived from the musical "Hair" which most have not seen but universally condemn. In short, when we hear a song such as this, so raucous, sensuous and hard we automatically assume it is bad and that is precisely the reason why we are losing contact with those with whom we should be at one. Who is to say that the feeling of restlessness in us and in the young is bad? Who is to judge whether our search for fulfillment is something to be denied? Who is to assert that the search for new meaning is wrong, by definition. The young are right because they know that what they have is not the best, not even satisfactory; they know that the world they never made has little to offer with its constancy of hurt, tears, callousness and man's insensitivity to the needs of others. They are not going to sacrifice themselves for vague ideals, for meaningless warfare, for trite if not sophomoric political slogans. Stay cool, do your thing, say it like it is:

these are calls for help in breaking down the prison walls of inertia, indifference, blandness in the hope of building a better, freer more challenging or exciting world. Perhaps now we can understand that the song "Age of Aquarius", sung by hippies and the like, is not a cry for rebellion or overthrow or violence but, on the contrary, a plea for the dawning of a better day: "This is the dawning of the Age of Aquarius; harmony and understanding, sympathy and trust abounding; no more falsehoods or derisions; golden, living dreams of vision...".

Of course, I'm sure I need not emphasize that what is part of society at large finds its parallel within the context of the religious society. In our time of restlessness, movement if not chaos, mysticism with its affinity for the East, when the awe of faith should prove to be an inspiration to man, the statistics show, and we know, that attendance is down, young people ignore us, and adults make of their religious committment an act of superficial engagement rather than a deep, personal acknowledgement of God's presence in their lives. Formerly, instead of true faith people at least engaged in meaningful substitutes: they embraced social action, for example, gladly mistaking it for religion but in recent years social action is no longer popular having been killed off by a drift to the right among Protestants and an era of affluence among the Jews. The truth of the matter is that we have become smug in our complacency. For example, the Jew here who can not see the connection between the Young Lords of East Harlem and their demands and uses of their church and our synagogue in this area, is being unrealistic to say the least. And yet, only 1 person has approached me in views of this association and asked whether we are prepared; and of course, we are not! Consequently, we find ourselves amid a crisis of belief: young people especially do not identify, see no use for the synagogue, feel no need to associate themselves Jewishly. As a matter of fact, those few who wish to be Jews, and the picture is not entirely negative,

have engaged in a new approach to the faith altogether. In Boston, San Francisco, New York we have the beginning of Jewish communes; a revival of Judaism outside the Synagogue. These are groups of young people, often led by ordained rabbis, who are totally dissatisfied with the status quo and who seek to find themselves in Judaism, as Jews, in a new setting. In Boston, the most prominent example, a group has bought a house, asks no questions of the inhabitants, is self-sustaining and spends all of its free time in examining Jewry from the point of view of prayer. Not, of course, the usual, dogmatic utterances which we use at all times but they seek to find new ways of achieving communion with Deity, without loosening their hold on Judaism. Others spend all their time studying Judaism within the context of history; others in Bible; still others in ethics. All are experiments, all are different, all are new but all, at the same time, seek to ennoble, to sanctify, to build and revitalize. It is in consonance with the age of restlessness, of searching, of fulfillment with the positive Age of Aquarius!

As I said before, the Synagogue can not escape this movement, this trend, this upheaval; I spoke of Synagogue in general terms but it touches our congregation also. We have been in existence for over sixty years and we have maintained ourselves magnificently but that the winds of change are blowing in our direction can not be denied nor should they be minimized. Our young people are restless, I am restless; they ask questions, so should we; they no longer accept certainties, neither do I! I used to wish that all were peaceful and quiet but now I feel that it would be good if the young people, and the elders also, would protest, would speak out, would vocally agree or object for then at least we would know that they cared deeply enough. Look at our city, look at our neighborhood; look at our schools, look at our children; look at our sense of priorities and evaluate our sense of commitment: I think we will all be found wanting!

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A man must always search and seek and hope to find, or else he dies; a man must always try for fulfillment and if need be throw over the old for if he can not be himself to the fullest, his life is only half lived; a man must be a Jew out of his heart and with conviction and be able to stand before His Maker without fear if he is ever to find a measure of peace. "Harmony and understanding; sympathy and trust abounding; no more falsehoods or derisions; golden, living dreams of vision", these are not merely the words of a song; these speak of an era of hope and good for you, for me, as men and as Jews, for all mankind.

9/16/17 Kolmde

A Visit To Anne Frank House
in Amsterdam

Relative to Space
Kolmde

Kol Nidrei.

My friends, In Amsterdam near the Prinsengracht, a lovely canal which winds its way near the center of the city, there stands a house to which people from all over the world make a pilgrimage. We also felt the compulsion to see it but, because this particular house, looks like all the others on the street we walked past it twice before seeing the tiny plaque which ~~marks it.~~ read: ~~The~~ "Anne Frank House". The fact that it is so ordinary, so typical, so casual in its appearance ~~makes one shudder in the first place~~ casts its events into an unreal light; it is typical of hundreds of houses in all parts of Europe, where ordinary decent people live. ~~And~~ But ~~where~~ here tragedy occured. As one enters the Anne Frank House one is immediately confronted with the steep stairway which seems characteristic of all Dutch homes. As one laboriously mounts the steps, holding on ~~for dear life~~ to the hand rail attached to the wall on the left, the stairs broaden at one point on the right hand to lead into the first floor. But we continue upward until we come to the second floor and there we are confronted with two large rooms and a third smaller room toward the back. We assemble in the large rooms; only a table and several chairs furnish them. But on the walls, instead of pictures, there are copies of orders, declarations, newspaper stories and ~~pictures~~ photographs which depict the way of life for Dutch Jews under the Nazi regime. The many people who came on the pilgrimage, who were noisy on the stairway and who complained about its steepness and narrowness, now fall silent; they read and look and gasp and ~~silently~~ quietly conclude that to walk the steep stairs is not as difficult as life must have been under the domination of the oppressor. Within 15 minutes about 40 or 50 people had assembled and our guide appeared. She led us immediately out of the large rooms into the small one; she insisted that we close the door behind us so that our little group was tightly squeezed together: we could not move, we could not raise our arms, the hot breath of our neighbor was upon our neck and face, the odor of the people on this hot and humid day in Amsterdam, became stifling. It was a good and meaningful introduction into the psychology of the confined; all at once the way of life of Anne Frank, ~~and~~ her family and friends became more real for each of us. This room, again, contained no furniture except a sink where one could wash the hands at one end and a small bookcase fastened to one wall. The guide told us, in four languages, that this room was once a part of an office; it was where the staff of the business worked. In very quiet tones ~~the guide told us~~ we were retold the main factors relating to the Anne Frank story; ~~and~~ when she had finished, ~~she~~ our guide suddenly turned, reached for the bookcase and swung it out toward her into the room. We could see then the hook by which it had been fastened to a fake door at its rear. We could also see ~~now~~ the small opening, about 4 feet high, which led into the darkness beyond.

One by one, we squeezed through this hole in the wall; we stooped and squirmed and bent as Anne Frank must have done in her time. Beyond the hole

Was another steep staircase, which led up into the attic. We climbed those stairs as well and soon found ourselves in three large rooms; the bedrooms-livingroom combinations of the people who had been there in hiding. Her room was immediately evident for under glass we could see pages of her diary; on the walls were pictures of actors and matinee idols tacked up as could be seen in the room of every teen ager. We could picture a youthful, dynamic young girl living within this room. Had this been a time of peace and security, one would have said that this room was very nice and comfortable ~~and surely served its purpose for the youthful person involved~~. On the other hand, in a corner on the floor lay two wreaths, placed there by youth organizations of two widely separated countries; the ribbons of the wreaths were somber black and the flowers were wilted. These were wreaths for the dead and not for the exuberant living. We were shown the other rooms; the tiny kitchen which the families used, we saw the tiny window through which Anne and Peter looked out into the world but saw only the tops of other houses plus a tiny patch of sky beyond. We also stood by these to the infinitesimal cubicle which housed the bathroom fixtures, which, of course, could not be used during the daytime. For the flushing water would make too much noise and might cause suspicion that Jews were hiding in the attic.

I believe it is at a moment just such as this, when the ordinary needs of the human being become involved, that the individual ceases to be detached and begins to identify himself with the ~~human beings~~ family involved in the disaster. One looks more closely at the english, french, dutch and german speaking tourists who are part of the group; one wonders what motivated them to make the pilgrimage. You are fascinated by those who whisper in german; what must they feel, what must they sense, why are they on this blood-stained ground? Blood is on their hands, the tragedy is of their making, the generation which perpetrated this crime still lives; six million of our people are dead! But the mind races on: why did I come to this house, why am I standing here, why am I so fascinated by a bathroom, by documentary evidence ~~pictures~~ hung on a wall, by a steep stairway, by a swinging bookcase, by a hidden entranceway? Is it a morbid curiosity on my part, am I there to hate those who are responsible, is this a cloak and dagger mystery, ~~which might have~~ does it fascinate me to think of the hiding, the caution, the stillness, the pursuit, the fears, the anxieties and, finally, the knowledge that those feet rushing up the stairs are not those of the liberator but, rather, are shod with heavy boots such as are worn by the police or the Gestapo. Endless variations of the theme crowd the confines of the mind; you become entangled with the ~~emotions~~ memories which crowd ~~the rooms your guide has just shown you. You descend another staircase and find yourself at the starting point; you are ready to begin~~ these poor rooms. the descent and to leave the house. While standing there I thought about those emotions a great deal and, for what

it might be worth, I convey to you on this night of self revelation and introspection, on this most holy eve, ~~that while~~ As I stood amid the remnants of the Anne Frank house, the thoughts and emotions and feelings which motivated me were entirely selfish! I was glad to be alive; I rejoiced for every day that had been given unto me; I delighted in every opportunity which had been mine for study, for growth, for progress; I revelled in the knowledge that I could stand here as a free man, one of the few, one of the minority, one of the select who had escaped and who had survived. It was a wonderful feeling and my selfishness did not make me ashamed.--As we left we were asked to make a contribution to the world-wide Anne Frank movement; a youth center is being sponsored in her name and has opened its doors in a house just around the corner; pictures of the house and rooms were on sale; translations of the famous "Diary" were on sale in close to 50 editions; the book into which the visiting tourist could inscribe his name, and in which we entered our names as well, spanned the countries, creeds, faiths and even the continents of this earth.

My friends, as I made my contribution to this movement built on the personality of Anne Frank I could not help but think of the members of my family, of this synagogue and of this congregation. I thought of it not in the narrow sense of the word but with a feeling of thanksgiving and rededication in behalf of you and me. Somehow, I ~~felt~~ considered myself to be your representative as I wrote my name in the book and as I gave of my modest means. ~~For~~ I felt that not only I and the members of my family, but you and all those who are near and dear to you now in our time, are the most lucky and the most blessed people of our faith. We tend to forget or overlook this ~~aspect of our lives~~ obvious truth amid the goodness and plenty of our lives in America; the opportunity for self=indulgence and lack of concern for the welfare of others always is at our side. It is so much easier to be happy without thinking of what was, ~~than~~ then to burden the mind with the tragedy and terror of what might have been. And I refer not only to those who came to these shores a generation ago; indeed, whether you were born here or have lived here for generations or came but recently, had the forces of evil made their way to this land, had they overwhelmed the ~~forces~~ barriers that stood in their way, had they been able to make their poison felt in your neighborhood or mine, we would not be sitting here, this building would probably be destroyed, our faith would be nonexistent, and our ashes ~~would in all probability~~ might have been strewn unto a convenient field or be cast into the river ~~to be swept into nothingness of the ocean beyond~~ the vastness. No, my friends, we are all very lucky and I have not the patience nor the time nor the feeling of concern for those of our people who spend their energies on self-pity, who complain of their lot at all times, ~~and~~ who can never appreciate the simple and undeniable fact that, even if nothing else, ~~they~~ we have life and this most precious commodity ~~stands for them and~~ gives ~~them~~ me an advantage which was denied to six million of our fellow Jews. Anne Frank and I are of the same generation; selfish

or not, she was cought up in the holocust which decimated our people twenty years agp but I am here--and so are you.

It seems logical to me, my friends, that as in Amsterdam there is a memorial to the Frank family, so should there be a memorial, a monument, a pillar for us, here in America; a place, an area, a building to represent all that is dear to us as human beings and, more especially, as Jews who have survived. What better, which more meaningful, what greater symbol to survival can you imagine than the Synagogue, this Hebrew Tabernacle of ours? It stands for good and meaning, for blessing and courage, for honor and for glory in terms of what we are and the goodness which we enjoy in every area of our lives. In Amsterdam they have established a youth building to reflect the eternal youthfulness of Anne Frank; here, in this Synagogue, we have devised ways and means to serve all the people and all the needs of our congregational family. Naturally, we also have a youth movement; one blessed with many facets in its existence: youth group for teen-agers, Scouting and Cub movements for those of the immediate area, a rabbi's class for knowledge and learning, last year we even sponsored a ~~class on~~ Sunday morning class for college students. ~~which met on a weekly basis.~~ and was one of the few such ~~classes~~ efforts in the entire city of New York to sustain a class for this advanced age group. Of course, this does not take into consideration our religious school, with a full schedule of classes right here in our Temple and a second school, now in its fourth year, for those of our members and friends in the Inwood, Riverdale section whose children find pleasure and knowledge under the expert guidance of our highly trained staff ~~up there~~. Our school is augmented by our Parent's Association whose goal is to serve our children in relation to school and Synagogue; we have Sisterhood and Men's Club to sponsor activities which will reflect credit upon our institution; we have our Mr. and Mrs. Group which attempts to integrate the young couples of our congregational family into the religious atmosphere of our Hebrew Tabernacle. ~~And, it might be a matter of interest for you to know, that our Mr. and Mrs. Group, a young and dynamic fellowship, struggling still to make a place for themselves in our society and faced with the financial and moral burden of raising their children in a respectable image, that this young but worthy group has the highest percentage of Temple memberships of any group of our affiliates.~~ But our congregation is more than the sum of its parts. What we give here transcends the obvious; our primary reason for existence is and has always been the religious service, the worship of God, per se. I am proud of this Sanctuary, of its leaders and members for they have never lost sight of this our primary purpose; perhaps in part because we have been blessed for the last twenty years with the inspired leadership of Cantor Ehrenberg who, by means of an unprecedented action in the 50 year history of our congregation, we voted this past year the accolade of us all: that our cantor be granted the title and the accompanying privileges which are a natural outgrowth to being elected

~~our~~ "Cantor for Life" ~~and~~, I am certain that I voice your sentiments when I say, that for his sake, for his family's sake, indeed for our sake: may it be a long and healthy life in the midst of this, his religious family. This, then, my friends, is what we represent to ourselves and to the community at large.

I believe it is an honorable representation and one for which we ask your wholehearted, self-sacrificing and unselfish support. Will you not give of your material goods to us so that we may continue on our way; so that because of what we are and what we can accomplish and what the passage of time has proven us to be, the edifice in which you worship shall stand for good and for blessing, shall be a memorial and a monument, a pillar of faith, to all those who live in our time, to all those who will come after us, to all those whose memory is precious to us. I made a contribution to the Anne Frank House and I thought of you, of all of us alive this day. I ask you now, in the same spirit of gladness and ~~joy and~~ thanksgiving, to give to the very best and to the fullest of your ability to this house, a House of God, which is home to you and me. Let it stand, support its endeavors, let it remain for always as a symbol of hope and glory for we are here, we are alive this day, we are part of the process of growth and ~~may~~ we hope that because of what we teach here, and through our students to the world at large, such tragedy and evil and horror shall never again be visited upon the children of men. ~~ever again~~. What Anne Frank might have been, had she not been in the path of the evil, we can only surmise; but what you and I ~~can be~~ are this is a matter of record and we shall be judged as such in the years and generations to come. If you want to fulfill your obligations and responsibilities in view of the fact that ~~each and every one of you is alive~~, you can live in peace, can look forward in security to the day after this, then I say to you as we solemnly observe another Kol Nidrei in our lives: Give and donate generously; let this be our thanksgiving sacrifice to the Almighty for having spared so many of us; let your actions speak for your gratitude, ~~and~~ sustain our hands and our efforts as we seek, despite the evil of the past, to bring decency and faith, goodness and blessings upon this earth, to all mankind, by our worship of God. ~~right here and now as~~ We echo the blessing of our tradition with more meaning and truthfulness than ever before: Blessed art Thou, O Lord, our God, King of the Universe, who hast sustained ~~us~~, ~~who has ennobled us~~ our people, who hast kept a remnant ~~us~~ alive and has ennabled us to reach this day.

Amen.

ישראל ישמיך שנה

Kol Nidrei -
Neh Tah - Sunday Eve - X/7/62

Not The Retiring Kind

Washington Heights rabbi, formerly of Hebrew Tabernacle, has been having a long commute — to Vienna.

MARTHA MENDELSOHN
JEWISH WEEK CORRESPONDENT



Rabbi Robert Lehman is serving an increasing Jewish presence in Central Europe. "The Jews are there, and they need guidance," he says.

When he retired from his Washington Heights pulpit three years ago, Rabbi Robert Lehman plunged into "emeritus" work. He showed the new rabbi the ropes, spent time in Germany as an officer of the American Federation of Jews from Central Europe, and put in a stint as information clerk at a Midtown Barnes & Noble.

"I wanted to see what life had to offer," he says playfully.

Along came a job offer the rabbi emeritus couldn't refuse: the leadership of a 10-year-old Liberal synagogue in Austria.

For a year, Rabbi Lehman, 73, spiritual leader for four decades of the Hebrew Tabernacle, a Reform synagogue on Fort Washington Avenue, has been taking the eight-hour flight to and from Austria once a month to lead services and perform pastoral duties at Congregation Or Chadasch on Haid Gasse in Vienna.

Although Rabbi Lehman ardently supports the re-establishment of Jewish life in Central Europe, his mission in Vienna has not been so much the fulfillment of a dream, as a practical response to an undeniable fact: Jews have been settling in Austria, Germany and Switzerland in steadily growing numbers, and they require religious and communal services — in the form of a regular minyans, schools and social gatherings.

"The Jews are there, and they need guidance," Rabbi Lehman says a few days before leaving for a week in Vienna. The city's new Jewish residents do not represent a remnant of the pre-World War II population, but are young families from all over Europe, the former Soviet Union, Israel, and North and South America, whose jobs have brought them temporarily or permanently to the Austrian capital.

According to their rabbi, Or Chadasch's 150 members are a highly accomplished group. "There's a very high academic and cultural level. Everyone has written at least one book. Everybody has a doctorate." (Rabbi Lehman is no exception: He holds a doctorate in Ministry from the New York Theological Seminary.)

The modified traditional services are conducted in Hebrew, German and English. As they do in the rabbi's Washington Heights synagogue, men wear yarmulkes and prayer shawls. Women do not sit separately, and they are counted in the minyan. Two-day holidays are observed both days.

In turtleneck and blazer, with hair that still weaves dark strands among the gray, Rabbi Lehman might not look all that different from the day he came to lead The Hebrew Tabernacle soon after his 1954 ordination from Hebrew Union College in Cincinnati.

Founded in 1906 in Harlem, The Hebrew Tabernacle, which now has 500 members and is affiliated with the Union of American Hebrew Congregations, moved to 161st Street in the '30s. It became a spiritual haven for Jews such as Rabbi Lehman and his parents, who had fled Nazi Germany.

Not only its name is unusual. "Hebrew Tabernacle isn't an average shul," says Sharon Lehman, the rabbi's daughter, a social worker in Westchester. "It was completely German-Jewish, but that's changing." A large number of previously unaffiliated Russian Jews and young professional couples have settled in Washington Heights.

Just as in Vienna. With its contemporary orientation and its independence from any overarching ideology, Liberal Judaism appeals to Jews with strong secular interests, many of whom come from mixed families or have uncertain Jewish status. Part of Rabbi Lehman's job at Or Chadasch, which is affiliated with the 3-year-old Union of Progressive Jews in Austria, Germany and Switzerland, has been to provide standards for life-cycle events, from brit milahs to bar and bat mitzvahs, and for conversions.

"Before I got there, there was a loosely allied group of people who called themselves 'Liberal.'" Considered a sibling to Reform Judaism, "Liberal" or "progressive" Judaism is better described as 'left-wing Conservative," Rabbi Lehman says.

Liberal Judaism is intended to provide a "more welcoming kind of community," whose goal is "to combat assimilation" by making Judaism in Europe "as pluralistic as in other countries," says Rabbi Walter Jacob, president of Abraham Geiger College, a training institution for Liberal rabbis, founded this fall on the outskirts of Berlin.

Named for one of the leaders of the Reform movement in the 19th century, Abraham Geiger College, the first rab-

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The rabbi does not mince his lightly Euro-accented words. "They will not dignify us properly. They will not accept our

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Named for one of the leaders of the Reform movement in the 19th century, Abraham Geiger College, the first rabbinic seminary in Europe since the Holocaust, offers a program based on the curriculums at Hebrew Union College, the Jewish Theological Seminary, and the Reconstructionist Rabbinical College.

But in promoting and legitimizing progressive Judaism in Vienna, Rabbi Lehman faces a struggle similar to that of leaders of liberal branches in Israel and other Central and Eastern European countries. He has not encountered anti-Semitism from supporters of Joerg Haider, the far-right politician, or other Austrian non-Jews, but has been shunned by leaders of the Orthodox establishment, he reports. Cathedrals have invited him to speak, but e-mails to the Gemeinde, the umbrella organization of Jewish schools and synagogues, have gone unanswered.

The rabbi does not mince his lightly Euro-accented words. "They will not dignify us properly. They will not accept our invitations. They deny us funds which are rightfully ours," he says bitterly, referring to the Orthodox establishment. "It's a closed corporation."

People seeking a Liberal/Reform conversion to Judaism in Vienna are barred from using the Orthodox-run mikveh. Since prospective converts are also not allowed to use the mikvehs in Budapest, they must travel to the Reform/Progressive European Beit Din in London to undergo ritual immersion. (There will be a mikveh at Abraham Geiger College.)

"It's a shame that in Austria, where there has been so much heartache but also so much Jewish history, that the Jewish community can't get together and reconcile," Rabbi Lehman bemoans.

His next trip to Vienna is likely to be his last in his capacity as spiritual leader of Or Chadasch. Rabbi Eveline Goodman-Thau, an Orthodox woman living in Israel, who was privately ordained this fall, may accept an offer to occupy the pulpit fulltime. She is among a small group of ordained Orthodox women.

Rabbi Lehman questions her ability to fill the synagogue's needs. "If she's Orthodox, how can she lead a Liberal congregation?" he says.

Rabbi Goodman-Thau plans to serve as a transdenominational rabbi.

To make "a major impression" on Austria's 10,000 Jews, Or Chadasch which meets in inadequate quarters rented from the Gemeinde, requires more than a fulltime rabbi; it will need its own building. Until such time, Rabbi Lehman, emeritus again, cautions, "There is nothing permanent, nothing stable about it." ❑

Holocaust

atlas

KN-
reflection of ka
Hathor
Sunset
Why no
Nau that the sun
changes its
Form the water
better pool?

KOL NIDREI.

Friends, on this sacred eve both you and I must come before God to list, confess and repent of our sins. We are, all of us, guilty to a larger or lesser degree; it is not whether we have sinned but the ~~type~~ degree of guilt that afflicts our conscience. During the course of this night and the day to follow, surely the most sacred and holy twenty-four hours on the calendar of the Jew, each one of us must bare his soul. ~~and~~ We must humble ourselves before the God of all mankind if we, ~~as Jews,~~ are to be inscribed in the Book of Life. I, as an individual and being as human as the next person, have committed as well as variety of sins; the burden lies just as heavily upon me as it does upon you. At the same time, as I come before God, there is upon me an added burden ~~of guilt~~, one which has been increasingly heavy over the past years but one which has only recently ~~begun to~~ come to the fore in more concrete terms and one which I would care to share with you this evening. It is a guilt, I might add, which one would not ordinarily discuss for it is a very private matter; ~~and~~ one which afflicts the soul on the level of each individual. On the other hand, if on this one night the rabbi and his congregation can not be completely open with one another, what chance, then, is there for a meaningful and significant relationship either in working together, or in meeting with one another or ~~as~~ in praying as one holy fellowship within the community of Israel.

I am thinking not so much of "sin" in the limited sense of the word but in terms of guilt. Were God to ask me, here and now, why is it that you feel burdened and guilt-ridden?, I would have to answer: Because you have let me live! That is my burden, that is my guilt and that is the ~~memory~~ thought with which I must ~~bear~~ wrestle until the day I die or until the weight of conscience is lifted off me because of some as yet unforseen circumstance. It is, of course, not an ~~empty~~ idle thought on my part; otherwise it would be foolish to feel guilt, at my age, because of ones being yet alive. On the contrary, I feel very much affected and afflicted by the memory of my contemporaries who were snuffed out in the prime of life or, more precisely, at the very point when the process of their maturity had just begun to flower. I look about me and assess

my many blessings: there is peace in my home and in my community; those whom I loved and love either live at my side or died at peace; my little world is safe and secure, my friends are true and worthy. I live in a land which has given me every opportunity and with the help of a home which reflected warmth and beauty I was able to make my way. (May our child someday be privileged to say the same!) While life was not always easy or comfortable, and while those I loved were afflicted by the hardships of growth and responsibility as was everyone else, I did not end up in the Bronx Botanical Gardens ripping up beautiful flowers nor setting fires to buildings. The thrill of narcotics did not tempt me; the rebellion of my youth, I think, was neither loaded with irresponsibility nor subject to the whims and fancies of a current fad. I found my life's work in the Synagogue which I called my spiritual home; I was never tempted to rebel against the tenets of my faith. And the thought of a mixed marriage, so terribly prevalent in our day, did not occur to me. I was away from home, studying and working, a good many years but this never did bring about an estrangement.

And yet, today and over these past few years, I feel a sense of guilt at being yet alive. When I read, some weeks ago, of the woman on the subway platform who pushed her neighbor under the onrushing train and explained her actions in terms of her memories of concentration camp, I felt a twinge of conscience. I feel a sense of guilt. When I read so foolish an article as that of Rabbi Asher, "Is it time we forgave the Germans", I felt a twinge of conscience. I feel a sense of guilt. When I read of the swastika paintings in Bamberg, Germany, on tombstones and memorials I felt a twinge of conscience I feel a sense of guilt. Examples could be multiplied ad nauseum but with each addition to the list, the basis of my guilt becomes every stronger and more firmly implanted in my mind. I feel guilt at being yet alive when all is, has been and appears destined to be, so <u>well</u> with me while untold thousands are still afflicted by the scars of their persecution and while literally millions lie in marked and unmarked graves, victims of the despicable tyrant. I feel a sense of guilt that I am yet alive for ~~the~~ ... questions keeps repeating itself

time and again, it gnaws at my mind and spirit and will not let me live in peace: why did I, especially, deserve to live while so many others had to die! The persistent question, incidentally, applies to each and everyone of us gathered here this sacred and solemn night; whether you come from Europe or were born here in America. Why was the good fortune given to us, ~~what has made us so fortunate~~ why are we a portion of the remnant and, most vital of all, why are we deserving of such good luck in terms of the life we live. But, in addition, there comes the added dimension: since we are ~~as~~ so fortunate as to be yet alive, what are we doing with the gift of life so that we may continue to merit this advantage?

I look about me and I know that ~~both here and in other~~ in Synagogues throughout the land, the memory of what transpired has been largely neglected. ~~obliterated~~. People are so intent upon having a good time that the decimation of our people is usually relegated to the status of ~~left entirely to~~ an annual memorial service. Furthermore, and perhaps most tragic of all, we who were persecuted because of our Judaism, have allowed the meaning of our faith to be diluted to such an extent that it is hardly recognizable in terms of its original value, warmth and consequence. When I see some of the youngsters of our time who are faking their way through a Jewish education and a Bar Mitzvoh ceremony, of parents who have little or no interest much less enthusiasm for what Judaism implies, I can not help but think of Nathan Alterman's giant poem "From All Peoples", which contains these lines: "When our children cried in the shadow of the gallows, We never heard the world's anger; For Thou didst choose us from among all peoples/Thou didst love us and favor us. For Thou didst choose us from all peoples,And when our children marched to the gallows/ Jewish children, wise Jewish children, They know that their blood is not counted in the bloodshed-- They only call back to their mothers: 'Mother, don't look!'" In this context, my friends, when I might well have been one of those children but for the blessing of God ~~was not~~, am I not entitled in all honesty of soul to feel this burden of guilt and to ask, once again, the overwhelming question: why am I yet alive and since I am one of the chosen few, what can or should I do in order to live up to every expectation which this blessing brings

with it? If only I could do something in order to justify my existence, the feeling of conscience and guilt might ~~perhaps~~ be ~~lifted~~ eased. Perhaps, in the final analysis, the orderly process of living from day to day is an answer in itself although, on so solemn a night as this, it is hardly an answer on the same and awesome level as the question which motivated it. The sense of guilt is present and the conventional platitudes will not wipe it away. I wonder what answer, if any, God would give me were I able to speak to Him of this matter within the context of this Day of Atonement.

One wonders, my friends, whether the guilt to which I referred, is not a part of you as well! All of us suffered, were hurt, incarcerated if not in body then certainly in spirit for the decimation of our people touched us all, whether safe across the ocean or within the confines of hell itself. Is there a single Jew who did not lose someone, no matter how distant a relation? Is there a single Jew who did not feel the horror of his people's fate? Is there a single Jew who can, in all honesty, wipe the memory of this catastrophic, indeed cataclysmic, event off the slate of his mind? Are you not burdened by this sense of guilt as well; do you not, as I, feel the need to justify your being alive, to answer for your very existence before ~~the eyes of~~ God? And, even more far reaching: not only you must justify your existence but you must answer for the way of life of your children as well for had you become a ~~victim to the destruction of~~ statistic among the six million, your children and your children's children would never have been ~~the dawn of a new day~~ (you would not have been priv. to witness, rejoice in their progress, achievement, success.) Of course, we all suffered, we have admitted that already; of course, we all have our stories to tell and our hardships to parade before the eyes and ears of those who are willing to listen. But the point is inescapable: with it all, we are still alive! As a consequence, it would appear to me, we must answer to ourselves and before God whether we have justified this life of ours, which He in His wisdom and in His bountiful mercy, spared and blessed. What answer, if you could speak to Him, might He give to you? Is it not time, is this not the ~~day and the~~ solemn hour, to ponder this heart-rending and soul-searing question? Those of us who feel the guilt, must we not be honest with ourselves and with Him?

ing our case but in arguing it and in demainding a measure of justification. Dialogue, therefore, between man and his God, can take many forms. It was Abraham who pleaded with God for the men of Sodom and Gemorrah and went so far as to say: shall not the Judge of all the earth du justly?" Moses demanded that God turn away His fierce wrath from the people of Israel and not do evil against the people while Jeremiah flings into His countenance: O Lord, Thou hast deceived me! The Psalmist continually ventures against the judgement of the Almighty and who can ever forget the brilliant and challenging dialogue between Job and God.

If We would answer us, both as individuals and as a group within the community of stricken Israel, perhaps We would say: the guilt can be eased and the burden made bearable only by your committment to that which has been your glory as well as your sorrow. Contrary to the contemporary trend, make of that which they sought to destroy, a living witness to the survival of our Eternal People. Sustain and strengthen Judaism with every ounce of energy and will-power at your command; make the faith of your fathers a living, vital and dynamic reality so that instead of being diluted and weakened it shall be fortified and sustained. ~~and~~ Then it will be able to survive and endure every onslought which man can devise. Make your House of God throb with life, ~~and~~ people it with the dedicated and devoted, raise your voice in answer to what might have been with an affirmation of Judaism that ~~in the which~~ shall echo from this day onward throughout all the ages. Make this House of God come alive!, with its schools, its affiliate groups, its honorable reputation, its service to Jew and neighbor, its dedication to ideals and principles. ~~and~~ Indeed, bring to it a sacrifice of the material ~~and spiritual~~ to the very best of your ability which shall assure, for always, the worship here of the one, living God.

My friends, if this is the answer or even if it is only a portion of the answer, so as to alleviate the guilt with which we are burdened, ~~then~~ let us do our part. ~~Let us not fail those who are no more.~~ If we are driven to justify our existence because we were not chosen for death, then let us ~~justify our being alive right here and now~~ meet this added burden of responsibility, for the benefit of our ~~safe~~ of ~~this~~ Temple. ~~for the future of our inheritance.~~ We have been chosen for life, ~~so let us live!~~ let us live it well! ~~but~~ Our faith ~~too~~ has also managed to survive so let us not forsake it in ~~its~~ this hour ~~of need.~~ If, in our collective guilt, we must ask: why ~~why~~ which am I doing to deserve this existence?, then let us answer as one: because the words "Am Yisroel Chai" are not merely a phrase but a prayer and this prayer "The people of Israel lives" is for you and me a Divine Commandment. With all of our burdens, we must obey: ~~can not refuse,~~ indeed, with your help, we shall flourish! ~~and one day we shall be at peace.~~ Then, one day amid our pang of soul, we may yet find a measure of peace as we strive to fulfill the commandment of Amos: כִּי כֹה אָמַר יְהוָה לְבֵית יִשְׂרָאֵל דִּרְשׁוּנִי וְחְיוּ׃ Amen.

"For thus saith the Lord unto the House of Israel: Seek ye Me, and Live!"

Tish Tat Tav. eve 5/5/65

5:4

HEBREW TABERNACLE CONGREGATION
551 Ft. Washington Avenue
New York, N.Y. 10033

ROSH HASHANAH 5748
September 24, 1987

THE STAINED GLASS MEMORIAL WINDOWS
A first look
prepared by Dr. Robert L. Lehman, Rabbi

HISTORY: Light and worship have been aligned as symbol and mystical experience since the dawn of time. Light was the symbol of the Divine and the source of life; the sun is the source of growth. To bring light into the place of worship was a natural association of dreams and ideas, of awe and feeling.

Stained glass was a part of the Byzantine era as early as the fourth century C.E., supplementing the mosaics which adorned the churches of the period. The stained glass had a particularly striking effect in the bright sunlight of the Mediterranean area. Shades of red, green, blue and yellow brightened the stark interior of the churches. As time passed, during the period of Gothic architecture, as buildings took different shapes, walls were elongated. In this context, stained glass windows became prominent features of the medieval churches. The windows told stories from the Gospels in pictures, thus enhancing the lives of the great mass of people and serving also as a pedagogic technique for those who could not read. The windows enabled them to see and interpret the stories made all the more vivid by means of the brilliant colors.

In the Synagogue the development of stained glass was quite different. Decorations of one form or another were already part of the ancient Synagogue structure but, of course, in relation to the Second Commandment, "Thou shalt not make any graven images," few images were shown. Ideograms such as the Promised Land and its fruits and produce, were carved on holy objects: the Ark, the pulpit, the chairs along the eastern wall. There were also paintings on the walls of the Synagogues, along the moldings for example, just as words from the Koran were later written along the walls of the mosques. Once in a while, actual scenes from the biblical narrative were painted on walls: Daniel in the lion's den, Joseph and his coat of many colors, Elijah and the chariot, but these artistic expressions were controversial and, in general, communities shied away from paintings within the Sanctuary. That they did exist, however, is a matter of fact: signs of the Zodiac, to mention just one example, were beautifully displayed in mosaics on the floors of ancient Synagogues. These floors have been unearthed in Israel; they are clearly visible and are preserved as national treasures.

Stained glass made its appearance within the Sanctuaries of Jews as late as the 19th century. Many books have been written relating to this controversial innovation. As can be surmised, the orthodox were against the practice while liberals were favorably inclined. The idea of depicting individuals within these windows was denounced on the basis that one should not imitate the practices of the Gentiles and secondly, that Jews were forbidden the making of images of any kind, on any surface, in any medium for fear of encouraging idolatry. On the other side of the controversy, noted rabbis, particularly in Hungary and in Essen, Germany, spoke in favor of the new practice as a means of being more like everyone else and adding a new touch of beauty to the House of God. Today, almost every new synagogue building contains at least one example of stained glass.

DEVELOPMENT: The idea of new memorial windows in the form of stained glass has been a part of the administration of the Hebrew Tabernacle for at least two full years. With the generous bequest some years ago by two loyal members of the Temple family, this idea could be more than a dream. Translating the idea into reality became an active, ongoing project.

At first, a large committee was organized by the officers of the Temple; its task: to set certain basic parameters and to explore, in depth, the whole idea of the memorial windows and what form these should take. After the initial meetings, and after full Board discussion, this large group was reduced to working size: approximately fifteen individuals, representing the Affiliates of the Temple family as well as people of divergent interests and skills. The committee was co-chaired by Mr. Paul A. Kohlmann, President of the Congregation and by Rabbi Lehman. This small group met many times over a period of a year and a half, discussing, debating, rejecting and accepting. It had to be a labor of love and devotion.

The group interviewed four artists and asked each to submit certain ideas on paper. After much discussion and individual presentations, the work of the renowned artist, Jean Jacques Duval, was accepted and he was commissioned to do the first drafts for all six windows. Mr. Norbert Turkel was in charge of the physical rehabilitation of our Sanctuary. He was the architect who led the original renovation of our Temple in 1972. The House Committee Chairman, Mr. Norman Eisner, supervised.

In the course of time, Mr. Duval went through three revisions of his plans for the windows. Rabbi Lehman presented the thought that each of the windows should reflect a specific theme. This idea was approved by the committee and developed by the artist. As Mr. Duval presented his first large sketches, the full committee was reconvened and met for all subsequent discussions. More than thirty individuals were actively involved in the creative process. It must also be noted that each of the six windows has been endowed, either by individuals or by family groups, in memory of dear ones. The congregation is grateful to all for their

gestures of financial help, but, even more, for their faith in the future of our Temple. These stained glass memorial windows, the six now visible, as well as two yet to be created and installed, will be officially dedicated on the 50th commemorative anniversary of KRISTALLNACHT, November 1988.

THEMES: The six windows have the following themes: CREATION, LEARNING, PEACE HOLOCAUST, FREEDOM ISRAEL. At the bottom of each window is a verse written in Hebrew, taken from traditional sources, which illustrates the theme. A brief explanation of the images depicted in the windows follows, viewing the windows first on the right (Cantor's) side, from front to rear, and then the same sequence on the left (Rabbi's) side.

CREATION: The quote "And it was very good" comes from the Book of Genesis and refers to the totality of God's work. We see a division at the top of the window indicating the original void or, at the same time, the difference between chaos and order, between emptiness and fulfillment. Above it all there are the wings of the "Shechinah", God's Presence. Two hands are held in Priestly Blessing, bestowing approval on the earliest forms of creation as indicated by the three fish.

LEARNING: The theme states "The study of Torah supercedes all else". We find the scroll of Torah growing out of a tree, the Tree of Life and this tree reaches ever upward, filled with leaves and flowers and vegetation. On the right side there is an open book, again as part of the Tree, perhaps this time the Tree of Knowledge. In the lower right hand corner there are the heads of children facing the book. They, who are our future, are in the process of learning.

PEACE: The theme is "And they shall learn war no more". At the very top of the window we find a dove, the symbol of peace; it rests on the bottom part of the Hebrew letter "shin", which begins the word "Shalom". At the bottom right there are handles of swords which are broken in two, and from them emerges a plow to fulfill the prophecy of Isaiah: "they shall beat their swords into plowshares". We can also see two tablets of the Covenant, which leads to peace. If the land is at peace, growth is possible; therefore, the image is presented of a house in which people dwell in safety and security.

HOLOCAUST: The red flames are an obvious symbol of the tragedy of our people; a Synagogue is seen, on the bottom left, in flames. At the same time, a bird arises out of the flames as a mythical Phoenix to indicate renewal. At the very top, it appears that waves of green and blue water are separated, perhaps the waters of the Red Sea. At that time, God caused the enemy to perish and we are here to tell the tale. As it was true then, so it is in our time. The theme voiced by the Psalmist accentuates the thought: "I will not die but live!"

FREEDOM: The theme is of particular relevance to us as Americans and as Jews and is taken from the Book of Leviticus; "Proclaim liberty throughout the land and unto all the inhabitants thereof". We see a ship at sea coming toward us; so many of us arrived at these shores in the same manner. A hand is holding a torch reminding us of the Statue of Liberty. Further, we see a chain but this symbol of slavery is broken and all around it are cups reminding us of the cups of wine at the time of Passover, our festival of freedom. Last, the red spots at the bottom left teach us of one more festival of freedom: Chanukah; these splashes of red are synonymous with the candles on the Menorah.

ISRAEL: The theme tells it all: "If not now, when?" After two thousand years, the time has come for the rebirth of Israel. The grey dark colors at bottom right identify the Western Wall but the lighter buildings at the left, with their domes, speak of the building style in Jerusalem today. Two hands hold a Shofar; it is being blown at the rebirth of the nation and to celebrate a reunited Jerusalem. The abundant and obvious fruit and vegetables above tell of the achievements of the people in reclaiming the land and the Negev in particular.

Two other windows are yet to be created and their themes decided; they wil be ready for the official dedication of all the windows on November 9th, 1988.

PYTHIANS MEM SERVICE

The T composed of 5 bks, a section of which is read each wk as the Torah portion. Ths Sat. we not only rd new sect but entirely new bk: the 4th, Numbers. Has ths ~~name~~ title bec. w/ "names" of children of Israel are listed at very beginning; it is a census, a descript. of who is who and where does each man belong as the members of all 12 tribes are named & listed.

It is, in final analysis, a very boring few chapters which open ths bk and rabbis discussed ths point also. What is need of all these names? they asked. Answer: vitally needed to indicate that each & every person is of worth and value to totality, entirety of people

It is in same vein that you list in yr hearts and minds the names of those of yr loved ones who are no more; they were at one time and thr lives were, also, of worth and value but now they have answered call of Gd

Ths valid in terms of yr families and also in terms of ths worthy organization. For you here, in very real sense, are a "family" as well: you share, you care, you build and are concerned with one another and for each other, ~~and~~ each & everyone of you is dedicated to a meaningful, impressive and even sacred ideal.

And yet, each one of you, whether in circle of yr own family or this family have felt the sorrow of loss: a dear one has been called and he has had to answer!

In terms of this group, a brother has died and each one of you has truly felt the loss for it is a closely knit society where each person feels at home and feels needed and worthy.

The loss of a brother here has brought a void, an emptiness, a vacuum which will be hard to fill ~~for~~ eventho there are always new candidates who join yr ranks, once a beloved brother with whom you shared so many years, enterprises, values and wishes, dreams and yearnings, the old comraderie can never be recalled and can not be filled ever again as the void remains.

In the course of years, think back to the friendships you formed

Think back to the projects you led in conjunction with someone else

Think back to the men you met here and with whom you struck up a more than passing friendship

Think back to the men whom you invited to your house and with whom you shared a social mutuality

Think back to those who were sick and returned in health then to those with whom you shared the worry, the concern, the trepidation, the terror that gripped your heart, the fear that they might be lost & how you rejoiced at their return or mourned their death.

these are the emotions which were and are a part of you as your mind's eyes returns to those with whom yo shared but who are no more.

They were, in accord. to Torah's name, a part of your grt "number"; they were accounted as worthy and they are remembered for each & everyone was vital to the totality of what is your organization.

They, as individuals and as personalities, represented a laugh, a smile, a gesture of compassion, a sign of friendship, a kind word, a tear shared, a handshake, a touch of honor, a feeling of sincerity, a belief in one another; in short,

they represented all that which goes in the word "brother", friend, companion and man and in terms of this meaning and relevance, eventhough they are gone, they are not merely remembered but their names are mentioned by us for a blessing.

Often have the feeling that at occasions such as this, the younger men have no real appreciation of what is involved and that their participation in this type of ceremony is merely a formality.

It is understandable ~~for~~ they must travel on the road which each one of us has trod already; but because sorrow will touch them as well, we say to them: despite the sadness which will contact you in the days and years to come: form those friendships, make those gestures of meaning and relevance for although you and your friends will ultimately all travel the same path, you will, at least, have a memory and that memory shall ennoble and sustain you all yr days.

That is the way it is in a family, whether your own or one of such a nature: you plan and dream and hope in a spirit of togetherness and unity ~~only~~ to be ~~recalled~~ as the very end in the hearts of those who remain.

But those who have gone and those who remain shared & in this one words there is to be found the blessing; share: ~~and~~ are at peace for they are remembered, ~~and~~ their numbers are sacred, ~~and~~ their lives were of grt meaning and the friendships are never to be forgotten. What greater memorial could be erected to any man, to any individual, to any member of a group, to any ideal, principle and set of values. ~~they~~ existed and we remember and because of this, ~~you~~ will ~~not be forgotten~~. That is what we say now in our hearts of all those to whose memory we pay homage: we remember, we are sad, we will not forget, for, you gave us something of good and meaning during yr days among us.

As tradition phrases it: The mem of righteous is for a blessing. Amen.

VI/3/65

ES
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T.H.

Federal Knight

Meets Every First, Third and Fifth
THURSDAYS
CORNISH ARMS HOTEL
315 West 23rd Street
New York, N. Y.

Vol. 52 No. 17 June, 1965

NEXT MEETING

THURSDAY, JUNE 3, 1965 - 9 P.M.

Cornish Arms Hotel, 315 West 23rd Street, N. Y. C.

MEMORIAL SERVICES

Federal Lodge — Federal Temple
All Friends — Relatives — Sisters
Are cordially invited to attend.

PROGRAM

SHIVISI ..... *Alan Chester*
WELCOMING ADDRESS ..... *P.D.G.C. Morris A Engel*
ADDRESS ..... *C.C. Frank Adams*
MAY THE WORDS OF MY MOUTH ..... *Alan Chester*
EULOGY ..... *Rabbi Robert L. Lehman of Hebrew Tabernacle*
EL MOLE RACHAMIM ..... *Alan Chester*
BENEDICTION ..... *Rabbi Robert L. Lehman*

H & E.

include Necrology

DEPARTED BROTHERS OF FEDERAL LODGE

P. C. Joshua Saffarty ..... Oct. 5th, 1913
Jacob Zahn ..... Sept. 28th, 1913
Samuel Burnett 1913
Jacob Wall 1914
P. C. Julius Budwig ..... May 14th, 1914
Chas. Lever ..... May 4th, 1919
William D. Sherman ..... Oct. 15th, 1921
Rev. Bernard Goldschmidt ..... Oct. 15th, 1922
Dr. Mark I. Knapp 1923
Jacob Berger ..... Aug. 27th, 1923
Bernard Marks ..... April 4th, 1924
Jacob L. Mannheimer ..... Dec. 29th, 1924
Joseph Marks ..... June 10th, 1924
Isaac Friedman ..... Aug. 12th, 1925
Harry Savinsky ..... Jan. 1st, 1928
John Schradin ..... March 12th, 1926
P. D. G. C. Herman Wolf ..... May 29th, 1928
Herman Davis ..... July 4th, 1928
Christian Bilhaz ..... Sept. 14th, 1928
Reubin Taer ..... June 10th, 1929
Herman Michael ..... Dec. 8th, 1929
Bernard R. Rosenman ..... May 30th, 1930
P. D. G. C. Emanuel Kempner Aug. 25th, 1930
Benjamin Gottheimer ..... Sept. 19th, 1930
Morris Levinsky ..... Nov. 4th, 1930
Emanuel Stenzler ..... Jan. 8th, 1933
Wally Ellis ..... Sept. 1st, 1933
P. C. Wm. Steinhardt ..... Oct. 5th, 1934
P. C. Henry Suntland ..... July 12th, 1934
Abraham W. Seiden ..... Aug. 25, 1935
Irving Frankel ..... April 10th, 1936
Abraham Wolff ..... June 22nd, 1936
P.C. Louis C. Mars ..... July 13th, 1936
Chas. A. Maxwell ..... April 17th, 1937
David O. Kantor ..... April 17th, 1937
Herman Engel ..... Dec. 16th, 1937
P.C. Aaron Kempner ..... July 5th, 1938
Bernard Feifer ..... Aug. 13th, 1938
Sol Rapiport ..... Feb. 22nd, 1939
Philip Levine ..... January 23rd, 1940
Harry Lubin ..... March 12th, 1940
Julius G. Kramer ..... April 10th, 1940
Henry Karlindecker ..... June 2nd, 1940
Albert Berman ..... April 25th, 1941
Samuel Berwin ..... May 6th, 1941
George Leff ..... June 15th, 1941

A. Alfred Haymes ..... January 4th, 1942
Robert Jacobson ..... July 27, 1943
P.C. Isaac N. Davis ..... October 29, 1943
Samuel Yudelowitz ..... November 10, 1943
Joseph Krauss ..... March 27, 1944
*Archie Wells ..... April 4, 1944
Al. Pohorelis ..... January 1946
P.C. Martin Lowenthal ..... February 24, 1946
Sam Nassan ..... March 20, 1947
Sam Praeger ..... Juan 14, 1947
P. C. Jacob Schoolman ..... July 8, 1947
Sol Fromkess ..... September 5, 1947
A. H. Levy ..... Oct. 9, 1947
Sol Gaswirth ..... April 13, 1948
Sol Gerber ..... June 1948
P.C. Morris M. Green ..... July, 1948
Murray Reiss ..... Feb. 1, 1949
William (Billy) Wolfe ..... June 10, 1949
Morris Freidman ..... July 26, 1949
Abe Rothstein ..... Aug. 9, 1949
Ben Silverman ..... March 29, 1950
P.C. William (Bill) Peterson ..... April 14, 1950
P.D.G.C. Jacob B. Engel ..... May 9, 1950
Ben Mertik ..... August 11, 1950
P. C. Simon Levy ..... October 1, 1950
Samuel Kessler ..... December 23, 1950
Thomas Cohen ..... February 1, 1951
Theodore Kahn ..... April 11, 1951
P. C. Isaac Kaplan ..... April 29, 1951
Michael Ross ..... June 20th, 1951
Joseph Siegel ..... July 2nd, 1951
Alex Greenberg ..... July 14th, 1951
Harry Weissman ..... Aug. 7th, 1951
Al Luxenberg ..... Aug. 11th, 1951
Joseph Lupovitch ..... Nov. 7th, 1951
P.C. John Freiser ..... Nov. 1st, 1951
Max Goldstein ..... Dec. 3rd, 1951
Edward Lokyitch ..... Jan. 10th, 1952
P.C. Harry Budwig ..... July 14, 1952
Harry Klinek ..... Nov. 7, 1952
Harry Magazine ..... April 12, 1953
Al Cohen ..... Sept. 15, 1953
Irving Simon ..... Jan. 7, 1954
David R. Perler ..... Feb. 10, 1954
Nathan Strom ..... Feb. 24, 1954
P.C. Louis Bloch ..... April 1, 1954
P.C. Harry I. Cohen ..... May 1, 1954

Arthur Price ..... May 17, 1954
Irving Wells ..... Oct. 19, 1954
Sam Zimmerman ..... Nov. 18, 1954
P.C. Isadore Brown ..... Jan. 4, 1955
Irving Burn ..... May 25, 1955
Max Frankel ..... June 10, 1955
Emil Horn ..... Sept. 23, 1955
Michael Kessler ..... Nov. 2, 1955
P.C. Paul Herman ..... Nov. 15, 1955
Joseph Leff ..... Dec. 1, 1955
Dave Pickard ..... October 11, 1956
Abraham Kubel ..... April 29, 1957
Samuel Tepper ..... August 22, 1957
P.C. Louis Weiss ..... April 12, 1958
Leon Altscher ..... August 26, 1958
Paul Estrin ..... March 11, 1959
Abraham Linzer ..... August 19, 1959
Al Hirschfield ..... Jan. 28, 1960
P.D.G.C. Philip M. Stern ..... April 11,1960
Joseph Schwartz ..... June 5, 1960
Oscar Fireman ..... Aug. 25, 1960
Michael Adler ..... Nov. 19, 1960
Jack Gerson ..... March 2, 1961
Joseph Fisher ..... May 9, 1961
Abraham Navlen ..... Aug. 9, 1961
Max L. Wassner ..... Oct. 3, 1961
Irving Bernstein ..... Dec. 17, 1961
P.C. Harold Lisinsky ..... Feb. 11, 1962
Samuel Hirsch ..... Apr. 10, 1962
Charles Lefkowitz ..... Oct. 7, 1962
P.C. Morris Lefkowitz ..... Oct. 13, 1962
Sol Shulman ..... April 29, 1963
P.C. Henry Corben ..... July 30, 1963
Henry Spiner ..... Oct. 3, 1963
Samuel Halpern ..... Nov. 7, 1963
Milton S. Meyer ..... Jan. 20, 1964
Sidney Sternick ..... Jan. 22, 1964
Charles N. Raiss ..... Jan. 24, 1964
Abraham Reinhardt ..... Mar. 23, 1964
Benjamin Hirsch ..... Apr. 13, 1964
Max Ressler ..... Apr. 20, 1964
Benjamin Feldman ..... April 21, 1964
Philip Goldstein ..... November 24, 1964
Alex Morberger ..... Oct. 6, 1965
Irving Magenheim ..... Feb. 9, 1965
Louis Perlman ..... March 12, 1965

FEDERAL TEMPLE No. 118

Pauline Rosenthal
Lenore Sanders
Pearl Goldstein

Selma Kaplan, Past Chief
Sadie Young, Past Chief

PYTHIAN SISTERS ROLL CALL

P.D.G.C. Emanuel Kempner
Arthur Strumpf
P.C. Ike Davis
P.C. William Peterson
P. C. Isaac Kaplan
P.C. Harold Lisnof
Sidney Sternberg
P.C. HAROLD LISINSKY
SIDNEY STERNICK

May Their Souls Rest in Peace

OFFICERS — 1965-66

Nathan Goldstein .....C.C.
Norman Michaels .....V.C.
Frank Adams .....M of W
P.C. Nathan C. Engel .....Fin. Sec.
P.C. Bernard M. Trager .....Sec.
David Goldstein .....Prelate
Hy Leichter .....Treas.
Richard Zand .....M.A.
Jos Hershkowitz .....I.G.
Ben Lefkowitz .....O.G.

THE SONG HAS ENDED— BUT THE MELODY LINGERS ON

The fraternal chain forged in our hearts cannot be broken. Links of sweet remembrance bind us closer to the absent ones and our lives become meaningful. A vacant chair could be the rememberance of someone who had occupied that chair when among us. On the other hand, a vacant chair during our memorial is the sign that someone has forgotten. My brothers and sisters, let us have as few vacant chairs as possible. Let us remember, and fill our chairs in our castle hall, and make us feel that our departed brothers and sisters are there with us, once again.

DUES ARE DUE
HOW ABOUT YOU?

Federal Lodge Outing—on Sunday, June 13, 1965 at Hempstead State Park — Complete details on fly sheet enclosed.
P.C. Philip Frank and Richard Zand

ATTENTION TO ALL LODGE BROTHERS:

Reservations are now being accepted for the annual presentation of officers affair to be held at the Empire Hotel at 63rd Street and Broadway on Saturday, October 23rd, 1965. A Kosher dinner, show and dance has been arranged for your pleasure at $15.00 per couple. See Chairman Bro. Joe Hershkowitz.

JUNE 17, INSTALLATION OF OFFICERS

COLLATION

AR 25598 7/13 HEBREW TABERNACLE OF WASHINGTON HEIGHTS - BY-LAWS, PROGRAMS & FLIERS UNDATED, 1974, 2000

ARCHIVES



Hebrew Tabernacle of Washington Heights

A
Liberal Congregation
and
Progressive Community Center

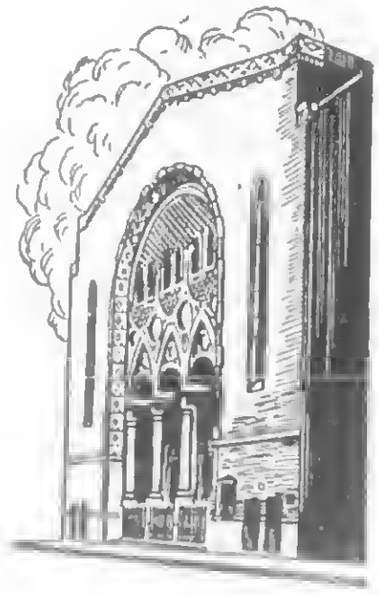
605 West 161st Street
New York 32, N. Y.



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Liberal Congregation
and
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New York 32, N. Y



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Liberol Congregation
and
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New York 32, N. Y.

RESOLUTION OF BOARD OF TRUSTEES

"His seat is empty; therefore he shall be missed." Bowed and grieved though we are by the irreparable loss which we suffered in the passing of the President of our Congregation, we nevertheless draw strength and courage to continue his consecrated work from the noble example which he set for all of us.

Devoted servant of the Lord and ardent worker in behalf of mankind, Leo Schwartz found the highest expression of his religious character in laboring zealously in behalf of the House of God of which he was President — the Hebrew Tabernacle. No task was too lowly — no challenge too great. Indeed, in a very large measure, that eminence which the Hebrew Tabernacle has attained is due to his vision, energy, and leadership.

It is a source of comfort to us who are privileged to share in his sacred work, that in his latter days, he was able to look upon the fruits of his labor and say, "This is the reward for all my labors."

To his sorrowing family, we extend our sincere and heartfelt sympathies. We will never permit his memory to fade, for he lives in our hearts. As long as the Hebrew Tabernacle lives, Leo Schwartz's memory will be a blessing to all who worship within its sacred walls.

RESPECTFULLY DEDICATED TO THE MEMORY OF



LEO SCHWARTZ

President of the Hebrew Tabernacle, 1937-1951.

He labored faithfully and effectively in the vineyard of the Lord. May we be worthy of the rich heritage he left us.



RABBI JACOB POLISH

CONSTITUTION AND BY-LAWS OF THE "HEBREW TABERNACLE OF WASHINGTON HEIGHTS," IN THE CITY & STATE OF NEW YORK

ARTICLE I

This Congregation shall be known as the "HEBREW TABERNACLE OF WASHINGTON HEIGHTS", in the City and State of New York.

ARTICLE II

PURPOSE

The purpose of this Congregation shall be to worship God in accordance with the faith of Judaism; to cultivate a love for and understanding of, the Jewish heritage; to stimulate fellowship in the Jewish community and to strengthen the bonds of loyalty with Jewish people everywhere; to bring nearer the Kingdom of God on earth through an emphasis of the principles of righteousness and brotherhood in society at large.

ARTICLE III

PRACTICES

The Congregation shall follow the practices of Judaism as interpreted by the Central Conference of American Rabbis and the Union of American Hebrew Congregations, unless otherwise determined by the Congregation.

ARTICLE IV

MEMBERSHIP

SECTION 1. Any person of the Jewish faith, twenty-one years of age or over, may be elected to regular membership on approval of his application by the Board of Trustees, and/or the Congregation in meeting assembled.

SECTION 2. The unit of membership shall be the individual, or in the case of married persons, husband and wife.

SECTION 3. Young people from the age of confirmation to the time of regular membership shall, upon application, be eligible to junior membership, upon such terms or conditions as shall be established by the Congregation and/or the Board of Trustees.

SECTION 4. For the purpose of raising the revenues necessary for the maintenance of the Congregation, the Board of Trustees shall fix the amount of the membership dues. The system of dues shall make it possible for everyone to become a member, and necessary for all to contribute a just and fair share. The Board of Trustees shall have the right to revise the dues, subject to the approval of the Congregation.

SECTION 5. The Board of Trustees may levy special assessments upon the members of the Congregation, subject to the approval of the Congregation, at a regular or special meeting called for this specific purpose.

SECTION 6. Each of the following shall be entitled to vote:

(a) The individual member.
(b) In the case of a family, husband and wife shall each have one vote.

SECTION 7. Dues are payable in advance. A member in arrears for a year may, on the vote of the Board of Trustees, be suspended from membership after thirty days notice in writing, to be sent to the member by registered mail to the last address on record in the books of the Congregation. Upon suspension, all rights and privileges of the suspended member in the Congregation shall cease.

SECTION 8. A member thus suspended may be reinstated by the Board of Trustees on payment of all arrears and compliance with any other terms they may stipulate.

SECTION 9. The resignation of any member shall not relieve him from the payment of any obligation due the Congregation at the time of resignation.

ARTICLE V

The management and administration of the Congregation shall be vested in a board of Trustees, consisting of twenty-one (21) members, elected by the Congregation without regard to sex, as hereinafter provided.

ELECTION OF TRUSTEES

At the annual meeting of the Congregation to be held in January 1951, there shall be elected for the fiscal year 1951 seven (7) Trustees for a term of one (1) year, seven (7) Trustees for a term of two (2) years, and seven (7) Trustees for a term of three (3) years.

Seven (7) Trustees for a term of three (3) years shall be elected at the annual meetings thereafter.

In case of the failure, for any reason, to elect Trustees at the annual meeting, an election shall be held within fifteen (15) days thereafter, of which due notice shall be given and the members of the old Board of Trustees shall hold office until their successors are elected.

The said annual election shall be held in the vestry of the Congregation, or at such suitable place as may be designated by the Board of Trustees, and all members shall be notified of such meeting at least five (5) days previous thereto.

Eligible for a Trustee are only those who:

(1) Have been a member of the Congregation for at least one (1) full year.

(2) Are not indebted to the Congregation for dues, pledges, or Holy Day seat tickets.

ARTICLE VI

BOARD OF TRUSTEES

The Board of Trustees shall have the general management of the affairs, funds, records, and property of the Congregation. It shall act on all matters of policy, fill all vacancies in its personnel until the next congregational election, not herein otherwise provided for, and

perform such other duties as the members in regular or special meetings assembled from time to time may prescribe.

The Board of Trustees shall meet once every month (except July and August) on the first Wednesday of the month and, in addition, may meet at the call of the President.

Eleven (11) members of the Board of Trustees shall constitute a quorum.

The office of any Trustee who is absent without adequate excuse from three (3) successive regular meetings of the Board may be declared vacant by the Board, by a ¾ vote of the Board.

The Board of Trustees shall be authorized to expend on any extra-budgetary project up to Five Hundred Dollars ($500.00). Any appropriation in excess of this amount shall be approved by both the Board and the Congregation.

The Board of Trustees shall have the authority to engage an executive secretary, a principal of the religious school, a director of education, and any other employees as they may deem necessary for the proper administration of the Tabernacle.

The Board of Trustees shall have the management of all properties, real and personal, belonging to the Congregation, including the sale of securities and investment of funds belonging to the Congregation. The purchase, sale, disposition, leasing or mortgaging of real property must be authorized by the Congregation at a regular or special meeting thereof, by a two-thirds vote, specially called for the purpose, after due notice of not less than 10 days.

The Board of Trustees shall keep accurate minutes of its meetings and actions, together with the voting records of its acts, and shall submit a detailed report at the annual and quarterly meetings of the Congregation.

The Board of Trustees shall submit to the Congregation at the annual meeting a Budget or as near a detailed statement of the amount of money required for the maintenance of the Congregation for the ensuing year.

The Trustees may adopt rules and regulations for its own business transaction, but the same shall not conflict with the by-laws and constitution of the Congregation.

The Trustees shall have full charge of all Tabernacle funeral arrangements.

The duties of the Sexton shall be such as specified by the Board of Trustees.

The Board of Trustees may remove any officer for absence from three (3) successive meetings or neglect to perform the duties pertaining to the office, or other cause deemed by them sufficient, provided two-thirds of the Trustees vote for such removal, after due notice and hearing.

The Board shall have the right and power at any time to demand a new bond from, and require such bond to be given by any officer whose duty it is to give bond, before entering upon the duties of his office, if in its judgment the interest of the Congregation requires during said officer's term, a new bond to be given, and if said officer shall refuse or neglect to furnish such a bond to the satisfaction of the Board, it shall have the power to suspend such officer, and appoint any member of the Congregation to discharge temporarily any of the duties of such suspended officer, during any part or balance of his term; such appointed officer shall qualify in like manner as one elected by the Congregation.

The Board of Trustees may engage an executive secretary or executive director to perform such functions as may be assigned to him.

The Board of Trustees shall have the right of appointment of all officials not otherwise provided for, fix salaries of such persons so appointed by it and remove from office.

The Board of Trustees, subject to the paramount control of the Congregation membership, shall have charge, and control of all employees and management of the affairs of the Congregation; it shall adopt and carry out all measures and proceedings necessary to promote the best interests of the Congregation.

The Board of Trustees shall enter into written contracts with the Rabbi and Cantor. The contracts shall set forth their duties, prerogatives, and obligations as fully as practicable, and the respective salaries and emoluments. The contracts shall be for periods of not less than one (1) year or more than three (3) years.

ARTICLE VII

ELECTION OF OFFICERS AND DUTIES

The members of the Congregation shall elect annually at its organization meeting, from among the Board of Trustees, a President, three (3) Vice-Presidents, Treasurer and Recording Secretary.

DUTIES OF THE PRESIDENT

The President shall preside at all meetings of the Congregation and Trustees, see that the laws are properly executed, shall grant permits for the solemnization of all marriages, funerals or other functions, in conformity with the laws of the Congregation.

He shall order a special meeting of the Board of Trustees at the written request of five (5) members of the Board within five (5) days thereafter, said request to state the matter to be brought before that body; he shall also call a special meeting of the Congregation upon the written request of fifteen (15) members in good standing, within ten days thereafter, said request to contain the object of said meeting. He shall have the right to call a special meeting of the Board of Trustees whenever he deems same necessary.

He shall have in his custody an inventory of all property and to be custodian of all official bonds, deeds, policies of insurance, books and papers of the Congregation,

excepting such as shall be in the keeping of the Secretary and/or Treasurer, and shall, if required, submit them to the inspection of the Board of Trustees and shall deliver them to his successor at the expiration of his term of office. These records and papers shall be placed by him in a bank vault, rent for which shall be paid for by the Congregation. The 1st Vice-President and the Treasurer shall also have entry to the vault, but only during the absence from the City of the President or if, for any other reason, the President is unable to function.

The President gives the casting vote at all meetings. In all meetings when an election takes place, he shall appoint two inspectors who shall supervise the election.

He shall cause strict order and decorum to be maintained during Divine Services.

He shall, at the annual meeting, after being installed, appoint the following standing committees, viz:

Finance Committee
Committee on Religious Services
Hebrew and Religious School Committee
House Committee
Membership and Seating Committee
Cemetery Committee

The President shall be ex-officio member of all committees.

DUTIES OF VICE-PRESIDENTS

The Vice-Presidents (in respective order) shall exercise and perform the duties of the President in case of the death, resignation, absence or any other inability of the President.

DUTIES OF THE SECRETARY

It shall be the duty of the Secretary to attend all the meetings of the Congregation and Board of Trustees, call the roll, read the minutes and all reports and communications and keep a correct record of the proceedings. He shall keep an accurate record of the membership. He shall be the custodian of the seal of the Congregation and

shall affix it, together with his signature, to all documents requiring the same, emanating from the Congregation of Board of Trustees, and shall deliver to his successor in office the seal and all the books and papers appertaining to his office, which may be in his possession.

He shall issue all notices to members; attend to the correspondence and keep such other books and perform such other duties consistent with his office as the President or the Board of Trustees may direct.

He shall keep a record of the pews in the Snyagogue; he shall make all transfers ordered by the Board of Trustees and shall keep an account of all pews or seats rented; his books shall be at all times open to inspection by the President, Vice-Presidents, Board of Trustees and Finance Committee.

He shall prepare a list of all members in arrears and present same to the Board of Trustees at a meeting preceding the annual meeting of the Congregation.

DUTIES OF THE TREASURER

He shall receive all moneys belonging to the Congregation; he shall pay all lawful drafts or obligations, when countersigned by the Chairman of the Finance Committee and/or the President, or in the absence of the President, by the 1st Vice-President, then acting as President. He shall keep a correct account of all moneys received and disbursed and shall have his books and vouchers open for the inspection of the Board of Trustees and/or Finance Committee; he shall deposit all funds in a banking institution designated or approved by the Board of Trustees; he shall, prior to his installation, file a bond in the sum of Two Thousand Dollars ($2,000.00) issued by a Surety Company authorized to transact business in this State.

He shall present to the Board of Trustees an annual report of all receipts and expenditures.

He shall deliver to his successor in office all moneys, books, papers and other property, as soon as directed to do so by the President or the Congregation.

ARTICLES VIII

DUTIES OF THE RABBI

The Rabbi shall attend all religious services, as directed by the Trustees, deliver lectures and, upon request, conduct services at the homes of members in time of mourning, officiate at marriage or other religious ceremonies when held at the Tabernacle (which are not contrary to the Rules of the C.C.A.R.) and keep a record thereof for the inspection of the Board of Trustees; he shall perform such other duties as may be designated by the President or the Board of Trustees. He shall act as Superintendent and shall have over-all responsibility and be present at all sessions of the Sunday School, unless unable to do so for good and sufficient reasons. He shall receive for his services such compensation as mutually agreed upon.

ARTICLE IX

DUTIES OF THE CANTOR

The reader or Cantor shall help officiate at all religious services, as specified by the Board of Trustees. He shall train a choir and shall, upon request, help officiate at the home of members in time of mourning and assist at marriage or other religious ceremonies when held at the Tabernacle and perform such other duties as may be designated by the President or the Board of Trustees. He shall be the Principal of, and attend all sessions of the Sunday School unless prevented by attendance to his duties as Cantor, and which are not contrary to the Rules of the C.C.A.R.

ARTICLE X

DUTIES OF THE COMMITTEES

The Finance Committee shall consist of three (3) members, including one (1) Vice-President, and shall meet annually or as often as requested by the President or Board of Trustees; they shall keep a record of their proceedings and transactions and shall examine all books and documents of the Congregation pertaining to the funds of the Congregation.

The Ritual Committee shall consist of the Rabbi, Cantor, President, a Vice-President and three (3) members appointed by the President from among the Congregation; they shall from time to time consider and report to the Board of Trustees any change in the Ritual or mode of worship. No change or alteration shall be made unless recommended by the Committee and approved by the Board of Trustees; if however, the change shall pertain to the mode of worship, then it shall be laid before the Congregation, at a special meeting called for such purpose and shall require a two-thirds vote of the members present at such meeting to make such change.

The Religious School Committee shall consist of the Rabbi, the Cantor who shall act as Superintendent and five (5) members of the Congregation. They shall elect a Chairman, Principal and Assistant Principal. They shall make all rules and regulations for the governing of the Religious Schools of the Congregation. Such rules and regulations shall be submitted to and approved by the Board of Trustees.

The House Committee shall consist of three (3) members of the Board of Trustees. They shall have power to attend to all necessary repairs to be made to the property of the Congregation, to an amount not to exceed One Hundred Dollars ($100.00). They shall have supervision of the caretaker of the building and look after the maintenance of the building.

The Membership Committee shall consist of five (5) members. They shall institute a continuous drive for new members and shall have power to add to the Committee anyone who can and is willing to assist them in their duties.

The committee on Seating shall consist of seven (7) members. They shall arrange annually for approval by the Trustees a range of prices for the rental of seats for the High Holidays. They shall, in conjunction with the Secretary, have charge of the rental of seats and shall periodically furnish the Board of Trustees with a report showing the progress of seats rented.

ARTICLE XI

MEETING OF CONGREGATION

The annual meeting of the Congregation shall be held on the second Wednesday of January in each year, or within ten days thereafter. Quarterly meetings of the Congregation shall be held in the month of April, June and September upon written notice. Additional meetings may be called at the discretion of the President or upon the written request of fifteen (15) members of the Congregation in good standing. Twenty-five members (25) shall constitute a quorum at all meetings.

ARTICLE XI-A

MISCELLANEOUS REGULATIONS

The Rabbi or the Cantor of this Congregation shall not leave the City without having obtained leave to do so from the Board of Trustees or the President. The President or the Board of Trustees shall not have the power to grant any salaried officer more than four (4) weeks leave of absence, during any one calendar year. Additional leave may be granted by 2/3 vote of the Board of Trustees present at a regular or special meeting.

Any such officer having obtained such leave, who shall remain away for a longer period than granted, shall forfeit his salary during the period of his absence unless satisfactory excuse is given, whereupon the Board may remit the loss of salary.

ARTICLE XII

ORDER OF BUSINESS

Calling of the Roll.

Reading and approving the minutes of the previous meeting.

Report from officers.

Report from Standing Committees; viz:

Finance Committee

Religious and Hebrew School Committee

Ritual Committee

House Committee
Membership Committee
Committee on Seating for High Holidays
Special Committees

Unfinished business.

New business.

Good and Welfare.

The order of business shall be as above at all regular meetings, which may however be suspended at any meeting by a majority vote. At special meetings only such business shall be transacted for which the meeting shall have been called.

RULES OF ORDER

Unless otherwise provided by the Constitution or By-Laws, Cushing's Manual shall be the standard authority on all questions of parliamentary procedure.

ARTICLE XIII

AMENDMENTS OF BY-LAWS

The Congregation, at any meeting specifically called for the purpose upon not less than fifteen (15) days notice, may amend this Constitution by a vote of 2/3 of the members present. The notice of the meeting shall specifically set forth in full the proposed amendment and the section which it is proposed to amend.

The Constitution and By-Laws heretofore in existence shall stand repealed as soon as this new Constitution and By-Laws shall have been adopted by the Congregation.

DISSOLUTION

The Congregation shal not dissolve while 1/3 members, duly qualified during the next preceding year, vote for its continuance.

ARTICLE XIV

DISPOSITION OF PROPERTY

The Congregation building or any other real estate belonging to the Congregation, except cemetery lots, can

only be sold or mortgaged, or otherwise disposed of, after a special meeting of the members of the Congregation shall have been called for said purpose. Notice in writing of at least ten (10) days shall be given to each member by mail, stating the object of such meeting and only if ¾ of all members present vote to sell, mortgage, or otherwise dispose of said real estate.

ARTICLE XV

Any member who shall be guilty of conduct unbecoming a member of this Congregation, shall upon conviction thereof, be reprimanded, fined, suspended or expelled as the Board of Trustees or Congregation may determine.

ARTICLE XVI

It shall be the policy of the Congregation to elect a Board of Trustees which shall represent, as far as possible, a cross section of the Congregation membership.

The Trustees of the Congregation, at its annual meeting, may elect a President Emeritus for life. He shall have been a past President of the Congregation and one who shall have rendered distinguished service beyond the call of duty to the Congregation or to the Jewish Community. He shall be a permanent member of the Board of Trustees and shall grace the pulpit on all occasions. There shall never be more than one President Emeritus, at any one time.

It shall be the policy of the Congregation that no President shall serve more than two (2) successive terms. This provision, however, may be waived for one or more additional years by a 2/3 vote of the Congregation in regular meeting assembled.

ARTICLE XVII

Not later than one month prior to the annual meeting of the Congregation, the President shall appoint a Nominating Committee consisting of seven (7) members, three (3) of whom shall be Trustees, and four (4) from the Congregation membership at large. Independent nominations may be made by the presentation of any candidates

for any elective or appointive office endorsed in writing by not less than fifteen (15) members in good standing. Husband and wife are not eligible at the same time.

The fiscal year of the Congregation shall be from December 1 to November 30. Officers shall assume their duties the 3rd Wednesday in January and shall serve for one year or until their successors are duly elected or appointed, in accordance with the terms of these By-Laws.

The budget committee shall prepare an annual budget which shall first be presented to the Board of Trustees for its inspection and shall then be presented to the Congregation for action at its annual meeting. Officers shall be elected for a one (1) year term.

ARTICLE XVIII

CEMETERY

The Congregation may acquire and own land and other property for use as a cemetery. The management of such property shall be the responsibility of the Board of Trustees. An annual report shall be rendered to the Board of Trustees by the Cemetery Committee.

The Board of Trustees shall delegate the management of the cemetery to a Cemetery Committee whose actions shall be subject to the approval of the Board. The Cemetery Committee shall set the charges for burial space, issue permits for burial, and arrange for maintenance and for perpetual care. It shall establish regulations for the landscaping of lots and other spaces in the cemetery and for the erection of monuments. All plans for monuments and landscaping must be submitted to the Cemetery Committee in advance for its approval.

The cemetery is the property of the Congregation which is entitled to the surplus funds derived therefrom, but it shall be the aim of the Congregation to set aside enough money to maintain the cemetery in perpetuity. A special fund may be established for this purpose to be administered by the cemetery committee.

HERMAN E. MEYERS, *Sexton*
PARK WEST MEMORIAL CHAPEL, Inc.
Funeral Directors
115 West 79th Street New York City
Phone: ENdicott 2-3600

Hebrew Tabernacle of Washington Heights

551 Fort Washington Ave. — New York, N. Y. 10033



A Joyous Service

The Dedication of our new Sanctuary

Sunday, May 26, 1974

Erev Shevuoth 5734

at five p. m.



Hebrew Tabernacle of Washington Heights

551 Fort Washington Ave. — New York, N. Y. 10033

A Joyous Service

The Dedication of our new Sanctuary

Sunday, May 26, 1974

Erev Shevuoth 5734

at five p. m.

SERVICE OF DEDICATION
HEBREW TABERNACLE CONGREGATION
551 Ft. Washington Ave.
New York, N.Y., 10033

Erev Shevuot 5734
Sunday Evening: May 26, 1974

THE BAAL TEKIAH ENTERS--THE CONGREGATION RISES
The Baal Tekiah blows the Shofar

Processional with the Torah Scrolls

Cantor/ Choir: Musical Selection: "Mah Tovu" by Lewandowski

Rabbi: This is the Torah which is the heritage of the congregation of Israel. From the moment of revelation at Sinai until this very hour the Torah has been the link which ties one generation to another, which binds our past to the present.

In this new Sanctuary we are again the guardians of Torah for this and the coming generations. The Scrolls placed in the Ark this festive and sacred evening will ennoble and enrich this House of God; as the teaching of Torah touches our lives we shall be the better because of it.

C/C: "Vayehi Binsoah" by Lewandowski

Rabbi: SPECIAL PRAYER OF DEDICATION

"How goodly are thy tents, O Jacob, thy dwelling places O Israel." O Lord we echo this sentiment as well. The Synagogue has ever been the root of Israel's religious existence. The Synagogue has always been the visible sign that God lives in our midst; that

as we link ourselves to the Temple, He lives in us.

We dedicate this Sanctuary to you, God of our Fathers, God of Abraham, Isaac and Jacob; God of the poets, philosophers, martyrs; God of all Jews who ever suffered and rejoiced because of their Judaism. God of all those who are linked in even the smallest measure to the Six Million; God of all those who build and die in Israel. We ask Your blessing upon this House and to those who inhabit it. Let this Sanctuary stand for all that is good and honorable in Judaism and may the work of our hands reflect Your faith in us. May our children and grandchildren grow here to maturity and may this be, for the years to come, a Sanctuary which speaks for the fulness of our yearning, aspiration and faith.

All: We accept this commitment. As long as we live and as long as we can transmit the tradition to the generations to follow, this Sanctuary will be the dwelling place of the Living God. His word and teaching will inspire and ennoble us always, as a people and as individuals.

C/C: Shehechionu.

All: Praised art Thou, O Lord our God, King of the Universe, who hast kept us alive, sustained us and brought us to this sacred day. Amen.

THE CONGREGATION WILL PLEASE BE SEATED

Responsive Reading: Psalm 30 (selected verses)

R: A Psalm: a song at the dedication of the House of David.
I will extol Thee, O Lord, for Thou hast raised me up
And hast not suffered my enemies to rejoice over me.

C: O Lord my God; I cried unto Thee and You healed me
O Lord, You brought up my soul from the nether world
You kept me alive that I should not go down to the pit.

R: Sing praise unto the Lord, O ye godly ones and give thanks to His Holy Name.
For his anger is but for a moment;
His favour is for a lifetime
Weeping may tarry for the night, but joy cometh in the morning.

C: You turned my mourning into dancing
You loosened my sackcloth and clothed me with gladness
So that my glory may sing praise to You and not be silent.
O Lord, my God, I will give thanks unto You for ever.

Silent Devotion: (or such other prayer as the heart may prompt in keeping with the meaning of the occasion.)

The Synagogue is more than a place for worship; it is our spiritual home. It is a home where family and friends gather, where we strengthen one another and where we find that measure of faith which sustains us in a world of turbulence and unrest.

But even if we populate the home with objects of importance it will remain empty, if we decorate it with signs and symbols it may be a mere gesture, if we supply the essentials

in furnishings it may still remain bare. A home needs more than these; a home, whether physical or spiritual needs the spirit of life, of dedication and joy, and these come only with the commitment of the family. We, by our presence and our dedication, transform this building into a home for ourselves and for those who come after us.

Again, because the Sanctuary is as our home, the Psalmist tells us "who shall stand in His holy place; he that has clean hands and a pure heart; who has not taken My name in vain and has not sworn deceitfully. He shall receive a blessing from the Lord and righteousness from the God of his salvation." (Ps. 24)

Rabbi: Heavenly Father, we have come together this sacred evening to praise Your Name and to express our gratitude unto You. We praise You for creating this world of which we are a part; a world filled with the glory of Your creation, but also afflicted by the turmoil of our time. We praise You for life, for love, for laughter. We praise You for the gift of a smile, the firm handclasp of friendship; yes, even the tear!

We praise You for creating in us the energy, the devotion, the willpower which have allowed us to gather our resources for the building of our new Sanctuary which we solemnly dedicate this evening. "This is the day which the Lord has made, let us rejoice and be glad in it."

THE CONGREGATION WILL PLEASE RISE
AND REMAIN STANDING

C/C: "Bor'chu" by Spicker

Rabbi: In Judaism a key word is "Echod," One. We have ONE Torah, the people of Israel is ONE, God is ONE. We Jews differ in national origins, in customs, in philosophies, in language; we are diverse in our modes of dress, pronunciation, patterns of observance. Yet, over the course of centuries and even millenia, we are ONE because we suffer as ONE, we hope as ONE, we dare to dream as ONE. We are ONE because God is ONE. We are united and that is a major factor in the process of our survival.

C/C: "Shema" Traditional

THE CONGREGATION WILL PLEASE BE SEATED

All: Ve'ohavto

Rabbi: And what place does God occupy in our lives? The cynic questions more than the norm, the self-righteous Jew is unconcerned but most of us are guilty by reason of indifference. Yet, today, in our being here to dedicate this Synagogue, we give answer with conviction: God is in this Sanctuary, God is in the here and now, God is in each of us. The Psalmist has anticipated our feelings and the mood of this hour:

R: I will lift up mine eyes unto the mountains, from where shall my help come?
My help comes from the Lord who made Heaven and earth.

C: He will not suffer thy foot to be moved
He that keepeth thee will not slumber
Behold, He that keepeth Israel does neither slumber nor sleep.

R: The Lord is thy keeper, the Lord is thy shade upon thy right hand
The sun shall not smite thee by day nor the moon by night.

C: The Lord shall keep thee from all evil, He shall keep thy soul.
The Lord shall guard thy going out and thy coming in
From this time forth and forever.
(Ps. 121)

C/C: "Mi Chomocho" by Adler

V'ne-emar

"Vay'daber" Traditional

Rabbi: With great joy, O God, we come before You in this gladsome season of the year as we celebrate the festival of Shevuot. We praise You for the blessings You have bestowed upon us as field and forest, hill and valley proclaim Your goodness. But more: we recall and mark the day of Sinai when Israel entered into covenant with You to become a kingdom of priests and a holy nation.

Grant, O Lord, we pray unto You, that this covenant may be forever sealed upon our hearts as a commitment of peace and life, especially as we form a covenant with this our new House of Worship. May the spirit of Your blessing, which rested upon our fathers, and Your word not depart from us nor from our children or children's children, forever.

On this special festival as we come together to acknowledge the revelation at Mt. Sinai grant us the wisdom, the insight, the knowledge of Your truths and may they, revealed so long ago unto Israel, become the possession and guide

of all mankind. May the time not be distant, O Lord, when all the children of men shall recognize and acknowledge You as their God and Father. Amen.
(adapted from UPB)

C/C: Musical Selection: "Hashkiveinu" by Binder

SILENT DEVOTION: A personal prayer.

C/C: "May the words" by Mendelssohn.

HALLEL
(Psalm 118, selected verses)

C/C: "Hodu" by Lewandowski

Responsive Reading:

R: O give thanks unto the Lord, for He is good
For His mercy endureth forever
So let them that stand in awe of the Lord now say
For his mercy endureth forever.

C: Out of the depth I called unto the Lord.
He answered me with great deliverance
The Lord is for me, I will not fear; what can man do unto me?

R: It is better to take refuge in the Lord than to trust in man
It is better to take refuge in the Lord than to trust in princes
The Lord is my strength and song; He is become my salvation.

C: The right hand of the Lord is exalted
The right hand of the Lord doeth valiantly
I shall not die but live and declare the works of the Lord.

R: This is the gate of the Lord, the
righteous shall enter into it.
The stone which the builders rejected
is become the chief cornerstone.
This is the day which the Lord has made.
Let us rejoice and be glad in it.

C: You are my God and I will give thanks
unto You.
You are my God and I will exalt You.
O give thanks unto the Lord, for He is
good
For His mercy endureth forever.

C/C: "Ono" by Lewandowski

THE CONGREGATION WILL PLEASE RISE

C/C: "Kiddush" Traditional

THE CONGREGATION WILL PLEASE BE SEATED

Rabbi: Sermon

Response: Dr. Max Hamburgh, President of the Congregation

C/C: Musical Selection: "Toras Adonoi" by Lewandowski

THE CONGREGATION WILL PLEASE RISE

C/C: "Adoration" by Stark

Rabbi: O Lord, we stand before the open Ark and we recognize the meaning of this moment. It is not only the Torah we face but we look into the future. May the days to come bring us the realization of our dreams; may we always try to fulfill our potential. May we live in peace with our neighbors; may hatred and enmity cease but love and warmth motivate us all. In that spirit shall the prophecy of the past be brought

to reality in our time: "On that day shall the Lord be One and His Name be One."

C/C: "Bayom HaHu" by Sulzer

THE CONGREGATION WILL PLEASE BE SEATED

Rabbi: Our congregation has been in existence for almost seventy years; we have built again and again, we have grown and gained strength. Our congregation has born witness to the events of history. Our Synagogue has spread its tabernacle of peace over us at our moments of need. The congregation has felt protected within the hallowed confines of its House of God. The members and our friends have come together to share the good as well as the hours of trial. At this moment we recall the names of all those of our members, friends and loved ones who were a part of our congregation but now are no more. They have answered the call from above; we are bereaved by their absence, we are blessed by their memory. All have helped to sustain our religious heritage; none have been found wanting in the progress of our congregation from the days of its humble beginnings until this moment of our rejoicing.

In our hearts we name them all. . . .

THE CONGREGATION WILL PLEASE RISE

All: Kaddish

THE CONGREGATION WILL PLEASE BE SEATED

Announcements

C/C: Musical Selection: "Shiru Ladonoi Shir Chodosh" by Jacobi

BENEDICTION: PLEASE RISE

All: Bless us as one, O Lord, for the days and years to come with wisdom of the heart, with a spirit of understanding, with a feeling of compassion, with a love of our fellow man. May the House of Israel and we, united, live for good, for honor and for blessing. Bless us in the words of our tradition:

C/C: Priestly Benediction in Hebrew by Fromm

Rabbi: Translation

All: Amen.

RECESSIONAL

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The Service of Dedication was written
and arranged by

RABBI ROBERT L. LEHMAN

The musical portions of the Service
of Dedication were selected by

CANTOR HENRY EHRENBERG

Organist: Mr. Fred Goldman

Choir: Mrs. Janet Greene

Mr. Edgar Greene, Jr.

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PURIM

Today we remember how often our people has had to face prejudice and slander, hatred and oppression; in many lands and ages Hamans have risen up against us, and untold suffering has been our lot. We have paid a high price for our loyalty to God and to our ancestral heritage.

But the same heritage has given us the strength to bear our suffering with dignity and fortitude, and to remain unshaken in the conviction that in the end good must triumph over evil, truth over falsehood, and love over hate.

We have survived all our oppressors, and can look back upon our history not only with sorrow for its tragedies, but with joy at its deliverance, and pride in its achievements.

RESPONSIVE PRAYER

R: If the Eternal had not been at our side when they assailed us,

C: they would have swallowed us alive.

R: The waters would have carried us away and the torrent swept over us;

C: over us would have swept the seething waters.

R: We have escaped like a bird from the fowler's trap; the trap broke, and we escaped.

C: The Eternal Himself is our help, the Maker of heaven and earth.

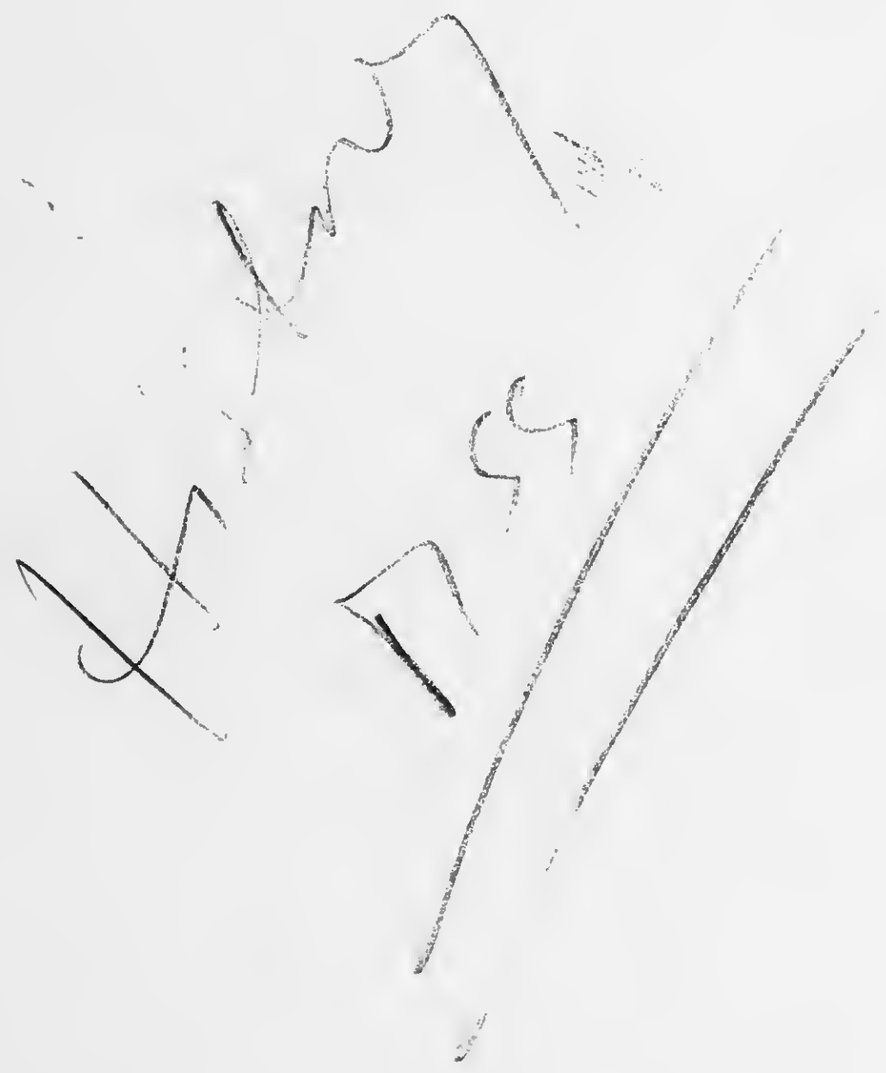
R: Those who trust in the Lord are like Mount Zion, which cannot be shaken but stands fast for ever.

C: As the mountains surround Jerusalem, so the Lord is round about His people, now and always.

ALL: Amen.

(from: "GATES OF PRAYER", the New Union Prayer Book, Part II; Central Conference of American Rabbis, N.Y., N.Y., 1972.)

AR 25598 7/14 HISTORY OF THE HEBREW TABERNACLE OF WASHINGTON HEIGHTS 1968-2005 ARCHIVES



INTRODUCTION

Several factors were instrumental in the writing of this history of our congregation. All of them, in one way or another, highlighted the fact that this generation, which had made our Hebrew Tabernacle a force to be reckoned with in Liberal Judaism, was advancing in years. With the encouragement of our present and immediate past presidents: MR. PAUL A. KOHLMANN and MR. ERNEST HARTOG, as well as the present and immediate past treasurers: MRS. GERTRUDE MAIER and MR. RICHARD FEIST, we felt obligated to set on paper the spirit and events which contributed to give this special group of Jews a new, vibrant spiritual home, one which appreciated their needs and could cater to their religious feelings. The Hebrew Tabernacle Congregation has served New York Jewry for over seventy-five years; for the past forty years, it has been a source of strength, solace and peace to those who fled the Holocaust and came to America as immigrants.

Some of the factors which focused on a need for a written history are easily identified: first, Cantor Henry Ehrenberg who had served our congregation for thirty-five years, chose to retire in 1977. It was a traumatic event for the congregational family and the loss was deeply felt by all. In addition to the leadership qualities now lost, and the beautiful voice no longer to be heard in song and prayer, there was the psychological aspect to be considered: if our Cantor had chosen to retire, what of the congregant himself? He too was getting on in years; a new generation was growing up to succeed him. It was for this group of retirees, of Senior Citizens, who were always active members but had now chosen to step to the sidelines, that this History was to be written.

The second vital incident was the observance in 1978 of the fortieth anniversary of Kristallnacht; this was coupled in our congregation with the publication of a book, "Reflections on the Holocaust", written by Rosalyn Manowitz. The stories published in this volume focused on the issue that this was, indeed, a unique generation which had a particular story to tell. It ought not go unnoticed.

But there was a third event which highlighted the need to bring together the basic facts of our Temple's existence: the seventy-fifth anniversary celebration of our congregation in 1982. In connection with this observance, the congregation issued a special Journal within which was contained an outline of our history. Much of this work was based on readings and personal interviews with leading personalities of the congregational family; the article was written by a committee which included Mrs. Joan Taub, Mr. John Frolich, Mrs. Rosalyn Manowitz, Cantor Fred Herman and this writer. In conjunction with the seventy-fifth anniversary, the undersigned also prepared a slide presentation of the congregation's history, based in great measure on the original books of minutes of our Board of Trustees. Special emphasis was given to the first five years of the Tabernacle's existence, 1906 - 1911. This material also drew on an unpublished manuscript by a son of the congregation, RABBI PETER H. GRUMBACHER, which he wrote for a course at Hebrew Union College, Cincinnati, Ohio. Again, the point was obvious to all: the fragments of history now extant ought to be brought together in a major work ~~work~~ which would make our congregants proud of their heritage and assure them their place in history, both as individuals and as a religious community.

These were the basic motivations. In addition, we felt it ought to be noted that a congregation such as ours, which had in its three-quarter century

of existence given six of its young men to the American rabbinate, ought to be remembered in greater measure than just fragments of data scattered around the country. The six rabbis, five of whom are still alive and actively engaged in congregational work, are: RABBIS GUSTAV BUCHDAHL of Baltimore, Md., MURRAY BLACKMAN of New Orleans, La., JAY BRICKMAN of Milwaukee, Wi., PETER H. GRUMBACHER of Wilmington, De., and this writer. The sixth, RABBI MYRON WEINGARTEN, died in 1955.

Perhaps a personal note would lead to an understanding of our congregation. I have been a rabbi for more than thirty years, twenty-eight of those in service to the Hebrew Tabernacle. I recall this episode, which relates to our place in history and which occured forty-five years ago, as if it were yesterday. My parents and I wanted a Synagogue where my Bar Mitzvah might properly be celebrated; we sought a spiritual home rather than a place of opulence. Of course, as recent refugees, the funds for a Bar Mitzvah, even the basic instruction, were non-existent. The officials of the congregation struck the following agreement with my parents: the Bar Mitzvah would be "free" with the understanding that one day soon, when the family could afford it, we would join the Temple as members. Both sides kept to that agreement as did other families in the same position. What was most significant was the idea that all manner of people: rich and poor, American born and emigrees, the average and influential, could come to our Temple and be greeted for what they were, rather than for what they had. This is a policy still followed at our Temple: all who are in need may come to our door and be welcome, no person has ever been refused the services of our congregation for lack of funds. The poor, the hungry, the needy have found here a receptive spirit to the needs and pain that afflict them. Countless

programs have been conducted at our Temple over the years which have served this constituency; be they Jewish or not, it made no difference. We helped to rebuild cemeteries in Europe, we presented one of our Torah scrolls to the Israeli Army, we brought over to these shores a Vietnamese boat family, we participate in city wide programs for the hungry and needy, we gave aid to the refugees of our own people who fled Russia and Ethiopia. With our history, we know of their need for freedom. As a congregation, we stand ready to serve those who come to our door in genuine search. The task of the Jew is not to save the world but to save one fellow human being!

The plight of our own generation of Jews, predominantly those who fled the Nazi forces in the late 1930's and early 1940's was brought home to me ~~once again~~ in a dissertation which this writer presented as part of a doctoral program, in conjunction with the Isabella Geriatric Center. Once again, the age factor was brought into focus; our people were not ~~simply~~ the Senior Citizens of the glossy magazine ads but were in the process of entering the "Homes" in which many were to spend the remainder of their lives. For them, also, this history and its many strands had to be tied together, be written down , be published.

The task of combining the narrative, the minutes and the fragments of this project was worked on by both JOHN H. FROLICH AND JOAN TAUB. But, the extent of our history required the services of a professional historian and, as a consequence, in 1984 the task was given to Ms. Evelyn Ehrlich.

Ms. Taub also did the final editing.

This History represents her work: she was ably assisted, in the typing of many of the Minutes, by MRS. GRETEL WOLFF. We of the official family are grateful to all who in some way participated in this venture; because

of their help and the support of the countless others, this congregation endures. It will continue to be a source for good and for strength in our community.

The likes of this generation shall not so easily pass our way again.

June, 1985
Sivan 5745

Robert L. Lehman, D. Min., D.D.
Rabbi

A HISTORY OF

THE HEBREW TABERNACLE CONGREGATION OF WASHINGTON HEIGHTS

A German-Jewish Community in America

by
Evelyn Ehrlich

With An Introduction
by
Rabbi Robert L. Lehman, D.Min., D.D.

September 16, 1985
Tishrei 1, 5746

THANK YOU.

Many individuals have contributed towards making this project possible, not the least of which were those who helped with their financial contributions. They gave "in honor" as well as "in memory" of individuals and causes they held dear. We appreciate their gifts and thank them in the name of the congregation. R.L.L.

IN MEMORY OF

IN MEMORY OF MY DEAR ONES by Mrs. Anna Bondy

TESSY & MAX BUCHDAHL by their loved ones, Mr. & Mrs. Ernest Grumbacher

HERBERT KANN by his wife, Mrs. Lore Kann

FRED MEYERHOFF by his wife, Mrs. Rose Meyerhoff

ILSE SCHLOSS by her husband, Mr. Kurt J. Schloss

JULIUS STERN by his wife, Mrs. Bella Stern

ROBERT WOLLMERINGER by his wife, Mrs. Friedel Wollmeringer

IN HONOR OF

AMY, DEBORAH & JOSHUA BAUML by their grandmother, Mrs. Elsa Bauml

the CONGREGATION by Mrs. Gerda Dittman, Mr. & Mrs. Paul Ganzman,
Ms. Bertha Kuba, Mr. & Mrs. Nathan Maier,
Mrs.Emma Michel, Mrs. Ada Speyer(deceased 1984),
Mrs. Joan Wickert

MICHELLE GLASER and STEVEN GLASER by their grandmother, Mrs. Anna Bondy

RAQUEL and RUSSELL PFEFFER by their grandparents, Mr. & Mrs. Rudolph Oppenheimer

HANNA ROTHSTEIN by her friend, Mrs. Stephanie Goldmann

and by two donors who wish to remain anonymous

revised copy

ACKNOWLEDGEMENTS

It is my pleasure to thank the Officers and Members of the Hebrew Tabernacle Congregation who have made this publication possible. My special gratitude belongs to those who gave graciously of their time and shared with me their memories of the temple.

This booklet would not exist today were it not for Rabbi Dr. Robert L. Lehman. He originated the idea for this project and supervised its realization throughout the various stages. His comments regarding style and content are greatly appreciated.

I am indebted to my Students from the Open Mind group, through whom I have gained a personal understanding of the German Jewish experience in America, and to the American Federation of Jews from Central Europe, Inc. for granting me access to their Archives.

In addition, I should like to thank Mrs. Gretel Wolff for her care with which she typed passages from the Minute Book of the Hebrew Tabernacle.

Credit is also due to the American Jewish Archives at Hebrew Union College in Cincinnati for procuring copies of the pertinent records.

Last but not least, I wish to express my gratefulness to the congregation of the Hebrew Tabernacle who, in entrusting me with such a task, have given me an opportunity to deepen my knowledge of American Jewish history in general, and German Jews in particular.

JEWISH HARLEM

When on May 8th in 1906 the trustees of the Hebrew Tabernacle Association met in the apartment of Dr. Edward Lissman at 133 West 113th Street to discuss the incorporation procedure of their temple, the Hebrew Tabernacle had been already in existence for almost eight months. Its founders, the Reverend Dr. Lissman and Mr. Adolph Schwarzbaum had opened a Sunday School in the early fall of 1905, "for within the environs of East and West Harlem, thousands of Hebrew children are left to wander aimlessly about the streets without any instruction in Jewish ethics."[1] This last observation was neither exaggerated nor an empty contention attempting to justify an undertaking which was not without its share of vanity and self-aggrandizement.

Harlem, today a symbol of urban decay, neglect, poverty and crime, at the turn of the century was a desirable neighborhood to live in. Within its boundaries it harbored many ethnic groups, which shared certain neighborhoods, yet basically had staked out their own areas of settlement. The Irish and Germans populated the mixed tenement, brownstone ~~flat~~ and apartment house section west of Lexington Avenue, while a "Little Italy" developed in the tenement section bordered by the Harlem river and Third Avenue between 105th and 120th Streets. In this area, around Jefferson Park, there exists still today an Italian enclave which flourishes due to its communal spirit and an exceptional ability to protect

itself. Last but not least, East European Jews in ever-increasing numbers left the Lower East Side, where they had first settled upon coming to the "Golden Land," and moved uptown in search for more pleasant surroundings with more humane living quarters and better educational facilities for their children.

Various factors contributed to make Harlem, until the 1880s an area with an almost suburban character, the natural choice for those immigrants trying to move up the ladder of Americanization and material advancement. In the late 1890s a feverish building activity started. It was caused partly by the expectation of improved rapid transit facilities that were to make Central Harlem more accessible to downtown, and partly by the demand of a growing number of well-to-do members of the immigrant community who could afford to leave their congested quarters on the Lower East Side. Appalled by the crowded and unhealthy living conditions prevalent on the Lower East Side city reformers introduced measures which altered the face of the area, but at the same time intensified the overcrowding. A network of parks was established, and legislation approved which prohibited further construction of tenements. These reforms, while well-intended, reduced significantly the number of dwellings available to the poor. Furthermore, in 1900 hundreds of buildings were torn down to make room for the Williamsburg and Manhattan bridges.

The ensuing housing shortage coincided with an unabated stream

of Jewish immigrants entering the United States. Fortunately, the expansion of the transit net not only diminished living space, but opened up whole new areas, formerly inaccessible to the immigrant sweatshop worker. The rapid mass transportation system enabled him to choose living accomodations further away from his work place. Ultimately, tens of thousands of immigrant Jewish families relocated from the Lower East Side to Brownsville, Williamsburg, and Harlem. By 1910, Harlem was the home of the second largest concentration of immigrant East European Jews in the United States.[2]

Since German Jews had come earlier in the century to the United States, they were already in the 1880s in the economic position to make the move uptown. In the first decade of the twentieth century we find in Harlem a conglomeration of well-established German Jewish families, prestigious American Jews, some with a genealogy dating to the pre-Revolutionary War, and East European Jews, both well-to-do and poor.

Often the point has been made that the Jewish people survived the destruction of their homeland and the ensuing dispersion due to the fact that their real homeland, namely the Bible, was portable. An additional factor should be mentioned which contributed a great deal to Jewish survival. Wherever Jews settled, throughout the centuries, a highly developed network of communal structures was characteristic. The Lower East Side was no exception. It was a place teeming with charitable organizations, educational and cultural

societies, political groups, and religious centers. Once the inhabitants left the ghetto to relocate to various new areas throughout the city, they took for the most part these organizations with them. However, the move was not always successful. Some organizations, while they fulfilled specific needs on the Lower East Side, were out of place in the immigrants' new surroundings. The immigrant had changed. He was no longer the "greenhorn" to whom the American ways had seemed strange. He was well on his way to becoming an American, and to his children, the products of American public schools, stories from the "old country" had indeed become just stories.

At one time the many little landsmanshaft-type organizations had played an important role in the immigrants' lives. They recreated an atmosphere of a type of life as one had known it in Europe. While the immigrant struggled to care for his and his family's daily existence, and lived in a precarious and often violent world, his social and spiritual needs found a mooring in these landsmanshaftn. Any downtrodden sweatshop worker could turn into a highly respected individual within the walls of the landsmanshaft. For the established American Jewish organizations the immigrant was at best the object of charity efforts, at worst an outlandish creature one stayed away from as far as possible. Here then the various landsmanshaftn achieved the task of supplying the immigrant with the emotional and spiritual support necessary to face the grim realities of everyday

life in the new country. Once the immigrant had overcome the first difficulties of adjustment, and even reached the point when he was ready to leave the ghetto, the landsmanshaftn in most cases had become superfluous. The move signified a new stage in the life of the former immigrant with new demands, and the old organizations, if they wanted to survive, had to be ready to address these new challenges.

One segment of the transplanted Jewish community in Harlem strived to build a second ghetto community modeled after Lower East Side ideas and institutions. The majority of the Harlem Jews, however, rejected these, in their eyes, old-world and ghetto values. They were committed to rapid acculturation, to joining the American mainstream. Judaism, which in many cases they equated with the outdated ghetto culture, had become and encumbrance.

The road which led to this juncture had been long. With the dawn of modern times, but especially due to the changes following the French Revolution the centuries-old Jewish way of life had come to an end. As Europe changed into a modern industrial society based on equality before the law, the particular existence of groups and classes ceased, as they all became citizens of their respective states. In the Jewish case, this translated into the termination of their status as a separate, quasi-independent entity. In exchange for citizenship, Jews were expected to give up their autonomy which,

until now had permitted them to handle their own affairs in legal, educational and religious matters. This independence during the emancipation period became to be brandished by critics as having led to the existence of a "state within a state." In a modern nation state such particularism could not be tolerated. Consequently the once all-encompassing Jewish identity was broken up into national and religious components. A Jew was now the citizen of his respective country; that is his nationality was French, German, or English. In every respect he was supposed to assimilate to his surroundings, so that he should be indistinguishable from his fellow citizens, excepting his religion which was to be the characteristic marking him a Jew. Needless to say, this was not merely a matter of external pressure forcing Jews to conform. Many Jews welcomed, some even actively participated in furthering these forces which led to the downfall of the old order and, as they idealistically believed, would establish a just and open society for all.

At the end of the nineteenth century, in almost all the countries of Western Europe, Jews had acculturated and largely been integrated into the general society. They saw themselves as participants in the historical destinies of their respective countries, and spiritually they had found a new home within European civilization. Judaism, being left without the national component and reduced to a mere religion, had to make adjustments, which gave rise to new movements attempting creatively to meet the challenges.

In the Jewish communities in Eastern Europe developments were not as drastic, due to the fact that until the end of World War I the old social structure, which included vestiges of feudalism, survived. Yet the ideas of enlightenment and equality emanating from France and Germany had reached the educated members of these communities, too. With an accelerating tempo they were beginning to question traditions and a way of life which had assured their ancestors' survival throughout the past centuries.[3] Under these pressures the harmony between internal beliefs and their implementation in daily life slowly eroded. Some Jews turned their backs on the Jewish community, others attempted to bring the outside world into the community and accomplish a creative and fruitful synthesis between the two. The majority, however, continued the way of life of their forefathers, if only outwardly. But the inner convictions had weakened and the foundation was no longer strong enough to support the practice of traditions. Only a hollow shell remained which could disappear if external pressures or simply convenience demanded it.

In America these trends continued, only at a faster pace due to the special circumstances of the American situation. Here the melting pot ideology, a high-pressured economic system and the open opportunities of a relatively more progressive society left the immigrants almost no alternative to speedy assimilation.

At the turn of the century, community leaders in Harlem became

alarmed at the advanced stage of Americanization affecting the young Jewish generation. Living within an environment which rewarded conformity, and lacking their parents' nostalgic attachment to Judaism, this youth was easy prey to whatever trends or ideologies could absorb their imagination. Christian missionaries prowling the streets of Harlem were among the most active trying to win over these disaffected Jewish youngsters and adolescents. The letter sent on October 13, 1905 by Reverend Lissman and Mr. Schwarzbaum to Jewish families living in the vicinity of West and Central Harlem, requesting their support for the recently founded temple and religious school of the Hebrew Tabernacle Association, attests to this observation. "In view of the above (children deprived of a Jewish education) a house of worship and of instruction is absolutely needed whereby for a nominal sum membership can be acquired by parents of slender resources to enable their young to receive a practical conception of our sacred Torah. ... Kindly come to our aid as a member, because in a short time Christian Missionaries will commence to take up a similar work among Jewish children, and if they do - it will be a sign that we have been criminally neglectful of Israel's guardianship, and you will be numbered as one of the guilty."[4]

A study of Harlem Jewish youth showed that in 1903, 7,500 children recieved no Jewish instruction whatsoever.[5] The leaders of both communities, East European and German, were determined to redress the situation, and to find ways and means of directing the

process of Americanization along paths more compatible with the needs of a future growing and flourishing Judaism. Under the slogan that acculturation did not require assmilation, they set out to conquer a place for Judaism within the lives of the native-born generation.

It is important to note for the record that in this fight to construct new, enduring forms of Jewish life acceptable to a native American Jewry, each of the three Jewish denominations, though theologically separated, cooperated.[6] The problem to be tackled was twofold. The children of the immigrants could not be expected to express their Jewishness through their parents' form of religion. Consequently, the practice of Judaism needed reforms more suitable to the modern, urban and fast-paced life-style. Reforms, however, did not address the heart of the matter. The outward forms of Judaism were not the only issues in which the Jewish community had failed to hold the young generation. More importantly, young Jews possessed only a superficial knowledge of Judaism. In their eyes the essence of Judaism was nothing more than the outworn ghetto mentality which one could carry around for some time, but ultimately had to dispense with.

The Jewish leaders agreed that in order to avert greater damage than had already been done, the two-front battle should be fought vigorously and decisively. Various societies and organizations were founded to deal with the problem of educating these youngsters

and instill in them a respect and love for Jewish learning. Other organizations were established exclusively for the purpose of satisfying their social needs and to create for them an atmosphere, which would facilitate gatherings and at the same time give it distinctly Jewish overtones. The Harlem YMHA, transplanted from Yorkville, the Harlem Young Men's Hebrew Orthodox League and the Harlem Hebrew League, just to mention a few, were all organizations striving to make known the ideals of Judaism to Harlem youth.

On the other hand, synagogues were founded or reorganized with a style of services more attractive to the congregant who had not grown up in traditional surroundings, who had only a Sunday school knowledge of the Jewish religion and, generally expected more from services than just a place for communal prayer. Decorum, aesthetics and dignity, these became the catch-phrases even within orthodox synagogues which attempted to leave their landsmanshaft flavor behind them and become more modern. In 1902 the Congregation Shomre Emunah was established at 121st Street and Madison Avenue. Its organizers promised services conducted according to "Orthodox ritual in an impressive decorous manner." They pledged to their prospective Americanized constituency that the unsightly noise, commotion and blatant commercialism that attended the immigrant landsmanshaft congregation would find no place in the up-to-date Orthodox synagogue. In 1904 another modern congregation, Mount Sinai at 118th Street and Lenox Avenue, was founded along the lines of German Conservative-

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Orthodox synagogues. It offered an orthodox ritual, mixed seating and a weekly "sermon in the vernacular."[7] This was the general scene in whose midst the Hebrew Tabernacle was founded.

THE FOUNDING OF THE HEBREW TABERNACLE

The temple's founding fathers, Reverend Lissman and Mr. Schwarzbaum, belonged to the number of responsible German Jewish leaders who recognized the importance of offering a Jewish education to the Harlem youth. Already by October 1905 the religious school they operated in Riverside Hall at 2106 Seventh Avenue had attracted approximately 150 children and boasted a teaching staff of 20 volunteers. As the year 1905 drew to its close it became necessary to expand. Since the school had grown substantially, and everything was indicative of continued growth in the future, full attention could be given to building-up the congregation. For what is a religious school without its house of worship? It can be compared to a plant without soil to submerge its roots into. Nevertheless, then, as it is now often the case, some parents sent their children to a conveniently located religious school in the neighborhood once Bar Mitzvah time had come up, without acknowledging any necessity to become part of a congregation themselves.

The organizers started a vigorous advertisement campaign, and on May 8, 1906 the Hebrew Tabernacle Association was incorporated as a religious institution with its quarters at 218 West 130th Street.

From the inception its mode of service had been a mixture of conservative and reform traditions. Wearing head coverings and tallis during services followed the conservative custom. The mixed choir and especially the use of an organ, on the other hand, had been among the most fought over issues in the nineteenth century debate regarding synagogue reforms in Germany. After its incorporation the Hebrew Tabernacle continued the conservative-reform type of worship, except that now parts of the ritual were rendered in English as well as in Hebrew. As time went on the temple increasingly leaned towards the reform side of its spiritual make-up without, however, relinquishing certain conservative overtones. The conservatism seems to have stemmed as much from a religious preference as it reflected the background and status of the synagogue's leading members, almost all of whom were financially well-established and belonged to the middle and upper middle classes. How else could they have undertaken the founding of their own place of worship without any support from external funds other than their own resources and bank loans? The yearly membership dues of ten dollars certainly were not sufficient to guarantee the temple's upkeep. During financially difficult periods, this was especially true for the Depression years, the continuity of the temple depended on the commitment of some of its wealthier members.

On the practical level what is involved in founding a temple? In the months following the incorporation the congregants laid the

foundations. Once the building was acquired, it needed furnishings. From doormats to the silver yad, everything was donated by one member or another. A request was sent to the city authorities to install street lamps, a service which the municipality granted to every church building. Apparently the Hebrew Tabernacle did not convince those in charge that it was eligible for such service for the request was denied. Only two years later, after the right strings were pulled, the Hebrew Tabernacle received its street lamps.

Committees to take charge of the various departments of the temple were founded. A cantor was hired and paid a salary of twenty five dollars a month, with an added one hundred dollars during the High Holidays. For the first High Holidays in the temple's existence the trustees hired the Alhambra Hall in Central Harlem, an indication that they expected a turnout too large to be accomodated in the temple's own quarters. In the preceding months they advertised widely in local Jewish newspapers and subway stations around Harlem, attempting to attract people from the community at large, hoping that the Holiday services would convince some to join the congregation. To assure the success of these services a choir and an organist were engaged. As yet the Tabernacle could not afford to employ a quartet and an organist at weekly services throughout the year.

In this vein the first year passed. It was to the trustees' satisfaction, for in the meeting on May 13th a committee was

appointed to inquire into the possibility of purchasing 220 West 130th Street, the building adjacent to the temple. The Building Department at first did not approve the plans, and only after pressure at the right places had been exerted did the city authorities give the green light. With a delay of a year and a half alteration work began. [illegible] After having connected the two buildings, the Tabernacle finally possessed quarters suitable to house its growing congregation.

In view of the expansion, the temple sought various means to raise funds. The Sisterhood, throughout the temple's history its most faithful supporter, sponsored fairs and balls. The basket collection was instituted, a practice reminiscent of Protestant services, and abolished only in 1980. Then there were the Book of Life and the Memorial Tablet, whose inscription prices ran from one hundred dollars for an adult to fifty dollars for a child. Finally at the end of January 1909 the basic construction work was completed. It took still another year for the community to move into the new temple. In April 1910, dedication festivities took place, lasting four days.

This time was a watershed in the temple's history. The Hebrew Tabernacle had met successfully the challenges it was confronted with during the founding years. It had proved to the Jewish

community that it was not just the product of a whimsical idea sprung from the heads of some ambitious individuals, but that it deserved a permanent place. It entered the stage during which it could solidify and develop resources which enabled it to live through difficult periods by means of flexibility, inner strength, and conviction. By occupying its own spacious new home, a milestone had been reached. And there were acknowledgements of the temple's achievements from other circles as well. On January 1, 1909 Rabbi Lissman exchanged pulpits with Rabbi Silverman from Temple Emanuel, that prestigious bastion of American reform.

Hard times were not slow in coming. Generally, the temple existed on a very tight budget, and its trustees had to be careful in administering the limited funds. The purchase of 220 West 130th Street and the ensuing alteration costs stretched the temple's financial capacity to the utmost. Not surprisingly, when the time for payment of the first mortgage arrived, the Tabernacle found itself in great monetary straits. As they had done previously, the trustees had rented the Ellsmere Hall for the High Holidays, which they now were compelled to sublet and make do with the space offered to them for free in the Calvary Methodist Episcopal Church, located at 7th Avenue and 129th Street.

Here it may be in order to note that relations between the clergy of the various denominations seem to have been cordial, if not outright cooperative. There was a whole range of interaction, from shared

living space, the exchange of pulpits, to co-sponsored programs addressing themselves to the spread of atheism among Harlem's youth. Later, in Father Coughlin's time, they joined hands to combat the rising tide of anti-Semitism. Their flocks, however, could not always be counted to join this spirit of tolerance. In that particular year, when the Hebrew Tabernacle's High Holiday services were held at the Episcopal Church, the Board requested the city to station a police officer during the entire duration of services.

By means of austerity measures and sacrifices on the part of various members, the temple weathered this difficult period. Reverend Lissman and Mr. Schwarzbaum, for instance, relinquished their salary payments for some time. Its finances may have been low, but the number of children enrolled in school surged to new heights. While in 1911 300 children applied for admission, one year later it rose to 500, probably the highest number ever in the history of the Tabernacle. In the following years the enrollement declined, to rise again only in the late 1930s and 1940s, when the temple entered another phase with the arrival of a new immigrant group.

Unfortunately, the number of children attending religious school did not translate itself automatically into rising membership for the congregation. Even the Parents' Association, established in the spring of 1909, and second only to the Sisterhood in its selfless service to the community, could not substantially change the continuously meager outcome of membership drives. All efforts

Intentional Second Exposure

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could not make up for certain detrimental situations in which the temple found itself. First of all, the Hebrew Tabernacle was not located in the heart of Jewish Harlem, around Lenox Avenue, rather it occupied the outskirts. This fact contributed to its greater vulnerability in face of population shifts. When poor Blacks in ever greater numbers moved from the South to New York and settled largely in Harlem, the Tabernacle felt its effects long before the synagogues situated in Central Harlem. It was thus forced to deal with the new situation much earlier. And while on the one hand this marginality made for a very tenuous existence, at the same time it produced an alertness and readiness on the part of the Tabernacle leaders to respond to changes, and even be prepared to relocate if necessary. In contrast, many of the larger synagogues pampered by being surrounded by a large Jewish community delayed action. And although no harm was done in some cases, in others by the time their trustees reacted the congregation had dispersed in all directions and the temple did not survive its relocation for long.

Aside from its location the Hebrew Tabernacle possessed other weaknesses which may have accounted for the temple's membership problems. Founded largely by well-to-do German Jewish families, its character had a certain elitist quality to it. Like the people who created it, the temple exuded an air of solidity and ceremoniousness which at times could degenerate into stiltedness and an exagger-

ated formalism. For example, it happened quite often that the temple was dissatisfied with its cantors. In one case, it was merely a troubled marriage life which caused a cantor's dismissal. The trustees thought it as being very undignified that the disarray of the cantor's private life should supply the congregation with ever new conversation topics. But more often the cantor's professional performance gave rise to displeasure. One cantor was repeatedly reprimanded for talking to his neighbor while sitting on the Bimah. Another was found guilty of mispronunciations and attempts to introduce new melodies. One member was called to order very harshly, as he was observed on numerous occasions trying to bring a package into temple during services. In the leaders' perception these offenses endangered the temple's image of dignity and sobriety.

Yet there existed more serious problems than mere disagreements over external appearances. The main cause for dissatisfaction among members was that the temple was run by an oligarchy. The nucleus of people who had founded the Hebrew Tabernacle retained firm control over all its affairs throughout the years, and kept the reins of leadership in their hands. Complaints fell on deaf ears, and one attempt at staging a palace revolution failed miserably. At the time the issue at stake was considered to be serious, but anyone reading its account today in the minutes cannot help but be amused. Tempers rose to such a degree that even concerns over the temple's public image were ignored. One party accused its

opponents of being "foreign dogs," no doubt an allusion to their German past, and hence unfit to preside over a temple. The abused were not slow in retaliating. Congregants reading the New York Herald a few days later, on January 25, 1914, found to their amazement a notice announcing the death of their Rabbi's wife. At this point matters evidently had gone too far. The congregation abhorred the level, to which the dispute had descended. The established leaders successfully vanquished their contenders, who after their defeat either left the community or ceased to be active. The issue was laid to rest, bŏt not forever. It became merely dormant, raising its head periodically at least until the 1930s when the temple underwent drastic changes. Until then the "Czar," as Mr. Schwarzbaum was called, and Reverend Lissman, until his retirement in the early 1920s, ruled the Hebrew Tabernacle with the aid of a select group of trustees.

When the First World War erupted, the Hebrew Tabernacle participated with other synagogues in the fundraising-drives sponsored by the American Jewish Relief Committee for the benefit of those Jews residing in the war zone. Charity, however, did not remain the Tabernacle's only involvement in the war. In 1916, after the United States entered the war, the temple became embroiled in its own bitter fight. Some members felt that the German background of many congregants could become an embarrassment, if not a serious liability, for the temple, now that the United States was fighting Germany. Undoubtedly, the fear of being accused of double loyalty was the

major cause for this new discord.

In Jewish history the charge was not of recent vintage. Throughout the centuries we come across variations on the basic theme: distrust of a group which leads a self-contained existence, professes a different religion and displays an economic and social profile distinct from its surroundings.[8] During World War II Jews from Germany were classified "enemy aliens," despite their protests that they had entered the United States as victims of German persecution and certainly did not feel allegiance to that country anymore. Today the explosive situation in the Middle East, where United States policies have to steer a tight course between Arab and Israeli interests, is pregnant with the charge of double loyalty. Seen in this light the anxieties of some Hebrew Tabernacle members in 1916 were not surprising. What the outcome of the incident was, the records do not tell us. To be sure, the demand that "all Germans" withdraw from membership of the Tabernacle was not met with, and for good reasons, as a letter of that year tells us: "I see by the list of officers and members that nearly all are foreigners and mostly of German descent."[9]

In every other respect the first decade of the temple's existence came to a close without any further major events. Except if one considers the installation of a public phone, which the temple received in December on 1914, such an occurrence. Certainly the fee of ten cents per call may well be the only item which remained

unchanged throughout most of the temple's history. Regarding other news on the technological front: in 1916 the temple purchased a vacuum cleaner.

THE MOVE UPTOWN

By 1918 the handwriting on the wall could no longer be ignored. In the first decade of the nineteenth century Blacks started to leave the rural American hinterland. They flocked to the industrial North, especially to New York City. The war economy only accelerated this process. By 1910, Blacks had established themselves as the predominant group north of 130th Street, west of Park Avenue. In this section more than two thirds of Harlem's circa 22,000 Blacks resided in the area bordered by 118th Street to the South and 144th Street to the North between the Hudson and Harlem rivers. By 1930 we find about 165,000 Blacks living in Harlem.[10]

It is important to note that, initially at least, the Blacks' move into the neighborhood did not cause the departure of any ethnic group living there. Harlem was undergoing a population shift, and various inhabitants had moved out of Harlem even before the arrival of Blacks. Overcrowding, high rents and similar factors compelled the economically mobile to seek out neighborhoods more in tune with their middle class aspirations. The exceedingly rapid Jewish exodus from Harlem was part of a general immigrant relocation. The Blacks' decision to settle in the deteriorating neighborhood only hastened the process.

The first Jewish institutions to move out of the district were

those located on the periphery of the major Central Harlem settlement, north of 130th Street. Congregation Anshe Emeth of 131st Street and Seventh Avenue led the way in 1917 by merging with a new congregation, Mount Sinai of 181st Street and St. Nicholas Avenue.[11] The Hebrew Tabernacle followed three years later.

In 1915 the congregation again made an all-out effort to bring about a change in the ailing membership situation. All members were card-indexed and filed according to location. Members residing in a particular street were asked to go from house to house to recruit new members. Furthermore, letters were issued to the Sisterhood appealing to have the husbands join the congregation. The same procedure was followed by the Parents' Association. All these endeavors came to nothing. On the contrary, the situation was considerably worsened by the fact that the religious school enrollment had dropped to 170 children. In former years the low membership had been balanced by the large number of children seeking religious instruction, and in that the temple had found its raison d'être. Now, with both numbers dropping, the temple had to think seriously about its options.

A move was inevitable, the only question was where to? Two factions arose, each with a different opinion as to where the synagogue should relocate. Reverend Lissman favored going downtown to the area along Riverside Drive, south of 120th Street. All along Dr. Lissman had an eye on that particular neighborhood. Already

in 1913, he informed the Board of Trustees that he had received an offer to purchase a church building located on 108th Street, near Central Park West. The offer was quite tempting, especially since the Church congregation was also willing to buy the Tabernacle's building. At the time the Board did not give its approval. Once again the trustees, under the leadership of President Louis Austern, adopted a view different from Rabbi Lissman's. In their eyes the temple's future lay in Washington Heights, an area in which many Jews in their move uptown had settled. After several complicated congregational intrigues, as each side tried to gain the upper hand, the Austern faction won out. A committee was appointed to look for a suitable new building in the Washington Heights district. As the word spread that the Tabernacle congregation was taking steps to relocate, it was approached with several merger propositions, all by communities already established in Washington Heights. By common consent a merger was not thought to be a viable option, for the Tabernacle was not willing to surrender any of its hallowed traditions. This speaks for the leaders' strong belief that the temple might go through a difficult phase, yet still possessed enough vigor and vitality to seek a future on its own, rather than join forces with another community. An additional factor was supplied by the congregants' sense of individuality and pride in their heritage and traditions.

In September 1919 the trustees received the authority from the

congregation to put the temple up for sale. It was bought that same year by the Colored People's Church. In the spring of 1920 the Hebrew Tabernacle vacated the building it had occupied for almost fourteen years. For one month the YMHA of Washington Heights became the temporary home of the congregation, until in May the trustees leased a building at Broadway and 158th Street for a term of two years. During this period the new temple had to be constructed. To make things even more difficult than they were, in July Reverend Lissman decided to retire. Fortunately the Board found a ready replacement, without having had to engage "trial rabbis" for a longer period, something the community could ill afford at a crucial time like this. On August 1, 1920 Dr. I. Mortimer Bloom was installed as the Rabbi of the Hebrew Tabernacle with a salary of three thousand dollars a year. Reverend Lissman, however, was not the kind of personality who would let go of the reins of leadership so easily. After all, he had founded this congregation and had been its leader in both secular and spiritual matters. He proposed to the Board that he be installed as Rabbi Emeritus for life at three thousand dollars a year. He offered to continue to function as the religious school superintendent, and to occupy the pulpit on a regular basis every second Friday and Saturday..

This proposal would have left the temple with two religious leaders at a time, when it could barely raise the salary for one. In addition to the financial burden, it was out of the question for

the congregation to support a scheme in which two rabbis would compete for the pulpit every Sabbath. The Hebrew Tabernacle just was not of the size which permitted the coexistence of two rabbis without friction. Consequently the Board made the counter-proposal of retaining Dr. Lissman's services as superintendent of the school and as an occasional lecturer from the pulpit. Matters dragged on for another year to nobody's satisfaction. Finally, after Reverend Lissman had been informed in unmistakable words by the Board that Dr. Bloom was the synagogue's only acting rabbi, he took matters into his own hands. Since he was not prepared to play second fiddle, and was barred from his leadership position, Dr. Lissman proceeded to create a new congregation. As he informed the Hebrew Tabernacle members in his soliciting letter, he intended to found the Riverside Synagogue in the neighborhood where he had wanted the Hebrew Tabernacle to move to in the first place, namely the area of Broadway between 105th and 120th Streets. Needless to say, Reverend Lissman's attempts at further diminishing the Tabernacle's already small membership was not to the Board's liking. The notice informing Reverend Lissman that his affiliation with the Hebrew Tabernacle was no longer in the temple's best interest, and asking for his resignation, was sent out soon thereafter. Rabbi Lissman resigned on February 26, 1922, after seventeen years of service.

The reason why Dr. Lissman's association with the temple ended on such a disagreeable note is not easy to fathom. It could be that

his strong-willed and authoritarian disposition could not accept the relocation, a matter in which the Board had acted against his wishes. His decision to retire very soon after the uptown-move may have been his way of putting pressure on the Board, attempting to prove to them that the temple could not exist without his leadership. Fortunately for the temple, it turned out that Dr. Lissman had deceived himself. The Hebrew Tabernacle did not stand or fall according to ~~with~~ one person's whim. It was built on a more solid foundation.

Meanwhile on April 1, 1921 the temple acquired the title to the lots 605-607 on 161st Street, between Broadway and Fort Washington Avenue. Two years later, on May 18, 1923, the first services were held in the new temple. Once again the Hebrew Tabernacle could call an impressive building its home. The auditorium and the balcony could seat approximately 1,200 people. There were no columns inside, thus permitting an unobstructed view. In the construction of the balcony for the first time in America the cantilever principle was used.[12]

It is out of the question that the congregation at the time was large enough to warrant the synagogue's size. Yet when the Board had the plans drawn up, they did so with a view towards the temple's future. And their expectations were justified, for Washington Heights showed a great potential for growth. When Jews started to leave Harlem, the affluent moved south ~~and~~ into the area around Central Park and west toward Riverside Drive. The middle class,

however, turned to Washington Heights, an attractive and promising neighborhood. In 1923 about 31,000 Jews lived there. In 1930 the number had more than doubled and in the 1940s, with the influx of Jewish refugees from Germany, the number continued to rise.

The Tabernacle immediately addressed itself to the task of enlisting new members. Cards advertising the temple's new quarters were placed in the 137th, 145th, 157th, 168th and 181st Street subway stations, and on the 125th, 145th and 155th Street "L" stations of the 6th Avenue line. This information gives us a sense of the continuities and discontinuities in the neighborhood. All the above mentioned subway stations are still in existence, yet it is hard to imagine that the same walls which today are covered with movie - cigarette - or liqueur advertisements and graffiti, at one point had announcements for synagogue services. The membership drive proved to be successful, for the minutes listed every month new names of people who lived in the vicinity of the temple. Unlike in Harlem, where the Tabernacle was situated at the periphery, and many members lived quite a distance away, the temple now evolved into a neighborhood synagogue. The religious school, too, experienced a revival. In 1921 407 children enrolled in its program.

The Hebrew Tabernacle never neglected the moral obligation of to Zedakah, of giving those in need. Its activities ranged from contributions on a regular basis to various charity organizations in the Metropolitan area, to one-time donations on extraordinary

occasions. In 1911, for instance, the March 31 Friday evening basket collection was sent to Mayor Gaynor to help the survivors of the Triangle Shirtwaist factory fire. Another time the proceeds of a whist-and-dance party were sent to the Orphan Asylum in Berlin, an indication of the ties some members of the congregation still had with the Jewish community in Germany. As of 1923 the Tabernacle sent almost every year a donation to the American Pro-Falasha Committee. With all the attention given in recent years to the problems of the Ethiopean Jews, it is surprising to see that the issue is not all that new, but that the American Jewish community already in the first decades of this century extended a helping hand. Then, of course, there was Palestine, a commitment the Hebrew Tabernacle shared with Jewish communities world-wide. Regular contributions were sent to the Keren Hayessod. In 1924 the Tabernacle was approached by Louis Marshall, President of Temple Emanuel, with a request for a donation to the Jewish Theological Seminary Endowment Fund, to which it responded by sending part of a Friday evening collection. These examples from the list of the Tabernacle's financial contributions demonstrate the extent to which the congregation, in the second decade of this century, had become a part not only of the Jewish community of New York City but of the international scene as well.

While the Tabernacle contributed a small sum to the building fund of the conservative Jewish Theological Seminary, it sought

a closer connection with the Reform movement. Already Rabbi Lissman participated in the annual meetings of the Central Conference of American Rabbis. Furthermore, after the temple's move uptown, when the congregation was in dire need of money, the Board applied to the Union of American Hebrew Congregations for financial assistance.[13] Whether this call for help was successful, the minutes do not disclose.

It was not until the late 1930s that the Hebrew Tabernacle, at the time under Rabbi Opher's guidance, became officially affiliated with Reform Judaism. The case of the Tabernacle would suggest that the denominational lines were not as sharply drawn as some historiographical works present it. Here, for instance, we have one synagogue which identified with Reform, yet at the same time retained a certain measure of independence with regard to the mode of its services. Of course, the Tabernacle's German roots played a role in the synagogue's rather conservative image in some areas.[14] Yet Jeffrey Gurock, in his study of Jewish Harlem, found other examples of synagogues where the lines were blurred and characteristics of the various Jewish denominations existed side by side.[15] Perhaps this observation can be explained by the fact that many of these synagogues were founded by immigrants and thus inherited traditions from the old countries, which only slowly adapted to their new religious surroundings.

The move which had been a bold and risky undertaking, although the last years in Harlem had shown that there were no other options

left than either move or go under, turned out to be successful. The community slowly but surely struck roots in the new neighborhood. Every month new names from the Washington Heights area were added to the membership list. A further sign of its well-being was the fact that its various branches not only survived the move intact, but even expanded. The Sisterhood and the Parents' Association continued their tireless efforts for the welfare of the congregation. Some activities they sponsored benefitted the temple instantly, like fundraisings. Yet neither did they neglect its long-term prosperity. Both sought actively to make the Hebrew Tabernacle an integrant member of the Washington Heights community by fostering programs destined to meet its social and educational needs. These programs, however, pale when compared with the social and cultural affairs of a later period in the temple's history. They mainly exhausted themselves in lunches and dinners, fairs and whist-and-dance parties. While these activities were very important in establishing the Tabernacle as a social gathering place, they did not constitute the temple's main focus, which lay elsewhere.

Faithful to its founding tradition the Hebrew Tabernacle concentrated its efforts on keeping the young within the fold, and assuring the continuity of the generation chain. Its religious school was very active with an average enrollment of 400 children. Besides the regular Sunday school program, classes preparing for the Bar Mitzvah and Confirmation were offered.[16] For a number of years

Assistant Cantor Levinson even instructed a small group in the Hebrew language. Outside the classroom the children participated in Scout groups under the temple's supervision and summers, while not sponsoring its own, the Tabernacle had access to a Camp program. For the needs of the teenagers a Young Folk's League existed, and for those beyond that age an Alumni group was founded. Both of these groups fulfilled an important function within the temple's structure, since they addressed themselves to an age group in a crucial transitional stage. These young adolescents had graduated from the temple's religious programs. However, they were still too young to have formed their own families and hence not yet concerned with their future offspring's religious education. The danger existed, therefore, that these young people, after their own natural association with synagogue life had ceased, would slowly move away from the temple and ultimately be lost to the community. Hence it was vital to the temple's own future to retain their interest in temple affairs and to offer activities which would keep them within the temple.

In Dr. Bloom the Tabernacle had found an able rabbi who supported the temple's commitment to decorum. The minutes are filled with his proposals how to beautify the services. Under his influence rabbi and cantor were clad in new white gowns. He laid down rules banishing distractions during services. His efforts in this area reached a high point in the preparations for the Confirmation ceremony in 1927.

He convinced the Board that the children should be confirmed on a Sunday, and to make it more meaningful it should be the Sunday before Shavuoth. Objections that the choice of a Sunday made the ceremony even more reminiscent of its Christian model, he met by pointing out that congregations, more conservative than the Tabernacle, held their confirmations on Sundays. Dr. Bloom had his way, and he confidently predicted that the Hebrew Tabernacle would have "the most dignified, most impressive, most beautiful Confirmation in the history of the congregation."[17]

The power structure within the temple's hierarchy had changed greatly since Dr. Lissman's era. The Board was now in full control of the temple, and rabbi, cantor, and officers, as well as the affiliated branches were accountable to it.

Aside from matters directly touching upon its concerns, the outside world did not occupy a prominent place in the temple's minutes. Its involvement in political or ideological issues of the day seemed to have been limited to financial contributions. Donations were made to various organizations funding Jewish settlements in Palestine. On one occasion a member was given permission to make an appeal from the pulpit to join the Zionist Organization of America. And in 1936, President Austern and members of the Religious School Board complained that there was too much Zionism in the school and not enough Americanism. But this already summed up the congregation's response to a question which aroused the passion of Jews

world-wide. Any attempts at bringing politics into the four walls of the temple were frowned upon by the Board. Once, for instance, Rabbi Bloom made critical remarks in a sermon about the role Woodrow Wilson and Congress played during World War I. Unfortunately, we have no way of knowing what the content of Dr. Bloom's remarks was, since the Board members in discussing the incidence did not take ~~the~~ issue with it. Instead they outrightly condemned the incident arguing that a sermon was not the place to raise political matters. On another occasion, in 1933, the Young Folk's League invited Mr. Jacob Gould Schurman, the candidate for District Attorney, as speaker to one of their meetings. An audience of about 150 people was expected. The Board informed the President of the Young Folk's League in no uncertain terms that no such meeting could take place on the temple's premises. The meeting was cancelled and the League's President, in an angry and bitter letter to the Board, resigned.

How can such a reserve and zealousness to keep politics outside the temple's gates be explained? The American tradition which, if not strictly enforced, at least propagated the separation between state and church may have been a factor. At the same time we know of many synagogues, where political issues featured largely in lecture and educational programs. Especially synagogues with a predominantly East European membership became embroiled in the issues of the day: the question of Zionism and Jewish nationalism in general, labor

politics covering viewpoints from the Bund to Jewish anarchists. East European Jews brought with them to America a tradition of ideologies which, with the ongoing process of secularization of society, to a large extent had supplanted the Jewish religion. They consisted of a curious blend of Jewish elements of a cultural and political nature couched in the various ideological terminologies of the time. Bundism, for instance, combined its concerns for a vigorous Yiddish culture with an active Socialist program.[18]

The history of the German Jewish community, from 1750 to the destruction, followed a route quite different from that of East European Jewry. Following the emancipation Jews became Deutsche Staatsbürger Jüdischen Glaubens (German Citizens of the Jewish Faith). In the disputes and discussions, accompanying the emancipation process, the demand was put forward that in exchange for equality German Jews leave their Jewishness at home and in the street become like their gentile neighbors.[19] Consequently Judaism was stripped of its national and some of its cultural elements and, reduced to a religion, restricted to home and synagogue. In all other respects German Jewry was expected to become Germanized. The underlying tacit assumption was that, once acculturated and assimilated, Jews would ultimately cease to be Jewish altogether. History, however, did not bear out these expectations. First, German Jews settled into an identity which permitted them to be German and Jewish at the same time. Granted if matters came to a head the latter would receive the shorter

end in the deal, yet basically Jews in Germany were committed to both sides of their identity. The historian Werner J. Cahnmann remarked that the German Jews was not an "assimilated Jew." Rather he was German, and he was Jewish. Cahnmann suggested the term "co-culture" in describing the German Jewish existence.[20] Secondly, the emergence of Jewish nationalism and the rise of anti-Semitism kept awake the necessity for Judaism to be more than a mere Konfession.[21]

Yet despite all this, German Jews were very reluctant to engage in any special Jewish political interests. When the Centralverein took up the political and legal battle against anti-Semitism, its leaders were quick to point out that such a fight was in the interest of society at large and did not represent merely a Jewish cause.[22]

Aside from the status of a religion assigned to Judaism, there may be yet another factor which can account for German Jews' wariness towards political issues. The historian Fritz Stern, in his study of the underlying mechanisms which permitted the German people to accept Nazism in the face of criminal acts and widespread terror and violence, put forth the thesis of the "unpolitical German."[23] He observed that Germans were more remote from political reality than other people. "In the nineteenth century, they made a virtue out of the private realm: the Idealist injunction of self-cultivation, the veneration of art and culture, the special place of the family and of friendships, the often sentimentalized domesticity of German life - all these virtues were remote from concern with public affairs. 'To a German who had imbued himself with the spirit of Dürer, Bach, and Goethe, vita contemplativa was the highest form of life.'"[24] Ordinary politics seldom engaged Germans. Their lives centered

around the working place and the home. In their eyes the political realm had an aura of obscenity and immorality about it, and any involvement in political issues was seen as being detrimental to the higher and more noble occupation of self-cultivation. Germany's defeat in the First World War shattered this idealistic doll-house existence, and Germans began to engage in political activities with a vengeance.

I would like to propose that German Jews, in as much as they assimilated to their surroundings, shared this unpolitical stance with their gentile countrymen. Ever since the time of Moses Mendelssohn German Jews enthusiastically espoused the idea of a humanistic and enlightened society, in which people of different backgrounds could exist peacefully side by side, joined by their common humanity and respect for the natural rights of each individual. This dream became crystallized in Lessing's "Parable of the Three Rings" in his Nathan the Wise.

In the last two decades of the nineteenth century, demagogues like Adolf Stoecker, Otto Boeckel and Hermann Ahlwardt forged political parties from such elements as fear of change brought about by the industrial age, anxiety of economic impoverishment, and most importantly anti-Semitism. German Jews countered these ominous developments by upholding now more than ever their belief in a society based upon enlightened principles.[25] Editorials in newspapers of the period such as Die Allgemeine Zeitung des Judentums or Im Deutschen Reich bear out this observation. While many Germans turned away from humanitarian ideals to social Darwinist and

volkisch ideologies, German Jews remained faithful to a heritage which had made it possible for them to become members of the general society in the first place. This attitude represented German Jewry's greatness as well as its tragedy. Ever since the enlightened liberal ideas of the eighteenth century prepared the ground for Jewish emancipation, the Jewish mainstream was committed to the liberal Weltanschauung. For Jews it constituted the very foundation of their existence, for Germans, on the other hand, liberalism was but one wave in an ever flowing stream of ideas.

time when the first signs of the darker side of mass politics appeared, they remained faithful to a heritage which had made it possible for them to become members of the general society in the first place.

THE CRUMBLING OF THE FOUNDATIONS: the 1920s

The synagogue's records hardly reflected the tumult and the bustle of the "roaring twenties." It was as if the Hebrew Tabernacle was immune to such manias as the big red scare following the Russian revolution. Similarly they seemed unaffected by changes inside America, such as the post-war disillusionment, the loosening sexual mores, the movies and Prohibition. Rum-ships rolling in the sea outside the twelve-mile limit, beer-carrying trucks being hijacked by bandits, illicit stills turning out alcohol by the carload, speak-easies, and Alphonse Capone, multi-millionaire master of the Chicago bootleggers, driving through the streets in an armor-plated car with bullet-proof windows - all these hardly seemed to share the same planet and same period with the Hebrew Tabernacle.[25] Not that the Tabernacle remained unaffected by the Prohibition. In March 1925 Mr. Levinson, the Assistant Cantor, was appointed to procure and distribute kosher wine for Passover to the members and seatholders of the community. The list of family heads who had asked for such wine numbered 246. Since kosher wine is hardly the type of alcoholic beverage with which one can start a successful bootlegging

business, we can use this figure to estimate the size of the congregation at the time.

The Depression put an end to the gains the Tabernacle had made since its move from Harlem. Financially the temple was far from being secure. On the contrary, in 1926 the new temple had been enlarged under the assumption that the time was right for further expansion which failed to materialize. Consequently more debts were incurred. The Depression thus merely exacerbated the predicament. Toward the end of 1929 the Finance Committee of the Tabernacle persuaded Rabbi Bloom to appeal for loans to prestigious and wealthy New York Jews. The responses, without exceptions, were negative, and the temple had no other choice but to fend for itself. Some of its members made substantial Kol Nidre pledges, some officers gave grants, and the Finance Committee was very circumspect in its financial allocations. Advertisements for its services were eliminated. In spite of that, ~~xxxxxxxxxxxxxxxxxxxx~~ the number of school children was growing, and the Board decided to engage an additional teacher. The religious school now had fifteen classes. Financially, however, the situation did not improve. When the first mortgage of five thousand dollars was due, in December of 1930, the Tabernacle was without funds. Neither was there enough money to pay salaries of the religious school teachers and the choir. Fortunately Rabbi Bloom had an independent income, so that a portion of his salary could be deducted. Finally, in autumn 1931, the situation reached a dead end. The

Hebrew Tabernacle Association could no longer survive. Its building was foreclosed and put up for sale by the holder of the third mortgage. A transaction took place, whose details are not entirely clear from the records. Apparently, as soon as the officers of the Tabernacle realized that the temple's existence was threatened, they reorganized under a different name, the Hebrew Tabernacle of Washington Heights, on September 30, 1931. In the name of that new association they at first arranged to use the old Tabernacle's premises, and later bought the building. With this organizational somersault the survival of the temple was assured, but it proved to be a tenuous existence at best.

It continued to be in desperate need of funds. The year 1932 started with a "Save the Temple" campaign, in which 5,000 circulars asking for one dollar contributions were distributed. The return was very meager, indeed, seventy eight dollars altogether. Not many members of the temple could spare even a dollar.

Not all attention was focused on the financial situation, however. Despite its external problems, the temple continued to meet its obligations towards religious education and the Washington Heights community at large. To further the image of the neighborhood as a desirable area and to attract more middle class people, in 1931, Rabbi Bloom appealed to the Board of Education of the City of New York to erect a public school in this location. Since Washington Heights was situated at some distance from midtown Manhattan, and so far

only subways supplied the means of transportation, Rabbi Bloom proposed to the Fifth Avenue Bus Company to develop a route which would connect the neighborhood with downtown areas. This proposal must have been the inspiration of today's number four busline. With respect to its work for the youth of Washington Heights, especially during the Depression, the temple sponsored various activities together with the Community Council of Washington Heights.

It took the Hebrew Tabernacle almost two decades to recover from the plunge of its fortunes in 1929. The finances of the temple remained in a state of chronic illness. In 1932 the Board was informed that attendance at services had dropped. In 1934 the sale of seats for the High Holiday services reached a low point, about 350 seats remained unsold. During the 1930s the temple also suffered personnel problems. At the beginning of 1933 Dr. I Mortimer Bloom, the Tabernacle's rabbi for the last ten years, was asked to resign. Carried away by his desire to increase the temple's membership, Rabbi Bloom worked out an intricate scheme. In the Boards eyes, Dr. Bloom lavished too much attention on the girls in religious school. In his defense, he argued that one day these girls would be brides and then they would become instrumental in bringing their families to the Tabernacle.

Following Dr. Bloom's resignation the temple experienced a succession of rabbis. At first guest rabbis made their weekly appearance, then in 1934 Dr. Aaron Eiseman became rabbi, followed three years

later by Rabbi Naphtali Frishberg. The latter however, did not stay long with the Tabernacle. Since the temple still could not afford to pay a fixed monthly salary, Rabbi Frishberg also taught in public school to augment his income, and eventually turned to teaching altogether. In the summer of 1938 Rabbi Ahron Opher was engaged, and he remained for eight years. In 1946 Jacob Polish became rabbi, to be succeeded ten years later by Dr. Robert L. Lehman.

HOME AWAY FROM HOME

The year 1938 was somewhat of a turning point in the temple's development. With the installment of Rabbi Opher the temple finally put an end to a five-year long period of temporary rabbis. He proved himself to be a man of great intellectual capacity. Born in Israel, a disciple of Rabbi Stephen S. Wise, and a fervent Zionist, Rabbi Opher gave a new direction to the temple, thus lifting it from its previous state of stagnation.

It is estimated that about 150,000 Jewish immigrants from Germany entered the United States since 1933. More than eighty percent arrived before the end of World War II.[27] The anxiety and unwillingness to become a refugee seems to have been greater than the early suffering at the hand of the Nazi regime, for the immigration numbers to the United States gathered momentum only very gradually. Its highest point was reached in the months following the events of November 1938, the Kristallnacht. This, however, was only one side of the picture. The image of America as a "haven for the huddled

masses" must be revised in the light of American immigration policies during the 1930s and 1940s. The Immigration Act of 1917 empowered immigration authorities to deny admission to a person who was "likely to become a public charge" (LPC provision). The National Origins Immigration Act of 1924 assigned quotas to foreign nations. The public mood of isolationism, paranoia, anti-Catholicism, anti-Semitism and general xenophobia, sweeping the country following World War I, supported a restrictive and in effect, discriminatory immigration legislation. The 1930s gave reign to similar feelings among the population. The Depression, the still lingering high unemployment figures, and a narrow nationalism fostered an anti-immigration spirit. In 1930 the Immigration Act of 1917 was reinterpreted to reduce the flow of entering aliens to a mere trickle. With the help of the LPC clause the permissable quotas were underissued already in October and November of that year by almost eighty percent. Only the procurement of sufficient funds or an affidavit assured the applicant a favorable answer.[23] The rigid enforcement of the LPC clause was then Immigration and Naturalization Service and State Department (Visa Division) practice, at the time Hitler came to power in Germany on January 30, 1933. The Austrian and German quota allowed 27,370 aliens to enter per year. The only time this number was one hundred percent filled was during the fiscal year of 1939, following the Kristallnacht. While the figure in 1933 was 1,450, as of 1935 President Roosevelt apparently directed the

consular officials in Germany to ease up on their restrictive policies, so that the immigration numbers gradually started to rise. But even this measure can be compared to but a bandaid applied to a large open wound.

Following the Anschluss, President Roosevelt called in the summer of 1938 an international conference at Evian-les-Bains to discuss the plight of refugees. Its results were practically nil. In the carefully phrased invitations, which were intended to alleviate fears that the United States would press for a more vigorous immigration policy, the President made it clear that the participating countries would not have to tolerate a refugee influx greater than that permitted by the existing laws. Its only outcome was the establishment of the Intergovernmental Committee on Refugees which, however, was plagued by limited funds, lacked authority and achieved little beyond talk and paperwork.

Attempts to introduce legislation in Congress in 1938/1939 to permit German Jewish children to enter outside the quota system failed. A bill to this effect, the Wagner-Rogers bill, died in committee without reaching the floor of the House or the Senate. It was rejected by two thirds of the American people, as evidenced by opinion polls.[29] To open the gates to 20,000 children was seen by the restrictionists as an attempt to circumvent the

quota system, only to be followed by a complete erosion of that system. Following Pearl Harbor, America's entry into the Second World War practically closed the door to Jewish immigration from Germany and Austria.

The anti-alien mood prevailing in the country fed on isolationist sentiments and long-term nativist impulses. Resistance, for example, to the Wagner-Rogers bill came from various patriotic groups, such as the American Legion and the Daughters of the American Revolution, who argued that charity should start at home.. Who after all would take care of the starving American children? Anxieties which viewed aliens as a threat to American culture came to the fore. Arguments, which pointed to job competition between natives and refugees and accused Jewish businesses of hiring only refugees, were readily used by those opposed to a more liberal immigration legislation. This being the general atmosphere, it was no wonder that the 1930s also witnessed the appearance of political Nazi-type groups, such as William Dudley Pelley's Silver Shirts, who appealed to middle class, Protestant Americans. The German-American Bund, with its self-styled "Fuehrer" Fritz Kuhn and about 8,000 uniformed Storm Troopers, received its inspiration from the German motherland. This group's influence started to fade, however, in late 1939, when anti-German attitudes became more widespread. Father Charles E. Coughlin's Social Justice movement was of a different kind. Early in the Depresssion Father Coughlin emerged as the champion of the common

man and the "shepherd of discontent." His messages were a hodge-podge of socio-economic topics, Catholicism, anti-Communism, and anti-Semitism.[30]

In 1940, following the Ribbentrop-Molotov pact, a new motive entered into the implementation of American immigration policy. As the machinery to exterminate whole population groups was set into motion, and the need to find refugee havens became more desperate, American officials made use of the paranoia sweeping the country to tighten immigration laws even further. They used the pretext that Nazi and Communist agents were being infiltrated as a "fifth column" into the United States by the Soviet and Nazi governments to subvert the American government in case of war. To avert the alleged danger the Immigration and Naturalization Service was transferred from the jurisdiction of the Labor to that of the Justice Department, and the issuing of visas was ordered to be delayed even further. The Alien Registration Act was implemented in June 1940. It required registration and fingerprinting of all aliens above the age of fourteen. Refugees from Germany and Austria suffered restrictions, but were at least spared the internment which the Japanese in California had to undergo following Pearl Harbor.

The reaction of American Jewish organizations basically showed the following pattern. They pleaded to have compassion with the persecuted refugees. The little criticism they had to offer with regard to the American refugee policy, they counterbalanced with

castigation of the British Palestine policy. They exerted little pressure for a more generous United States immigration program, and on the whole tried to de-emphasize the Jewish aspect of the problem, for fear that the spread of anti-Semitism might endanger their own situation in this country. Since opinion polls showed that the public supported stringent anti-immigration measures, those opting for a more liberal legislation feared that any pressure or any move to put the refugee issue in the limelight would lead to the enactment of even tighter restrictions. Hence they took care not to rock the boat too much, lest it should sink.[31]

These then were the circumstances under which about 100,000 German Jewish refugees reached the United States between 1933 and 1940. Unlike former Jewish immigrants, who started their life in America in the ghetto districts, these refugees, mostly urban, middle class professionals and businessmen, sought out neighborhoods more in tune with their background and lifestyle. The West Side of Washington Heights offered what these immigrants were looking for. Situated within a reasonable commuting distance from Manhattan's down- and midtown office jobs, Washington Heights combined the attractions of life in a metropolitan area with the charms of a community-oriented neighborhood. The tree-lined streets, the flowerbeds running along the center of Broadway, its houses, many of them not higher than six stories and built with a white-colored stone, the restfulness of its parks and the cool breeze from the Hudson river on hot summer nights: all these features contributed to make the

area a pleasant place to live in. For the German Jewish immigrants there were additional attractions. In its character the area resembled European cities; an important psychological factor, since the these German refugees had not chosen to leave their former abodes, but had been driven away. Furthermore, vacant, large-sized apartments were readily available, which enabled them to take in boarders, helping them to tide over their most difficult early years. Also these apartments, due to their spaciousness, did not look stunted by the heavy, solid pieces of furniture, many of the immigrants had brought with them. That the area was home to a large Jewish community might have been another element which recommended Washington Heights to the eyes of the refugees.

The Hebrew Tabernacle congregation followed closely the developments in Europe. From the time of Hitler's rise to power the rabbi's column in the temple's bulletins reflected the interest of the Tabernacle members in the fate of their Jewish brothers and sisters. Dr. Eiseman's remarks in September 1935 were most astute: "... the year just passed has brought no hope to the millions of Jews in Germany and Eastern Europe. Conditions today are worse than ever, it looks as if there were to be no future for our brethren in these lands...." On February 14, 1934 the Hebrew Tabernacle sent a telegram to the Foreign Relations Committee in the United States Senate expressing support for Resolution 154. This resolution was addressed to the German government and in a very mild language

voiced criticism of that government's racist policies. The most meaningful contribution that the temple made was, however, by opening its doors to these recent newcomers to the American shores. German Jews desired religious affiliation for a number of reasons. In Germany all of them had been required by law to belong to a Gemeinde. What in Germany may have been a customary association not much reflected upon, in the United States it became an affirmation of one's heritage. Like all other immigrants before them, they also needed the closeness and support of their peers. Since German Jews, unlike the East European immigrants on the Lower East Side, were not in the habit of forming organizations with political or socio-cultural directions, they fulfilled these needs within the framework of religious organizations. These institutions played a multi-faceted role in the immigrants' lives. They provided the refugees with a familiar cultural and religious milieu, and offered them warmth and the support of shared experiences. All of them shared additional characteristics. They possessed an atmosphere which preserved the immigrants' own rites and customs, transplanting the religious services they were used to, and allowing them to hear sermons preached in German. Like the many landsmanshaftn on the Lower East Side in the last century, these institutions gave the refugee the security he needed to face the process of adjustment and Americanization.

This new immigrant group had many characteristics which distinguished it from the immigrants who had come before. Since the emancipation,

the majority of German Jews had entered the middle class. They had found employment mainly in three areas; in professional, commercial and skilled work. Upon coming to the United States the German refugee was expected to start from the traditional "bottom." The first years of resettlement for a German Jewish refugee family often took the following course. Extended families moved together into a large apartment, often they also sublet to one or two boarders. They all tried to find work as fast as possible: a menial or household job for the wife and factory work for the husband. Many couples also worked as butler-cook teams. The evenings were reserved for learning English and classes in citizenship. Due to their industriousness and ambition, and due to the upward trend of the American economy under the impact of rearmament and renewed world demand for American food and industrial goods, the refugees did not remain at the bottom for long. Once they had a reasonable command of English, and the stigma of being an "enemy alien" had subsided, they moved on to more desirable jobs in offices, on various levels of government service, or even tried to become independent. Young couples and in-laws, crowded into one apartment, now could afford their own places. And in many cases, this was also the time when the immigrants graduated from seatholders in a synagogue to the membership status. Needless to say, the first years in the new country did not lack their share of pain and hardships. Each immigrant group, whatever point of time or country it be, underwent

its own particular kind of tribulations. In the case of the refugees from Germany the tribulations were centered in two areas. With the status-conscious European society and a middle class existence as his background, the immigrant, sent out of Germany with his furniture in a crate and four dollars in his pocket, suffered also in his position as a menial worker from a precipitous loss of status. Of course, this observation holds true only for those men and women of middle age or above. The young people, with the help of school, college, and the Armed Forces, found it easier to adjust. Aside from the question of status the refugee carried within him the special psychological dilemma of his German Jewish past. The historian Werner J. Cahnmann remarked that the German Jew was not an "assimilated Jew." Rather he was German, and he was Jewish. Cahnmann suggested the term "co-culture" in describing the German Jewish existence.[29] Having suffered persecution in Germany for being Jewish, and marked as an "enemy alien" in the United States for coming from Germany, the German Jewish refugee went through a deep crisis. No doubt, the daily struggle for survival, especially during the first years, did not leave him much time to brood over identity questions. Yet the wounds were there, as deeply as they may have been buried within the individual person.

The synagogues established by the immigrants created an atmosphere of home. While being there among his peers, the émigré could regain his former status, speak the German language without the love-

hate undercurrents ~~feelings~~ which would surface ~~erupt~~ when using that language with outsiders. After the daily attempts at coping with the challenges of life in America, the émigré temples offered the comfort of a world the refugee was more familiar with and had a participating share in the control of it. Furthermore, the use of the familiar traditions and melodies gave him a sense of continuity in a world which became submerged in destruction and ruin.[32]

Of the approximately thirty congregations founded in New York City by immigrants, of which the majority were established in Washington Heights, the Hebrew Tabernacle assumed a unique position. It gradually turned into an immigrant congregation as more and more refugees filled its ranks. ~~It was also a member~~ At the same time, it was an American temple, which had been founded by German Jews, yet over the years aquired a mixed membership of both East European and German Jews. The refugees flocked to this temple. Even those who came from a traditional background, who at first had attended services at an orthodox shul in the neighborhood, but felt dissatisfied with the lack of decorum there, were attracted to the Hebrew Tabernacle, in spite of organ music and collection baskets. The Tabernacle had more inducements with which to attract the refugee. For one, the Tabernacle called an imposing building its home. It was not the typical immigrant establishment in one room or in the basement of another temple. Its structure was reminiscent of many a liberal temple in some German

cities. Furthermore, in autumn 1937 Richard Cohn, who had been trained in Germany and who was an émigré himself, became the cantor of the Tabernacle. For German cantors finding employment after their immigration was not an easy task. American temples were used to the East European cantorial style which is recitative, and did not want to employ cantors who sang the melodies of the German cantorial tradition. In addition, it was not customary at the time for Reform synagogues in the United States to have a cantor at all, Temple Emanuel in New York being an exception.[33] Since the Tabernacle had German roots, the employment of a German-trained cantor was only natural. His melodies became one of the main features which made the temple so popular among German Jews. Richard Cohn was succeeded in 1942 by another German immigrant, Henry Ehrenberg, son of a cantor, who had officiated in the Hauptsynagoge in Frankfurt a.M., and who served as cantor at the Tabernacle until his retirement, in 1977.

Despite all the elements which could make a German Jew feel at home at the Hebrew Tabernacle, it was still an American institution. The rabbi was not German born, sermons were held in English and its affairs were managed by a Board of Trustees. For some immigrants, eager to adjust to their surrounding, this fusion of German and American characteristics constituted the temple's main attraction. The Tabernacle's generosity to the refugees, in offering them a spiritual home, was reciprocated by the latters' loyalty and dedication with which they supported the temple as their true home.

By the late 1930s the Tabernacle was in desperate need of new blood. Its survival depended on it. At the time when the immigrants could not yet afford to pay for membership, the auditorium of the synagogue, reserved for members, was empty during High Holiday services except for a few rows, while the balcony, assigned to seat-holders, was overflowing.

Eventually as the immigrant became economically more secure, they joined the temple as members, and even won seats on the Board of Trustees, which was not an easy accomplishment. As outgoing as the temple was towards the newcomers, there still existed a hierarchy, and some areas of synagogue life were reserved for a small nucleus of distinguished old-time members. The first foreign born president was not elected until 1967. Generally, however, there was no friction between the immigrants and the old members. After services, on Friday nights, they socialized, and the Board in running the temple saw to it that the needs of both groups were satisfied.

Since most of the members, both men and women, were working during the day, most of the temple's activities took place during weekends and on evenings. As tired as one may have been on a Friday night after a long week of work coupled with the exhausting process of acculturation, that night belonged to the temple. People drew sustenance from the services for the coming week, followed by socializing with friends and neighbors over

a cup of coffee ~~in~~ in some corner restaurant, satisfied the need for company and entertainment. Throughout the 1940s and 1950s, between 400 and 500 people attended Friday night services. The temple was flourishing once again. Its main social activities were the yearly luncheons sponsored by the Sisterhood at the Waldorf Astoria, and the bazaar, a yearly undertaking right between Thanksgiving and Hanukkah, in which the whole congregation joined. As of the middle of the 1950s the bazaar became one of the main fund raising activities of the community. In its heyday it lasted four days, involved about 200 people, and offered a large variety of merchandise; from toys and clothing to furniture and jewelry. Gambling wheels were brought in, people tried their luck at raffles, tasted the food prepared by Tabernacle members and browsed through the rows of booths vying with each other for ~~their~~ attention. Aside from its financial success, it could bring in as much as 22,000 dollars, this affair crystallized the temple's new _____ outlook.[34] Togetherness and companionship were the center around which the temple revolved.

Already in the early 1950s the Board members came to realize that the present location of the Hebrew Tabernacle at 161st Street could not remain the temple's home forever. The population of the area gradually started to change. With the economic prosperity residents moved either further uptown, (closer to Fort Tryon Park and) the Inwood section of Manhattan, to Riverdale, or even to the suburbs. As apartments were vacated,

they were taken over by new ethnic groups. The basic mechanism which had forced the Tabernacle to relocate from Harlem to Washington Heights repeated itself. When these new residents coming from a different cultural and socio-economic background, started to pour into the area, it accelerated the move to new neighborhoods by the former inhabitants of Washington Heights. Already in Rabbi Polish's time, under the Presidency of Mr. Morris Engel, the Board started to search for a suitable location further uptown.

Another difficult period in the temple's history set in. Since no agreeable building could be found,and the temple did not have the funds to build, and as membership numbers continued to decline, the Board decided to relocate one of its most vital bodies. In the 1960s the Tabernacle opened a branch of its religious school in a streetlevel apartment, at 218th Street and Seaman Avenue in Inwood. Despite the turbulence and difficulties of the 1960s, the Tabernacle was always able to count on its "family" of devoted officers and congregants, tireless in their efforts to reverse the temple's fortunes. It was not unusual for members, some already living in other sections of Manhattan, or even across the Hudson river in New Jersey, to come to 161st Street to attend services.

As the lever of crime increased, congregants feared vandalism, when leaving their cars parked in the street, or were afraid even to walk to the temple's evening activities, the search for a building was finally successfull. It was seen as nothing short of a miracle,

since the temple had reached its most critical point. Following the precedent of the religious school branch in Inwood, Rabbi Lehman proposed to establish an Adult Education program further uptown. When he approached the officers of the Christian Science Church, located at 185th Street and Fort Washington Avenue, to inquire whether some space could be rented there, he was informed that the building was for sale. In 1973 the Hebrew Tabernacle bought the building, and sold the premises at 161st Street to a group of Jehova's Witnesses.[35]

The last services held in the beginning of February 1974 in the old temple were tinged with sadness, as congregants reflected upon the many memories connected with this building, and bid farewell to a place which had been their first spiritual home in the United States. Yet when the Torah scrolls were carried through the icy streets to their new location, expectancy and hope over the commencing of a new cycle replaced the melancholy. And indeed the temple entered a very prosperous phase. Under the guidance of its various presidents and Dr. Robert L. Lehman, Rabbi since 1956, the community expanded and ventured into new activities. In its former stage the congregation had been a close-knit, family-type community. This closeness, while it responded to the refugees' emotional needs, ~~it~~ endowed the temple with an aura of exclusiveness.

Another factor which prompted the creation of new programs was

necessitated by the aging membership. In numbers, the old by far outweighed the young, as the latter increasingly turned to suburbia, more congenial than the problem-ridden urban neighborhoods for raising families. Programs were developed which opened the temple to the community at large, and at the same time brought cultural events to the doorsteps of the people who could no longer travel, or did not feel at ease to use public transportation systems to attend concerts and similar activities downtown. Consequently the temple sponsored tours to study the historic sites of the Jewish people in Israel, Spain and the ~~Southern~~ United States. There were art exhibits and biennial concerts featuring Pinchas Zukerman, David Bar-Ilan, and Jerome Hines. In addition, film festivals took place, and the temple invited noteworthy speakers, most recently Elie Wiesel. In commemoration of the 40th anniversary of Kristallnacht the congregation funded the publication of Reflections on the Holocaust, containing memoirs by congregants.[36] Aside from these extraordinary events, an Adult Education Program, the Open Mind, came into existence. It examines, on a weekly basis, topics in history, music, Bible and current events. Every Wednesday the Sisterhood offers luncheons, followed by an afternoon of card-games. These events attract hundreds of people. Senior Services

Some members have created a support system by phone for very old members, checking periodically, if help is needed. There are also volunteer programs serving the Isabella Home, a geriatric center in

Washington Heights. And Rabbi Lehman in visiting congregants in hospitals and nursing homes follows the German Jewish tradition of Seelsorge.

While the needs of the elderly have become a major factor in the life of the community, the temple is not ignoring the realization that its future rests with the young American-born generation. During the last four years, student rabbis were engaged in order to build up programs attractive to young people.

CONCLUSIONS

This temple was founded by German Jews and from the beginning it struck a sensitive balance between elements derived from its German Jewish heritage, and influences stemming from the American environments. When German Jewish refugees came to this country and to Washington Heights during the Nazi period, they were drawn to the Hebrew Tabernacle particularly on account of its unique character. Yet while they were German Jews, like the Tabernacle founding fathers, they had not emigrated voluntarily, and their most recent experiences were bound to have left an impact. The congregants in the early periods of the Tabernacle could affirm in all naïveté their German ties, sometimes bordering on German patriotism. The present membership's German roots are burdened with singular painful memories.

Due to the events of the Hitler era, German Jews have asked themselves whether emancipation and the dual identity of being a Jew and a citizen were not a chimera. Other Jews have accused them of having been German Jewish rather than Jewish Germans, and hence deserving the lesson that assimilation bears no other fruit but destruction.

Did German Jews, indeed, learn the historic lesson of their unique fate? To what extent did they, after their resettlement in the United States, remain true to the social and intellectual continuities which had formed them in Germany? Historians have pointed out areas, where the former German Jewish refugees continued the patterns established in Germany.[37] This pattern includes their middle class economic status, their charity and welfare concerns, their speedy Americanization, while maintaining social and religious ties within their group.

Unlike the East European Jews who developed a flourishing culture on the Lower East Side, German Jews did not continue their unique German Jewish cultural creativity in the United States. In the nineteenth century the German Jewish community was in the vanguard of creating a post-Emancipation Jewish culture. From Wissenschaft des Judentums (the Science of Judaism) to the Hebrew Renaissance, fostered by thinkers like Buber and Rosenzweig, German Jews attempted to meet the challenges equality of citizenship bestowed upon them.

The United States, from its very inception, represented the most advanced and egalitarian ideas of Western Civilization. It was not burdened with a tradition of feudal restrictions. Thus the American Jew, as a citizen of the United States, was free to partake of freedom and equality in an unprecedented way.

German Jewish refugees, arriving here, found a country which is open, pluralistic, and materially rich. Being largely middle class, they were in a unique position to take advantage of these opportunities. While doing so they adhered to the optimistic belief that one can be American and Jewish, without the contradictions which were inherent in the past German Jewish experience.

Today the Hebrew Tabernacle is quite different from the Tabernacle of 1906. Its activities have changed and so has its membership. What remained constant throughout the various periods of the temple's history, is the Tabernacle's committment to its congregants. This relationship is reciprocal. Unlike many institutions which with age become self-perpetuating, the temple's existence depends on the support of its membership. The temple relocated already twice in an effort to follow the settlement pattern of its community. On the other hand, the congregants are also in need of the temple, and this has become particularly evident in the post-War period. For the refugees from Germany the Hebrew Tabernacle became their home. At first it provided them with a setting similar to the one they had been forced to leave. Subsequently, as the immigrants

became acculturated, the temple's unique character assumed a special significance. As an American synagogue with a German Jewish heritage it became the symbol of the congregation's hopes and strivings.

Throughout its history the temple was never content merely to exist, since it was dedicated to certain tasks. In its first decades it found a special ~~x~~ calling in the religious education of the young. Later it became a home for the homeless. Today the Tabernacle's committment is twofold. It cares for its aging membership, and it also prepares the ground for the inevitable changes in the future. The temple's extensive cultural programs do not provide entertainment and stimulation for its members only, but establish the Tabernacle as a center of activities for the entire neighborhood. Musical performances, art exhibits, and lectures on topics, ranging from the Bible to present day politics, have expanded the temple's scope. In the process it ~~became~~ was transformed into a community center appealing to people of different ages ~~and~~ with a variety of interests.

At present the Tabernacle's membership is advancing in years, and the religious school enrollment is at its lowest in the temple's history. This problem and the inherent question of the congregation's future may not be solely in the hands of the Tabernacle. The history of the temple has shown to what extent it shares the fate of the community at large. Such factors as demographic trends, economic developments, and housing policies of New York City may play more of a role in determining the temple's future than any plans and strategies devised by the temple. This history has also

shown that the temple survived many difficult periods. It underwent changes by adapting to varied circumstances and emerged renewed in "body" and "spirit."

NOTES

This history is based upon the following primary material:

Minutes of Board of Trustees Meetings, (1905-1938).

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Bulletins, (1922-1941; ~~1964-1965; 1966-1971, 1972-1974~~ 1956-1974)

Interviews conducted by the author during spring 1985 with: Cantor Emeritus Henry Ehrenberg, Mrs. Mildred Engel, Mrs. Sadie Gold, Dr. Max Hamburgh, Mrs. Sonya S. Hartog, Mr. Ernest Hartog, Mr. Paul A. Kohlmann, Rabbi Dr. Robert L. Lehman, Mrs. Ella Maier, Mrs. Gertrude Maier, Mrs. Rosalyn Manowitz, Mr. Kurt J. Schloss, Mr. Ernest W. Stein, Mrs. Joan Taub, Mr. Justin Winter.

1 Circular letter by the Hebrew Tabernacle Association dated October 13, 1905, p. 1.

2 Jeffrey S. Gurock, When Harlem Was Jewish 1870 - 1930, New York, 1979, p. 40 f.

3 Pauline Wengeroff, "Memoirs of a Grandmother," in Lucy S. Dawidowicz, The Golden Tradition: Jewish Life and Thought in Eastern Europe, Boston, 1967, pp. 160-68.

4 Circular letter, op. cit., passim.

5 Gurock, op. cit., ch. 4.

6 ibid., ch. 5

7 ibid., p. 117 ff.

8 We have examples from Alexandria in 40 C.E. where the Jews were accused of siding with the hated Roman occupying power, or Spain in the twelfth and thirteenth centuries, where the Christians suspected the Jews of aiding the Moslems during the Reconquista (the reconquering of Spain from the Moors). It always resulted in harassment for the Jews.

9 Letter by Gustavo G. Berger to Mr. Adolph Schwarzbaum, n. d.

10 Gurock, op. cit., ch. 6.

12 A beam or truss which is supported or held firmly at one end and which projects from its support so that the outer end is free and unsupported. The Winston Dictionary, College Edition.

11 ibid., ch. 6.

13 The Union of American Hebrew Congregations and the Central Conference of American Rabbis are two organizations established by the Reform movement in 1873 and 1889 respectively. Hebrew

Union College, the movement's Rabbinical institution was founded in 1875.

14 Although the Reform movement originated in Germany, it never became as radical there as it was in the United States.

15 Gurock, op. cit., ch. 7.

16 Inspired by Protestant custom reformers introduced the Confirmation to Judaism first in Germany. It was not the girls' equivalent of the Bar Mitzvah, but was meant for both sexes.

17 Hebrew Tabernacle Minutes of Board of Trustees Meetings, 1927, p. 193.

18 Irving Howe, World of Our Fathers, New York, 1976, chs. 8-10, 13-16.

19 For an excellent summarizing essay on the Modern Period in Jewish history, see Salo W. Baron, "The Modern Age," in Great Ages and Ideas of the Jewish People, ed. with an Intro. by Leo W. Schwarz, New York, 1956, pp. 315-484. See also Salo W. Baron, "The Jewish Question in the 19th Century," Journal of Modern History, X (1938), 51-65; Isaac Barzilay, "The Background of the Berlin Haskalah," in Essays on Jewish Life and Thought Presented in Honor of Salo W. Baron, New York, 1959; Shmuel Ettinger, "The Beginnings of the Change in the Attitude of European Society Towards the Jews," Scripta Hierosolomytana, VII (1961), 193-219; Jacob Katz, Out of the Ghetto. The Social Background of Jewish Emancipation, 1770-1870, Cambridge, Mass., 1973, esp. chs. III, V, VI, XII.

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22 Ismar Schorsch, Jewish Reactions to German Anti-Semitism, 1870-1914, pp. 103 ff.; and also Arnold Paucker, "Zur Problematik einer jüdischen Abwehrstrategie in der deutschen Gesellschaft," in Juden im Wilhelminischen Deutschland 1890-1914, pp. 479-548.

23 Fritz Stern, "The Political Consequences of the Unpolitical German," History. A Meridian Periodical, III (September, 1960), 104-134.

24 idem, "Germany 1933: Fifty Years Later," Leo Baeck Memorial Lecture, 27 (1983), p. 26.

25 See Paul W. Massing, Rehearsal for Destruction, New York, 1949; and I. Schorsch, op. cit., passim.

26 Frederick L. Allen, Only Yesterday: An Informal History of the 1920's, New York, 1964, p. 204 ff.

27 Alexander Carlebach, "The German-Jewish Immigration and Its Influence on Synagogue Life in the U.S.A.," Leo Baeck Institute Yearbook (following LBIY), IX (1964), pp. 351-372; Herbert A. Strauss, "Jewish Emigration from Germany - Nazi Policies and Jewish Responses (I)," LBIY, XXV (1980), pp. 313-361; idem, "Jewish Emigration from Germany - Nazi Policies and Jewish Responses (II)," LBIY, XXVI (1981), pp. 343-409.

28 Generally speaking, Jews from Southern Germany were in a better position to secure affidavits. There existed family and community connections, due to the fact that the post-1848 Jewish immigrants to America had largely come from Southern regions of Germany.

29 "A movement to admit British children following the fall of France, in contrast, was widely supported by public opinion and the Washington bureaucracy. It led to the admission of about 4,000 British children in the few months before the programme came to an end in the late summer of 1940, following the sinking of the City of Benares by German submarines with the loss of 79 children." Herbert A. Strauss, "The Immigration and Acculturation of the German Jew in the United States of America," LBIY, XVI (1971), pp. 66 ff.

30 See the collection of essays on antisemitism in the United States, ed. by Leonard Dinnerstein, New York, 1971.

31 Henry L. Feingold, The Politics of Rescue, Ruthers University, New Jersey, 1970; David S. Wyman, Paper Walls: America and the Refugee Crisis 1938-1941, University of Massachusetts, Amherst, 1968; on American Jewish reactions see esp. idem, The Abandonment of Jews: America and the Holocaust 1941-1945, New York, 1984.

32 Michael N. Dobkowski, "The Fourth Reich - German-Jewish Religious Life in America Today," Judaism, (Winter, 1978), 80-95; Robert L. Lehman, "Washington Heights and its Religious Institutions," in Hebrew Tabernacle Congregation and Isabella Geriatric Center, unpubl. DOCTORAL Dissertation, New York Theological Seminary, 1985.

33 I am indebted for this information to Cantor Henry Ehrenberg during our interview on January 18, 1985.

34 Information gained from Mr. Ernest Stein during an interview on February 8, 1985.

35 The relocation of the Hebrew Tabernacle to 185th Street could not have been realized without the efforts of its officers at the time, particularly Dr. Max Hamburgh (President), Mr. Justin Winter

(Vice President and Treasurer) and Mr. Ernest Hartog.

36 Rosalyn Manowitz, ed., Reflections on the Holocaust, New York, 1978.

37 Herbert A. Strauss, "The Immigration and Acculturation of the German Jew in the United States of America," LBIY, XVI (1971), p. 91.

The author has studied European and Jewish history in Germany, Israel and the United States. She received her M.A. in Jewish Studies from Brandeis University, and at present pursues a Ph.D. degree in history at Columbia University.

Dear Friends,

The American Federation of Jews from Central Europe is delighted to present this abbreviated draft of a major work depicting the history of our organization. Please accept it in the spirit of friendship in which it is offered; whether we are mentioned by name or not, we are all part of the process which fills these pages with the story of our generation.

Dr. Hermann Teifer, guided by Dr. Herbert A. Strauss, has worked diligently to produce this precis of a much more complex and fuller work to be brought to fruition at a later date. In the meantime, we mark the Golden (50th) Anniversary of the American Federation with the knowledge that our history is being written and that its details will be studied by the historians of future generations. We hope that they will look upon us and our work during the first half-century of our existence with favor.

Dr. Teifer, a graduate of the University of Vienna, has presented us with a starting point. The continuity of this effort will be assured by your friendly communications to us regarding interpretation of events and personalities. We all have something to add; we and the organizations we represent need to be reflected in this creative effort which one day soon will find its place on the shelves of historical organizations, libraries, and immigration archives.

I trust that I speak in the name of the Federation when I express my gratitude, again, to Drs. Teifer and Strauss, as well as to our Chairman of the Board, Dr. Curt C. Silberman, for his hours of informative discussion; also to our office staff, Mrs. Katherine Rosenthal and Mr. Dennis Rohrbaugh for their invaluable help and assistance.

November 24, 1991
New York, N.Y.

Rabbi Robert L. Lehman
President

ABSTRACT

HISTORY OF THE

AMERICAN FEDERATION OF JEWS

FROM CENTRAL EUROPE

PRESENTED AT ITS 50TH ANNIVERSARY LUNCHEON

NOVEMBER 24, 1991

BY

DR. HERMANN TEIFER

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The activities of the American Federation of Jews from Central Europe were manifold in its fifty years of history. Many noble causes were approached, most of them were positively resolved, and all of them were always handled with dignified detachment.

As our old song says:

If the Federation would only have fought for their constituency's civil rights - It would have sufficed!

If the Federation would only have rallied for Free Ports in the United States - It would have sufficed!

If the Federation would only have taught us the German Jewish way of life in this country - It would have sufficed!

But the Federation did more than that; the Federation fought for rightful reparations, administered them and thus guaranteed, that approximately 150,000 German Jewish refugees who came to this country, could educate their children with the wide range of knowledge and wisdom, they were accustomed to (- with "Bildung" -), and eventually could spend their "Golden Age" in dignity.

The Federation made it possible, that individuals could at least get partially back, what so violently was taken from them; made it possible, that pensions they had worked for so hard in their old country, were paid out to them duly in the new one; that the trauma and physical impairment resulting from gruesome persecution was at least partially indemnified by financial security.

The Federation certainly did not do this alone: Reparations and indemnification were achieved through the efforts of many other organizations in Israel, Europe and in the United States; the so called *Successor Organizations* and the *Conference on Jewish Material Claims Against Germany* offered their services to all of European Jewry, that suffered through the Nazi terror. But it was the *Council of Jews from Germany* that made sure, that the German Jews - Hitler's first victims! - got the share, due to them; and what could the *Council* possibly have done without its representa-

tion of the largest group of emigres, the American Federation of Jews from Central Europe, which took care of its own constituency: individually through the "United Restitution Organization"; and collectively through "United Help".

Let's even go one step further; let's even suggest, that the Federation was possibly founded with the **intention** of doing all this; let's suggest, that long before the winds of war had calmed down and shown, that Nazi Germany indeed has been defeated, wise and imaginative people had engineered a platform, from which all this once could become possible ... once, Nazi Germany **would be** defeated!

Roots

German Jewish emigrants in New York before 1933

The first Jewish refugees from Nazi Germany, that arrived immediately with the beginning of the catastrophe in 1933, shortly after the Nazis' rise to power, met here some of their peers: young German emigres, who had left their homeland in the decade after the "Great War" for exactly the same reasons that had brought Europeans to the New World for the last 150 years or so: the quest for better economic opportunities, for more personal and political freedom, for adventure and the experience of the New.

Bernhard Heinemann, who had arrived in New York already at the turn of the century, was president of the "Löbschen Schul", a synagogue in the Yorkville section of New York. He helped facilitating the establishment of German Jewish social clubs, where those "greenhorns", who for most of the time did not know more about America than what they had read in the Karl May novels of their youth, could ease their transition to the New World.

The first of these clubs was the "Prospect Unity Club", founded in 1923, and located at the beginning in Heinemann's "Löbschen Schul", before it moved to the much more prestigious Temple Emanuel. One year later the "Prospect Unity Club" was joined by the "Deutsch-jüdischer Club" (German Jewish Club), an organization that would have an enormous impact on the German Jewish emigration still to come.

At the same time the German Nazi movement started "to take roots also in America". As a reaction to this threat, the presidents of all the existing German Jewish organizations joined in "American Friends of German Jews", who tried to "help Jews in Germany combating anti-Semitism, and prevent the Germans in America to be poisoned by Hitler's people".

In 1926, through the initiative of the German Rabbi Max Malina, all the existing German-Jewish clubs and organizations in New York joined in establishing the "German Jewish Center": "a Central office for the German Jews in New York, dealing especially

with new emigrants", and trying to secure all their interests: emigration papers, legal advice, health care, and job placement. The Executive Secretary of this German Jewish umbrella organization was Fred Bielefeld; with Hermann Secunda, Fritz Schlesinger and others around, who later sat on the Board of the American Federation of Jews from Central Europe, it is fair to say that the German Jewish Center with its emphasis on social services, served as the model for the "first" American Federation of Jews from Germany, founded in 1939.

Reichsvertretung

Nazism triggered the foundation of two organizations: one for social purposes and welfare in the face of the economic downfall of German Jewry, when immigration had to be organized, people without jobs had to be cared for, and children had to be educated. This was the "Zentralausschuß für Hilfe und Aufbau", founded by Ludwig Tietz and the Warburg partner Karl Melchior. On the other hand was the political organization, long sought after and only now - under pressure - finally founded: the *Reichsvertretung* itself.

Thus the representative body of the German Jews was divided into two parts: one political - the Reichsvertretung -, and another part - the "Zentralausschuß für Hilfe und Aufbau" - that dealt with social issues and emigration.

The idea of a representative body for all Jews in Germany was older than Nazism, but it only actually evolved, once the pressure from outside became stronger than the sometimes petty differences within the Jewish community. The diversity of German Jews was immense: there were Zionists and German chauvinists, liberals and orthodox; and there also was the animosity among people from different areas of Germany, Prussians, Rhinelanders, Bavarians (to name just a few), who did not forget their alleged differences, only because they all were Jewish. Thus the idea of Unity for all the Jews in Germany failed.

But when the Nazis came to power in January of 1933, the Jews in Germany felt a new urgency to unite; only a few actually foresaw a glimmer of the tragedy to unfold, but many knew, that Jews had to speak now with one voice, in order to defend their rights as citizens - a desire, that then still seemed to be a realistic one.

In Essen, a community of liberal and "very German" Jews, the Banker Dr. Georg S. Hirschland took the initiative in 1933, and together with the community"s Rabbi, Hugo Hahn, and its president, Dr. Ernst Herzfeld convened a meeting of some of the major Jewish organizations. There the representative from Köln, Rudolf Callmann, suggested to contact the powerful community of Berlin as well, in order to negotiate the idea of a *Reichsvertretung*: a representation of all Jewish congregations in the *German Reich*.

In the next few weeks, Hahn and Herzfeld tried to bring together the leading personalities of German Jewry. They wanted to establish a representative body, where people should work due to their personal merits, rather than as representatives of special interest groups. In the fall of 1933, 25 leading personalities from all over the Reich, including Max Warburg, "the most powerful man in German Jewry", met again, to hammer out all details. The outcome fell short of Hahn's wish: it was a compromise, securing the presidency and vice-presidency of the new organization to widely accepted and honored personalities, without any clear political or ideological affiliation, while establishing at the same time a powerful board, consisting of representatives of the most important groups in German Jewry.

The *Reichsvertretung* was formally established on September 17, 1933; its president was Rabbi Leo Baeck, who already was the "chairman of almost all the German federations and organizations of any importance, due to the trust the German Jewry and the Jews abroad put in him", because of his standing as a rabbi and a scholar. Vice president was Otto Hirsch, a government official from the German state of Württemberg, who was somehow disliked in Berlin not because of his political standing, but rather because of his swabian accent, he never was ready to give up.

Members of the board were, among others, Rudolf Callmann, a solicitor from Köln, representing the "Central Verein der Juden in Deutschland", and Siegfried Moses from the Zionist Federation for Germany, which decided in the eleventh hour to participate in the Reichsvertretung after all.

The Reichsvertretung was financed through the contributions from the congregations and the provincial organizations in Germany, and from donations by the American Joint Distribution Committee and the Central British Fund, set up by the Council for German Jewry.

One of the most important tasks of the Reichsvertretung was "Wanderungshilfe", Help for Migration, cooperating with the "Palästina-Amt", the Office for Palestine, and the "Hilfsverein", which was established at the turn of the century to enable Eastern European Jews to emigrate to the Americas.

The Reichsvertretung also had to keep up a network of schools, particularly after September 1935, when Jewish students were no longer allowed to attend public schools. But children were not the only ones in need for Jewish education: Martin Buber founded the "Mittelstelle für jüdische Erwachsenenbildung", the Coordinating Office for Jewish Adult Education, within the Reichsvertretung.

In looking at the Reichsvertretung, we come to understand the early history of the American Federation of Jews from Central Europe: The German Jewish Center, as well as the German Jewish Club's first attempt for an umbrella organization collapsed, because the differences among the German Jews in New York were

bigger than their common interest. - Only when "outside pressure", as Max Warburg put it in his first official address as the Federation's Chairman of the Board, became overwhelming, when it became increasingly clear that the war in Europe would effect German Jews in America, and the threat of being considered "enemy aliens" in America became real, only then the desire for a unifying body for all Jewish-American organizations became strong enough, to push it through.

Founding

The first beginning: founding through the German Jewish Club

On February 1, 1939, less than three months after the November pogrom in Germany and Austria, the German-Jewish Club took the initiative in proposing a "Federation of German Jews in America". Nourished by the idle hope, that the German immigration quotas for the next three years would be combined and used entirely in 1939, Reinhold Herz from the "Aufbau" anticipated a mass immigration of German Jews to America, thus necessitating their "gathering", their "representation", and their "voice": "Support for our organic incorporation into American life is no task for the individual person; it requires the work of all within an organization".

By that time most of the leading members of the "German Jewish Club" had all been "old Americans", having spent ten or fifteen years in this country. They had witnessed the sharp rise of German Jewish emigration due to the Nazis over the past six years, but apparently they have never felt this urgency, to close the ranks.

The most important reason for this new desire for unity was the German November Pogrom, "Kristallnacht", when a relatively slow removal of German Jewry from Germany's social, cultural and economic fabric suddenly took utterly violent forms: ransacked shops, burning synagogues, tortured people and murdered Jews. Thus it became clear to the last and most optimistic German Jew, in Germany, Britain, Palestine or America alike, that the only rescue for Germany's remaining Jews was hasty, immediate immigration.

The initiator and first president of the new "American Federation of Jews from Central Europe" was Dr. Fritz Schlesinger, who, together with Ernst Stiassny from the Austrian Jewish Council, and Rabbi Dr. Hugo Hahn from the Congregation Habonim, set up a "Dachverband Deutschsprachiger Juden aus Mitteleuropa" ("Umbrella Organization of German speaking Jews from Central Europe"). The first official meeting took place on February 25, 1940. Delegates with the right to vote for an Executive Committee came from these organizations: *Germany Jewish Club, K. C., Ehrlich Society, Shaare Tefilla, Habonim Brudergemeinde, Theodor Herzl Society, Martin Buber Branch, Austrian Jewish Council, IGUL, K J V, Jewish*

Foreign War Veterans, and *Congress Haus*.

Schlesinger, a formerly German dentist from Yorkville in New York City, changed later his name to a slightly more American sounding "Dr. Fred Schleger". He then tried to run for Congress, because he "knew everybody in Yorkville". But, in the words of his friend from the German Jewish Club, Norbert Goldenberg, Schleger "couldn't do it, because of his political slant", meaning his leaning toward the "Weimar Left".

The new umbrella organization did not resemble so much the Federation of today, but rather the German Jewish Center from 1926, or the nonsectarian "Selfhelp of German Emigres", founded in 1936 under the leadership of Prof. Paul Tillich, and certainly still going strong at the time, the "Federation" was established: Its strongest emphasis was put on social and economic aid for German Jews in the United States, like job placement, credit agencies, old age homes, assistance for immigration, and inexpensive storage (!).

It did not survive for long: Too many divergent interests were pulling and pushing the Federation into different directions. Giving every single member organization equal say in its affairs practically assured its demise. "Uptown Jews" and "Downtown Jews"; orthodox and non-believers; conservatives, liberals and "Weimar Leftists" could not easily be put into one single organization.

Due to its "inactivity", the Federation decided on March 10, 1941 to form a "Reorganisationskomittee", a "Committee for Reorganization" and the revival of the Federation. This Committee was chaired by Frederick W. Borchardt, a merchant and banker, and the former Treasurer of the *Reichsvertretung*, who since his arrival in the United States in 1937 had no official ties with the first American Federation of Jews from Central Europe.

The real beginning: founding of the American Federation of Jews from Central Europe

There were now Jews in America, who had gone through the experience of the *Reichsvertretung*: a federation of German Jews, who had tried to defend their interests against an adversary bureaucracy. These were people of class, money and education. They did not care about all the little organizations and clubs that had sprung up over the last decade, to accommodate the petty needs of the German Jewish newcomers; they wanted to go all the way up to the top of the American Government to assure a safe, a comfortable, a secure exile, possibly with chances of getting back all their lost comfort.

At the beginning of 1941, Frederick W. Borchardt, joined the Federation's "Negotiations for Reorganization", possibly at the suggestion from Max Warburg.

There is no clear proof to the assertion, that he was indeed the man behind Borchardt and the leading force, that helped the Federation back on its feet.

But there is Warburg's record with the German "Reichsvertretung"; the fact how perfect style and substance of the newly established Federation would accommodate a person of his standing; and last but not least his son's Eric assertion, that Max Warburg himself "created" the Federation.

The negotiations, "skillfully" presided over by Borchardt, proved to be "rather intricate", undoubtedly due to the different interests and outlooks of the two attending sides: the representatives of the former Reichsvertretung against the "German Jewish Club", considered by Dr. Friedrich Brodnitz - himself a physician and the former Press Chief of the Reichsvertretung - as "Philistine", although Brodnitz himself sat on the board of the German Jewish Club ("Beisitzer").

The founders of the original Federation were "amateurs" in organized Jewish work; The "professional" Jewish organizers were those who had just arrived fresh from Germany with all their knowledge acquired in the *Reichsvertretung* and in the *Centralverein*.

No wonder, that for some time the Federation's activities were marked by a search for identity and squabbles between these two different groups, further complicated by various congregations - some of them orthodox, some rather liberal -, and encompassing the whole range of the social palette.

A good example for this search for identity was the Federation's participation in the so called "Committee Loyalty", which was determined, to raise funds for a new bomber airplane.

After some discussions in early 1942, the Federation's Board was ready to participate in the Committee's efforts, last but not least because they felt that it could score some points with the authorities in Washington, regarding the very uncomfortable problem of "enemy aliens". But Max Warburg, ever so interested in elegant diplomacy, rather than in loud statements, detested the whole endeavor: "serious people" consider this Committee as "ludicrous, even dangerous". But the dentist from Yorkville, Fritz Schlesinger thought otherwise, declaring not without pathos: "Fighting against Hitler means fighting for America!".

Yet, in spite of these squabbles, the "real" Federation **did** come through. It evolved into a **truly democratic** organization, encompassing all aspects of German Jewish life in America, and led by a series of highly competent, energetic personalities. They set the Federation's path not as a service agency; not even as a political organization within the German Jewish world or American Jewry at large (a fact, that many officials within the Federation, starting with Rabbi Max Gruenewald, regret dearly), but as a legal representative: "In wise recognition of reality, Max Warburg defined the only purpose of the Federation as a coordinating

body, that takes care of certain legal matters, which are of interest to the Immigration".

An almost unanimous agreement for the establishment of a new Federation was reached at a meeting on June 24, 1941. From all the delegates from various German Jewish congregations and organizations, only Curt Silberman from Newark voted against a resolution, calling for the representation of refugees from Germany and Austria: He wanted those from Czechoslovakia as well.

But by and large, things from here on went smoothly: Rudolf Callmann was voted in as president, and Max Warburg as Chairman of the Board.

Callmann firmly established the guidelines: He declared Jewish immigration into the United States his top priority, and asked all affiliates, not to contact U.S. authorities any more without the consent of the Federation.

The Certificate of Incorporation was filed on December 5, 1941.

Refugees

Immigration

To be sure, the atmosphere in the country in the 1930s and 40s was anything but friendly to "aliens". Foreigners, who had the audacity to come to America, "yearning to be free" were by and large seen as intruders and competitors for the few jobs that existed.

Specifically at the beginning of 1940 the sentiment in the country was very much anti-alien. There were already eight million unemployed workers in the country. The National Industrial Conference Board, an employers' research organization, found at the same time that 67% of all companies interviewed, would not hire aliens. To make things even worse for the members of the Federation, 40% of all companies polled would not hire any Jews, regardless of their being alien or not.

German Jews in the United States had to take action, to speed up the influx of emigrants. Frederick Borchardt and Rudolf Callmann, both put U.S. immigration policy at the top of their concerns at the newly reorganized Federation. Unfortunately, so far, American Jewry had failed to press for a relaxation of the immigration laws, or to argue that unfilled quotas from previous years be filled retroactively.

General xenophobia, and more specific anti-Semitism, were abundant in the United States, and certainly effected also some of those officials, who were responsible for allowing immigrants into the country. Fear of a "fifth column" threatening the very foundations of America - be it "Red" or "Nazi" - impaired the judgment of many. Sticking out is Breckinridge Long, Assistant

Secretary of State from 1940 to 1944, "who had the power to do something about" the fear of aliens, but did not, since his own "attitudes toward the refugee were narrow and unsympathetic".

But in spite of all the reported facts, how "American consular offices in Germany throughout the 1930s were timorous about interpreting the immigration law", it is hard to assess the number of those German Jews, whose lives could have been saved, if the United States would not have put up their "Paper Walls" to prevent further immigration.

However there were few if any laws that impaired the freedom of alien nationals, already residing legally in this country. The only such law passed before America's entry into the war was the Smith Act, effective June 28, 1940, named after Representative Howard Smith (a Democrat from Virginia), that required "the fingerprinting of aliens over age fourteen".

But with the war raging on in Europe, and the United States sliding more and more toward intervention against the Axis, special actions were taken against those who one day could be regarded as "aliens of enemy nationality": Japanese, Italians and Germans living in America.

The United States would have entered the war sooner or later anyway; Pearl Harbor was just the straw that broke the camel's back. On June 16, 1941 President Roosevelt closed the United States consulates in Germany, and Thomas Mann was not only happy to inform his "German listeners" via BBC about that decision, but he was also claiming at the same time, that the United States were already "morally" and "de facto" in a state of war with Germany.

Enemy Aliens

On December 7, 1941 Japan attacked Pearl Harbor; the very same day, all Japanese living in the United States became subjects to "controlling regulations", which were extended to Germans and Italians one day later, in a proclamation by President Roosevelt. Thus, immediately after the United States' official entry into the war, "all German and Italian nationals or subjects, including those who were deprived of their former German citizenship and had thus become stateless" became "alien enemies".

"Aliens of enemy nationalities" needed special travel permits, which had to be applied for each and every time at the Attorney General's office, even for going "from Beverly Hills to downtown LA". They also were barred to keep any weapons, cameras, binoculars or short wave radios, which all had to be turned in to the authorities.

All pending naturalizations were canceled; William Stagen from the "Jewish Club of 1933" already had had an invitation to be sworn in in December, but received a postcard, asking him not to

appear.

On the West Coast, the "Nisei" (Japanese) were removed to camps, and every enemy alien was subject to a curfew which was "enforced very severely": in Portland, Oregon, the German Jewish owner of a canning factory employing 400 workers was arrested because he had once stayed in his office past 8pm.

Fighting the status of "Enemy Alien" turned out to be an uphill battle for the Federation. The larger part of the country did not care about this problem, since refugees lived only in 14 out of the 48 states; therefore the majority of Congressmen and Senators did not address the question at all. But "good old" anti-Semitism played its ugly role as well: While the American Red Cross, allegedly concerned with the country's security, excluded all Enemy Aliens from any voluntary work, its New York chapter, "motivated only by anti-Semitic considerations", barred them even from donating blood.

The response

"Initially the Federation's main purpose was preventing harm" from the status as "aliens of enemy nationality". In his opening remarks at the first meeting of the Federation's Board of Directors on January 22, 1942, Max Warburg warned of the potentially harmful status of "enemy alien", which even could worsen in spite of the basically positive attitude, that - to Warburg's knowledge - Attorney General Francis Biddle as well as Mr. and Mrs. Roosevelt held for the German refugees in the United States. He further assured his audience that so far "successful efforts" had prevented an even worse law concerning that status.

Even Thomas Mann, an emigre of highest esteem, feared that status. Since he could not rely on the good service of the American Federation of **Jews** from Central Europe, he wrote directly to Attorney General Francis Biddle, asking him for an exemption of the hardships connected with the enemy alien status. He noted that he was "ausgebürgert", technically no German anymore, and thus adopting the same line of thoughts toward that problem, as the Federation did later:

In a memorandum, forming the basis of all the Federation's actions in regard to the enemy alien question, and presented to the National Refugee Service and the American Jewish Committee the point was stressed, that German Jews were expatriated by Nazi-Germany, and there was therefore no reason not to trust them.

The real emergency situation for enemy aliens evolved on the West Coast, where officials of the War Department started to alarm former Germans, Italians and most of all Japanese. The plight of that latter group is well known, and was already then the horrible example of what **could** happen to the German emigration as well. Only six weeks after Pearl Harbor, Thomas Mann already understood that the anticipated hardships were rather

negligible, that he did not need any guns, short wave radios or highly sensitive binoculars. But Thomas Mann was horrified by the idea, that he could be interned to some "remote spot" like Kansas. And he remarked bitterly that he (and all German refugees) had fought the war against Hitler long before the United States, thus definitely not deserving this demeaning status.

The *Jewish Club of 1933* took the initiative among the German-Jewish refugees living on the West Coast. Their representative, Dr.Richard Grau, came to New York, to participate in a meeting of the *Council of Aliens from Enemy Countries*, and was then introduced by the Federation to the Department of Justice and to the War Department in Washington, which was "of the greatest significance to our friends in the West". Minor difficulties arose, when some members of the Federation's Executive Committee expressed their doubts, if Dr. Grau was Jewish or not, but apparently this "crisis" was resolved in peace.

In March 1942 the congressional *Tolan Committee*, led by John H. Tolan (1935-47 democratic House representative from California), investigated the problem of enemy aliens in California, trying to determine, if differences among enemy aliens could be established: sorting out the real enemies from their victims and from other innocents. Felix Guggenheim, an immigrant employed by the *Jewish Club of 1933* and thus affiliated with the Federation testified before the Committee, along with the German writers Bruno Frank and Thomas Mann, who was impressed by the openness, fairness and democratic attitude of the Committee, that "listened in a friendly and patient way to the Japanese" and "treated the Germans especially polite".

The solution

In May of 1942, Earl G. Harrison, who had become Commissioner of Immigration and Naturalization two months before, initiated new legislation, designed to differentiate between several groups of "enemy Germans". Immediately the Federation suggested to officials in Washington how immigrants' organizations and individual immigrants could help in reclassifying Jewish refugees from Germany. It was ready to "prepare material in order to convince the federal agencies, that members of our group were expatriated" by proving that they were Jewish.

In September 1942 the German Jewish community in New York anticipated a change for the better: Proudly Callmann pronounced, that "according to reliable reports received by the Federation", those who are "residing in this country since January 1, 1924, and all stateless persons" will be reclassified "in the near future".

Yet, on Columbus Day, 1942, Attorney General Francis Biddle exempted only Italians from enemy alien classification, noting at least, that there were still "other loyal persons now classed as alien enemies". He promised, to look into all the expatriates' files and to reclassify them individually.

Why Biddle failed to reclassify the expatriates together with the Italians was never fully revealed. In a confidential report to the Executive Committee on October 19, 1942, Callmann told about "anti-Semitic circles in Biddle's office", who had argued, that the reclassification of stateless persons would "help only the Jews".

The urgency of the enemy alien status vanished soon after; and although the Federation went on arguing for reclassification, it stopped to be a topic of high priority, even on the West Coast. When in November 1942, at a reception in his honor, Thomas Mann met Vice President Wallace and the Attorney General, Biddle promised, that the "inconvenience" of the enemy alien status would be canceled shortly.

To be sure: there were more pressing things now bothering the German Jewish immigrants in the United States. When the Board discussed the anticipated change in the status of enemy aliens on October 5, 1942, it also looked into "the situation of Jews still living in Europe", coming to the sad conclusion that nothing could be done.

Sorrow

The officers of the Federation were clearly deeply frustrated, for not being able to help German Jews left behind in Germany. When the so called "Ausbürgerungsgesetz" was passed by the Nazis on November 25, 1941, Rabbi Hahn mused in bitter irony, if this law was not at least a way out from the burdensome status of being considered "enemy aliens", since "Hitler was kind enough to expatriate all Jews living outside Germany".

But when the Nazis had passed their "Ausbürgerungsgesetz" they were only partially concerned with Jews in Great Britain and in the United States. The implications of this Nazi law for the Jews still trapped in Germany was a tragic one: It made it legally possible within the laws of the "total state" to confiscate all belongings left behind not only by refugees, but also by those deported to the East.

Deportations of Jews from Germany proper began in the autumn of 1941 (deportations from Vienna had started on mid February of 1941), shortly before the Nazis finally forbade all emigration of European Jews under their control in November of 1941.

Up to this point, the Federation relentlessly tried to help Jews in Germany to get visas by issuing affidavits in the United States, or even by attempting to break a hole into the tough "Paper Walls" of a non liberal American Immigration Law. On October 5, 1942 the Board discussed "the situation of Jews still living in Europe", coming to the frustrating conclusion that nothing could be done by the Federation to ease their plight. At that time the members of the board were clearly alarmed by news

from Germany, without yet grasping the full tragedy of things to come. In order to keep in touch with German Jewry still trapped in Europe they elected Herbert Seeliger to the Board of Directors: he "was one of the officers of the Jewish Congregation in Berlin until 1940, and he is particularly familiar with the situation of the Jews still living in Germany".

Free Ports

But of course, efforts to save those trapped in Europe went on. In February 1943 the Federation tried to set up a trust fund for German Jewish refugees, who were supposed to come to the United States after the war. As a matter of fact, some refugees who so far had survived in France or Spain, tried throughout the early 1940s to enter the United States.

On May 22, 1944, the Federation's Board of Directors sent a resolution to President Roosevelt, asking him to establish a "Free Port" in the United States, where refugees, who could not be permitted entry because of immigration regulations, would find a haven from persecution. There was no immediate answer, even after the Federation tried to involve the War Refugee Board. Rabbi Gruenewald's proposal, to set up the Virgin Islands as a refuge for German Jews, also did not meet with enthusiasm on the part of the Roosevelt Administration.

Then came August 5, 1944, and 984 refugees, 918 of whom where Jews, arrived in Fort Ontario, Oswego, New York. President Roosevelt wanted "to send them back upon the termination of the war", but the Federation "succeeded in arousing the public interest for these refugees", and in December 1945 they got permission to stay. This was undoubtedly one of the Federation's noblest achievements.

Adjustment

The quest for American Jewish Unity

During 1943 and 1948 the Federation took part in the efforts of the *American Jewish Conference* for the unification of American Jewry, because - or in spite - of Max Warburg's complaint about "American Jews and their snobbism": "The agitation among the American Jews against us is a Jewish peculiarity, which we should try to combat".

Rudolf Callmann and Herman Muller worked hard for the recognition at the ill-fated *American Jewish Conference*, specifically dealing with "post-war reconstruction and rehabilitation", and with "Jewry's stand on Palestine", which at the Conference was a decisive Zionist one, working after 1945 for "the establishment of the State of Israel".

But also before the end of the war, the Federation took a strong

pro-Zionist stand, when "on February 16, 1944, Rabbi Max Gruenewald presented our overall views with respect to the rebirth of Zion before the Committee on Foreign Affairs of the House of Representatives conducting hearings on the Bills H.R. 418 and 419...".

"Council for the Protection of the Rights and Interests of Jews from Germany":

From December 1944 through January 1945 the Federation hosted Dr.Siegfried Moses from Jerusalem, President of the "Irgun Olej Merkaz Europa" (the "Union of Emigrants from Central Europe" in Jerusalem). Upon his initiative the "Council of Jews from Germany" (as the "Council for the Protection of the Rights and Interests of Jews from Germany" usually is referred to) was founded on January 24, 1945.

The Council was an association of three independent organizations,
* the "Association of Jewish Refugees in Great Britain" (London)
* the American Federation of Jews from Central Europe (New York)
* the "Irgun Olej Merkaz Europa" (Jerusalem).

A fourth group associated with the World Jewish Congress, the "German Jewish Representative Committee" (New York) joined the Council in a "working committee".

Originally the Council was supposed to have three centers in New York, Tel Aviv and London. But when Leo Baeck became President of the Council on October 30, 1945, his new home, London, became and remained the Council's main center, even when Siegfried Moses assumed the presidency after Leo Baeck's death on November 2, 1956.

On April 25, 1945, the Council of Jews from Germany, as part of a wider Jewish delegation and, represented by Rudolf Callmann, participated at the first meeting of the newly convened *United Nations Organization* in San Francisco. Callmann submitted a memorandum, dealing with the situation of German Jews after the war, primarily with their free movement; German Jews should be allowed to choose freely their country of residence, including Palestine, whose "doors ... shall be reopened to Jewish immigration ...".

The memorandum also dealt with former and present Jewish property in Germany, which should not be considered "enemy property", but be returned to its lawful owners.

Being a child of the "post-war" reparation era, the Council's main purpose was from the beginning "Wiedergutmachung", the collection of reparations for German Jews. It thus negotiated with the so-called "successor organizations", which collected "heirless and unclaimed property" in Germany, for a fair share to benefit its group, and then distributed these funds among the

different German Jewish organizations in the world, thus financing their social programs.

There were fights among friends: Not only represented the American Federation the biggest group of former German Jews, and demanded thus the lion's share of the moneys allocated to the Council. The Federation was also the group spending most, due to the high cost of living in the United States: Every single Mark reaching the Council through the *Jewish Restitution Successor Organization*, could buy a small basket of food in Israel, but was hardly enough in New York to use public transportation.

Leo Baeck

When Leo Baeck was liberated from Theresienstadt, he settled in London and immediately resumed his role, as the "natural" leader of German Jewry, or at least its scattered remnants, represented by the Council of Jews from Germany. He assumed this presidency with the same composure, with which he had become President of the Reichsvertretung, devoting time, energy and his personal contacts to such mundane items as fund raising and restitution.

During his stay in the United States, while he taught at the Hebrew Union College in Cincinnati, he visited New York and attended several meetings at the Federation.

On January 23, 1952, Baeck wrote a letter on behalf of the Federation, praising it as "one of the most active and important members of the Council for the protection of rights and interests of Jews from Germany, of which I have the honor to be President". He specifically mentioned the *United Restitution Organization*, which - as part of the Federation - represented individuals with material claims against Germany in German courts.

Restitution - "Wiedergutmachung" - was for Baeck not just an "affair of money but of right". Relentlessly he worked for a just settlement: in Germany, putting his connection with President Theodor Heuss and others on line, in order to achieve Wiedergutmachung for the Jewish people, and then as President of the Council, to assure a fare share of the funds for German Jews.

"Post War Problems"

In America, post-war problems were discussed much deeper and longer than in Britain, where actual fighting had gone on, while Americans still lived in peace. As a matter of fact, post-war problems like "equality, protection of minorities, post-war help, reconstruction, colonization", etc. were discussed in the United States by special committees of five different American Jewish organizations as early as 1941.

But most of all, "Post-War Problems" signified "Restitutions from Germany".

The Idea of Reparations

"Wiedergutmachung" was one of the big concerns for all the high officials in the Federation right from the beginning; but when in 1942 people in the United States started to talk aloud about the possibility of reparations for German Jews after the war, the Federation saw it fit, to deny all rumors, that it was participating in such discussions: "Nobody should be able to say after this war, that while the peoples fought, the Jews just calculated".

Pursued by the ghost of anti-Semitism, many officers of the Federation were afraid to shed a bad light on German Jews in the American public. On the other hand, they acknowledged that "Geschäftemacher" already dealt with the question of future reparations, which should be addressed in a more dignified way.

And they were: Max Warburg mentioned the claim for reparations ("Reparationsansprüche") in his opening remarks of the Federation's very first Board Meeting on January 22, 1942: The man, who had led the German delegation to Versailles in 1919 and had tried there to keep reparations as small as possible, was now himself the "victim of legalized robbery" and saw no reason for any "good will" for the perpetrators. "Future reparations", he predicted, "will be dealt with differently, from those in 1919".

At the same Board Meeting on January 22, 1942, the lawyer Dr. Karl Ettinger, presented a memorandum on securing proof of the damage ("Beweissicherheit der Schäden"), done to German speaking Jews by the Nazis, in order to present the facts to any future peace conference; he urged the Board to participate in the related work of the American Jewish Congress, where a sub committee led by Nehemia Robinson already dealt with all legal and moral questions concerning reparations.

Thus the Federation, caring for the material security of the people of "its group", was among the very first organizations, looking into the possibility, of eventually getting back some of their lost property in Germany.

In May 1942 the World Jewish Congress invited Jewish personalities in the United States to attend a meeting on "Postwar European Problems". The Federation responded by establishing its own sub-committee, which decided - strictly confidentially - on January 12, 1943 that "something had to be done" about future reparation claims.

Understandably, most of the Federation's work regarding Reparations went on behind closed doors, but always in close cooperation with other American Jewish organizations and with German Jewish associations overseas.

In 1944, the Federation's President, Professor Nathan Stein

initiated a commission, which gathered "information as to the property owned by Jewish communities, social and cultural institutions in Germany. ... Thousands of questionnaires" were mailed, organized and compiled under the title "Former Jewish Communal Property in Germany", forming "a most valuable source of information" for future organizations (e.g. the *Jewish Restitution Successor Organization* and *Jewish Cultural Reconstruction*) that, after the war, entered their restitution claims on behalf of surviving Nazi victims.

This survey by the Federation stood in line again with similar projects in the United States, in England and in Palestine, where to the question of "Reparations" the one of "Indemnification" was added: There was a memorandum of the Executive of the "Association of Jewish Refugees in Great Britain", (London, 1943) on "Jewish Post-War planning"; an article on "Wiedergutmachungsforderungen der Juden" by Siegfried Moses from the "Irgun Olej Merkaz Europa" (Tel Aviv, 1943), which later was expanded into a book; and an article on "Indemnification and Reparations" by Nehemia Robinson (New York, 1944), published at the Institute for Jewish Affairs of the American Jewish Congress and the World Jewish Congress.

Wiedergutmachung

Immediately after the liberation of Germany, the Federation in accord with other American Jewish organizations forcefully lobbied on behalf of all surviving Nazi victims. Positive responses came, among others, from the U.S. War Department and the office of the U.S. High Commissioner for Germany.

The Federation was most of all concerned with securing the civil rights of Jews in Germany, their physical well-being, and the restitution of all Jewish property confiscated by the Nazis. At the same time the Federation raised funds among German and Austrian organizations in the United States to help Jewish survivors, "netting nearly 65,000 Dollars".

More than two years after the war, on November 10, 1947, the first restitution laws in the American and in the French zone took place,

> "providing for the restitution of identifiable property which was taken from its rightful owners during the period from January 30, 1933 to May 8, 1945",

And in 1949, the American occupation authorities in Germany passed the first Indemnification Law ("Entschädigungsgesetz"), to

> "compensate for incarceration in prisons or concentration camps ... and to repair other losses which cannot be restored in kind".

Similar jurisdiction was passed 1950 in the French zone.

This was the beginning of reparations for individuals, and immediately the Federation stepped in "mit Rat und Tat", to help German Jews in the United States to claim their rights.

Not only kept the Federation "the interested parties abreast of all major developments in the field of restitution (Wiedererstattung) and indemnification" (Entschädigung) by publishing Information Bulletins and articles in "Aufbau", it also provided valuable practical help to individual claimants through the United Restitution Organization.

"United Restitution Organization"

In order to prevent private attorneys from undue gains through the inexperience of some claimants, and to help them filing their claims correctly, "to obtain what was their due", the Council of Jews from Germany established a "world-wide Legal-Aid Association" in 1948, called the *United Restitution Organization* (URO), which was licensed by the German authorities to represent claimants in German courts.

URO was the brainchild of Dr. Kurt Alexander, a former German lawyer residing at that time in London. After the London office, headed by Kurt Alexander was installed, other offices opened in short succession in Germany, France, Israel, and New York.

Here Herman Muller, Executive Secretary of the Federation set up URO as a department within the Federation to deal with individual cases.

At the beginning it was just a small office on Broadway and 52nd Street in Manhattan. After all, reparations at this time were limited to the U.S. zone in Germany, and concerned only the restitution of real estate and tangible property there. When Muller offered a job to Gunter Kamm, a former lawyer in Germany, who had come to the United States via Shanghai in 1947, he warned him that URO might last just for a few months, and suggested, that Kamm should keep his other job.

But URO grew in size and importance: 1949 the Federation established a special "Indemnification Section" based on the same principles as the United Restitution Office, which was set up in order to provide information and assistance regarding the Indemnification Law. And one year later the office became self supporting by asking for a contingency fee of eight percent of all claims successfully handled.

On April 1, 1953, URO took on an even wider field, by becoming a member of the so called *Claims Conference*, the "Conference on Jewish Material Claims against Germany", that had been founded to obtain funds from West-Germany for all aspects of individual and collective "Wiedergutmachung".

URO was now supplying "legal and factual information" not only to German Jews, but to all American Jewish Nazi victims, who were not familiar with the German legal situation and needed help in pursuing their claim for restitution and indemnification. It kept

on working in New York within the framework of the Federation under the leadership of Hermann Muller. Gunter Kamm was now in charge of those who originally had lived in Germany, while a second desk was added for the Department of Displaced Persons within URO.

In it's peak year 1960 URO had grown to 180 employees in New York, and close to 1000 employees worldwide. At the same time the Federation had well expanded its original constituency. It had become "address and platform" not only for German Jewish immigrants, but for many other Nazi victims in the United States, for whom "URO" had become a household word, held in high esteem, since the office had helped them and their families to establish material security.

Throughout the years the Federation worked for widening and improving all kind of individual and collective reparation payments for its own group and all Nazi victims living in America. Through its affiliation with the Council of Jews from Germany it also participated in the wider issues of "Wiedergutmachung".

The "Successor Organizations"

Since the Holocaust had not only uprooted German Jewry, but had also killed innumerable German Jews and destroyed Jewish communities and congregations, it became painfully clear, that in many cases Jewish property could not just be returned to it's former owners, or even to their heirs. Thus an American decree established the "Jewish Restitution Successor Organization" (JRSO) in 1947, which was declared the legal successor to all heirless Jewish property in the American-occupied zone of Germany. Similar organizations in the British and in the French zone of Germany followed suit.

JRSO collected and than disposed of heirless property, to "use the proceeds for general Jewish purposes". But the exact way how to do this was a constant source of friction for all participating agencies.

Leo Baeck, on behalf of the Council of Jews from Germany and it's affiliated organizations, demanded, that "20% of the net proceeds from the realization of heirless and unclaimed Jewish property" should be set aside for use by the Council.

In the Council's view, all property of JRSO and the two other successor organizations was "identical with former property of German Jews". Thus the Council's demand of just 20 percent seemed extremely fair, leaving most of the funds for the newly established State of Israel, which should get "priority in all cases of Jewish charity (Notlinderung)", and to the main American Jewish organizations, most of all to the Joint Distribution Committee, as repayment for its efforts to save German Jewry during the first period of Nazi terror in Germany.

But the Joint Distribution Committee and the Jewish Agency were opposed to this idea, because they had invested heavily in establishing JRSO, and because, so they argued, all German Jewish individuals could claim their money versus URO anyway, thus not being forced to touch "heirless property". Furthermore, the Joint Distribution Committee did not want heirless funds, the sad remnants of the Holocaust, to benefit the wealthy Jewish congregations in the United States, which were in no need of outside contributions.

The representatives of German Jewry felt bitter about this quarrel. As they saw it, "most of the funds collected by JRSO belonged mostly to their group", the one, that has been the most affluent one of those, who suffered through the Holocaust. German Jews felt, that the others "tried to push them out", by designing JRSO funds for "general Jewish purposes". But after lengthy negotiations, a compromise could finally be reached on November 2, 1954, thus securing most valuable funds from the successor organizations (among other projects) for social purposes in the United States via the American Federation of Jews from Central Europe.

The "Conference on Jewish Material Claims against Germany"

When the Federal Republic was founded in 1949, and its Chancellor, Konrad Adenauer promised two years later, "to right the horrible wrongs committed on the Jews under the Nazi Regime", legislation for all aspects of Wiedergutmachung passed to West Germany, which opened negotiations with the State of Israel and with the "Conference on Jewish Material Claims against Germany", representing 23 Jewish organizations from France, Great Britain and the United States.

The negotiations began on March 20, 1952 in Wassenaar near The Hague. An agreement was signed in Luxembourg on September 10, 1952 by Adenauer, Moshe Sharett, the Foreign Minister of the State of Israel, and Nahum Goldmann, the President of the so called *Claims Conference*.

As Rudolf Callmann saw it, the so called "Luxembourg agreement" ultimately "secured about 11% of the collective restitution returns for the German Jewish group". Callmann considered this "unjust" and "not enough". This was, in Callmann's judgment, "not in accordance with the intention of the German government, which would have thought of it's own former citizens first: "Adenauer had told me that we shqould be the foremost beneficiaries of all money which came from Germany. This position was just ignored".

Max Gruenewald agreed, and did not hold back to say so to Nahum Goldmann: "It seems that everybody is entitled, except the heir", to which Goldmann reportedly reacted with "dismay".

Rudolf Callmann and Frederick Borchardt who represented the

Federation at the Claims Conference had the feeling "that ... the Eastern Jews dominated the Claims Conference. ... (It) felt that we (Jews from Germany) should be excluded from benefits coming out of the Conference".

Gruenewald cites an example for this attitude from a later date, when revenues from the Claims Conference started to be distributed: Under Silberman's presidency the Federation tried to establish a "rotation fund", from which individual claims applicants could have borrowed a certain sum, until their "Wiedergutmachung" would go through. Gruenewald and Herman Muller tried to get money for the rotation fund from B'nai B'rith, which just had gotten restitution for it's lost property in Germany through Muller's extensive help, "but B'nai B'rith's payment was rather meager". In May 1963 the whole Board took on the issue of B'nai B'rith, which refused to grant the Council of Jews from Germany the same 11% of its restitutions, that the Council got from JRSO.

Gruenewald remembered that some German Jews - maybe even Leo Baeck himself, who represented the Council of Jews from Germany at the Claims Conference - wanted to go their own way, and start their own negotiations with Germany, since they believed to have "enough political muscle"; but Gruenewald was **not** one of those. He understood, that getting any restitution or indemnification from Germany depended on the strength of a united Jewish front and on global issues, rather than on the benevolence of any German government toward a small and scattered group of former German victims. This was apparently also understood by Callmann himself, who in spite of all his misgivings stayed with the Claims Conference, and became even it's Vice President in 1955. The newly established Federal Republic of Germany knew too well, that it's place among the nations as an equal partner depended not in the least upon it's deeds "in the fields of restitution", as the U.S. High Commissioner in the American zone of Germany, John J. McCloy, had put it earlier.

Protests

Curt Silberman as president of the Federation, together with his new Executive Director, Herbert Strauss, opened a new chapter in this organization's activities: within the rather narrow limits of its constitution it started "reaching out", getting into rough water of American Jewish politics: It still did not gain the full recognition it wanted (and deserved) as one of the "major Jewish organizations" in this country, but it became an "address" as well as the "platform", it had been before.

As a platform, the Federation spoke and acted for German speaking Jews in the United States, particularly those who came to this country because of the Nazi persecution. But as an address it invited its own group, as well as others, to take advantage of its wide array of experience.

The key, undoubtedly, was URO: So many Nazi victims - Czechs, Poles, Hungarians, Rumanians, Yugoslavians, as well as German speakers - knew the Federation's address (literally), as the place, where they could claim their restitution, that the Federation also became their address, when they had to express their discontent with the speed, quality and quantity of "Wiedergutmachung", once the Federal Republic seemed to start stalling the process.

In the first months of 1964, Curt Silberman was the president of a wide coalition of victims' organizations, that held a big protest rally on March 22 at the Hotel Americana in New York, to criticize some shortcomings of the pending legislation in the Bundestag in connection with the so called "Schlußgesetz". The rally was attended by hundreds of people and found a wide echo in the American public.

Throughout this year, the protests held on: In New York another "Major Protest Meeting" was held, while Silberman in the name of the coalition conducted "negotiations with German authorities in Bonn".

On February 23, 1965, Silberman went to Washington, to confer - among others - with Senators Javits and Kennedy about "the moral support, the United States could lend to the Nazi victims' minimal demands in regard to the *Schlußgesetz*".

Social Concerns

United Help, Inc.

One year after its foundation, the Federation's Executive Secretary Dr. Ernst Fraenkel presented a paper to the Board, dealing with "social adjustment" of German Jews in the United States; Dr.Friedrich Brodnitz urged an amendment, to point out "the peculiar situation of the middle class which has been deprived of its financial backing".

German Jews in the United States had to struggle as hard for their "place at the sun" as any other immigrants' group before or after them. And although a network of help and service organizations was either already there, when the Nazi victims arrived (for example the German Jewish Club, which later became the New World Club), or was established along with their arrival (Self-help, founded 1937, Help and Reconstruction, and Blue Card, both founded 1940), the hardship of poverty was felt by many; even by those, who thanks to their German work ethic, their readiness for assimilation, and their talents managed to adjust fairly quickly.

Therefore it must have come as a tremendous shock to the officers of the Federation, when the Executive Committee of JRSO refused, to allow any funds accrued from "heirless" Jewish property, to reach North America, where allegedly the network of Jewish congregations and organizations was so tight, that no one had to

suffer any hardship.

In 1953, the Council of Jews from Germany presented its overall "Social Agenda" (Sozialprogramm) to the Claims Conference. According to this plan, the Federation was supposed to get 4.5 millions for old age homes and other social institutions in the United States. But, as William Stagen from Los Angeles put it rather bluntly, "American Jews from the Conference did not want any money going to the United States, since Jews here were rich anyway".

At the height of the Federation's most bitter negotiations with JRSO in 1953, Frederick Borchardt, who diligently represented the Federation at the successor organization, could land his first victory, by convincing JRSO to support at least specific social projects in the United States. As a pilot project for such undertakings, the service agency "Help and Reconstruction" instituted the "Help and Reconstruction Fund for the Aged Inc." to receive money from JRSO.

When a year later JRSO finally agreed, to let its funds finance social issues in North America, the Federation renamed the "Help and Reconstruction Fund for the Aged, Inc.", into "United Help", allocating to it the sums originally given by JRSO to the "Fund", and designating United Help as an organization designed to channel German reparation funds in the United States for social purposes.

"United Help, Inc." was actually an organization encompassing five others: It stood under the leadership of the Federation, represented the three refugee welfare agencies in New York, namely "Help and Reconstruction", "Selfhelp of Emigres from Central Europe", and "Blue Card", and accepted furthermore the aid of the "Gustav Wurzweiler Foundation", established 1950 by a former German Jewish banker and philanthropist.

All its funds went foremost to United Help's founding members, Selfhelp, Help and Reconstruction, and Blue Card in New York, whose work United Help was supposed to centralize; but it funded also other, smaller organizations and services in Chicago, Los Angeles, and other American cities.

Originally United Help was the "social arm" of the Federation, and as such part of it; but at the same time United Help was also its own organization with its own financial sources, Board of Directors, and Executive Committee that eventually "severed connections with the Federation".

When the first half of 1964 the end of the flow of restitution money was already foreseeable, the Federation decided to raise money in support of its social agenda: The "Combined Campaign for Victims of Nazi Oppression, conducted by United Help, Selfhelp, Blue Card, and Help & Reconstruction, in co-operation with the Jewish Philanthropic Fund of 1933 (JPF) and supported by the American Federation of Jews from Central Europe". The campaign

that did not accept any contributions under $ 1,000, was headed by the Federation's Chairman of the Board, Rudolf Callmann.

The Jewish Philanthropic Fund of 1933 (JPF)

Since the Federation from its beginning was not tax exempt, it was very hard to carry out its social and cultural obligations toward the German Jewish community in the United States. Thus the "Jewish Philanthropic Fund of 1933" was originally established in 1953 and reorganized as a independent organization in 1960.

The *Philanthropic Fund* is often referred to as the "fund raising arm of the Federation" - an expression that is somehow misleading, since it hardly collects any funds for the Federation's own use. Furthermore the *Fund* is an independent organization with its own board, although there were always influential people serving on both boards at the same time.

Instead the *Fund* is a "Community Chest" for the social and cultural agencies of the German Jewish group - agencies that are fully independent of the Federation -, particularly Selfhelp, Blue Card, The Margaret Tietz Nursing Home, the Research Foundation for Jewish Immigration, and the Leo Baeck Institute.

The *Jewish Philanthropic Fund* raises tax exempt funds "mainly through a program of legacies", so not to conflict with all other agencies, which are soliciting gifts from living people. It then allocates this money "based on individual petitions by the social or cultural agencies".

Care for the Elderly

When the percentage of elderly people among the German Jewish emigres became bigger and bigger, it was the desire of any club, congregation or organization in this group, to take care of their parents in a dignified way, instead of subjecting them to rely on long waiting lists in any of the existent old age homes, Jewish or not.

"We wanted ... institutions and homes where our people were separated from non-German speaking Jews. The old men or women need people around them who speak their language".

Different social agencies within the German Jewish community all over the country could take care of that.

One of the first such institutions was "Christadora House" on New York's Lower East Side, founded in 1942 by *Selfhelp* and the "American Friends Service Committee" (Quakers). Christadora House was actually a "Co-operative Residence Club", designed for those unfortunate German Nazi refugees - "late middle aged" or older -, who were stranded in America without social security or any other means of support. 1948 it moved to Newark, New Jersey, where it

changed its name to "Newark House" and became a home for the aged under the administrative direction of Margaret Tietz. "Newark House" eventually received some grants from United Help.

United Help's own first project in the field of old age care was a contribution to the building fund of the Beth Abraham Home in the Bronx (New York), where one new floor with 35 beds was added, and reserved for the use of Nazi victims.

A similar arrangement was found in California, were the *Jewish Club of 1933* "entered into an agreement with the *Jewish Home for the Aged in Los Angeles*: When this Home, belonging to the whole Jewish community of Los Angeles, moved to a new building in the San Fernando Valley, the Club contributed $ 120,000 for the erection of its own wing, thus securing fifteen beds "for our people when we needed" them: The lion's share of this money came from United Help, the rest from a fund raising drive.

Other, similar projects funded by United Help took place across the United States, wherever Nazi victims in general, and German Jews in particular needed them.

United Help's biggest and most prestigious project was the erection of the two Kissena apartment complexes for the aged in Flushing, Queens (New York). The project was financed mainly by restitution money, secured from JRSO via the Federation, with extra funds supplied by the Gustav Wurzweiler Foundation , and by a mortgage from the "New York State Division of Housing".

The first tenants moved into Kissena I in 1964; 75% of them were German speaking Jews, 60 years or older. All of them lived an independent life in their own apartments with their own furniture, but at the same time with the full support of social workers and home makers (provided by *Selfhelp*). Most of all they had the full social and cultural surroundings of their own group, complete with a German library.

Kissena II was added six years later. Since then the almost purely "German character" of the Kissena apartment complexes got watered down when Eastern European Nazi victims and other Americans moved in from the New York area.

The "Jewish Philanthropic Fund of 1933" also engaged in old age care: 1966 it installed the "New York Foundation for Nursing Homes", which in turn built the "Margaret Tietz Center for Nursing Care" in Kew Gardens, Queens (New York): a nursing home, originally designed to house German Jewish Nazi victims.

Cultural activities

The Federation established its own Cultural Committee, chaired by Rudolf Callmann, as early as in March 1942. It planned a symposium of all leading personalities within the German Jewish immigration on Jewish cultural contributions, and discussed the possi-

bilities of transforming Congregation Habonim's "Franz Rosenzweig Lehrhaus" into an institution of the Federation.

But far more pressing legal and economic concerns prevented these projects of actually taking shape.

After the war, Prof. Nathan Stein, who was then President of the Federation proposed a book on German Jews in America: "Jews from Germany in the United States", edited by Eric Hirshler with an introduction by Rabbi Max Gruenewald was published 1955 at *Farrar Straus* in New York.

Leo Baeck Institute

The Leo Baeck Institute, a research institute devoting itself to the history of the Jewish community in German speaking countries was founded 1955 by the *Council of Jews from Germany* simultaneously in Jerusalem, London, and New York with funds from the "Successor Organizations". It was never affiliated with the Federation, although it assisted in establishing the Institute's New York branch, and there were influential people serving on both boards, particularly Rabbi Max Gruenewald who was international president of the Institute as successor to Siegfried Moses. Under Gruenewald's presidency the New York branch made "policy (in a guarded way) for all three Institutes".

"Research Foundation for Jewish Immigration" (RFJI)

The *Research Foundation* was founded 1972 on the initiative of Curt Silberman and Herbert Strauss, then President and Executive Vice President respectively of the Federation.

Three years earlier the two officials participated at a meeting of the *Council of Jews from Germany* in London, where Strauss suggested a concerted effort of all the Council's affiliates, to write the "universal history of the German-Jewish immigration after 1933 in the several countries".

The proposal was accepted and a small amount of money was allocated to all participants.

Back in New York, the Federation established an "organizational framework" for the Federation's effort toward that history: a tax exempt foundation with the possibility of soliciting gifts or legacies for the conduct of its work. The Foundation's coordinator of research and Executive Director was (and is) Herbert Strauss; its Board of Directors consisted entirely of members, sitting at the same time on the Federation's Board as well.

Since its establishment the *Research Foundation* accomplished three major projects:

1.) A six part series on "Jewish Immigrants of the Nazi Period in

the U.S.A." (New York, 1979-1987) which provided all the necessary source materials for the planned history and turned out to be a most useful tool for researchers in this country and abroad.

2.) An Oral History Collection, documenting "the social, economic, and intellectual processes involved in the immigration, resettlement, and acculturation of immigrants from Central Europe of the Nazi period": a collection of about 250 audio taped and transcribed interviews with immigrants from across the country.

3.) The "International Biographical Dictionary of Central European Emigres 1933-1945. Sponsored by the Research Foundation for Jewish Immigration, Inc., New York, and the Institut für Zeitgeschichte, München, directed by Herbert A. Strauss and Werner Röder, München, 1980-1983". The three part dictionary, a truly international endeavor, "documents the life history of about 8000 emigres".

Remembering Kristallnacht

On November 9, 1990, on the 52nd anniversary of the German November Pogrom "Kristallnacht", the Federation once again gave testimony to one of German Jewry's most valuable heritages: There can be "Bewährung im Untergang" - Reaffirmation in Destruction. "Flames", as Curt Silberman wrote, "may destroy physical structures, they cannot, however, extinguish the spirit to survive and to rebuild".

In this spirit the Federation and its President, Rabbi Dr. Robert Lehman, chose that date to honor the Consul General of Denmark in New York, and with him the Danish people that showed so much courage and altruism in the dark days of World War Two, when it protected its Jewish community from the onslaught of the Nazis.

On Kristallnacht, to quote Curt Silberman again, the "flames destroyed the synagogues of Germany, and at the same time signaled the beginning of the *Endlösung*". That is why it is of such great importance to remember it, to commemorate Kristallnacht, and to introduce a special liturgy for the synagogue evening service on or around November 9th: not as a substitute, but as an addition to Holocaust Services which are held on "Yom HaShoa" in April or May. Rabbi Lehman is one of the driving forces and main contributors to this project which is not only important to German Jewish congregations in the United States, but to American Jewry at large.

When the whole Jewish world commemorated the 50th anniversary of Kristallnacht in 1988, the Federation - and particularly its President, K. Peter Lekisch - led the organizational efforts in New York for a special synagogue service at Temple Emmanuel.

One year later, in a strange twist of history, the Federation

found another reason to speak out in connection with Kristallnacht: 51 years after this pogrom the *Berlin Wall* fell; an event that caused so much joy in both parts of Germany that many voices were heard, to install November 9th as a new national holiday. Robert Lehman, who just had assumed his presidency of the Federation after K. Peter Lekisch's death, was among the first Jewish leaders to write to the governments of both German Republics, urging them to use their judgment of decency and not to convert that infamous November 9th from a day of worldwide sorrow into one of German joy.

These letters were one more step on the thorny road to "Moral Restitution" - a concept, introduced by Curt Silberman to the Council of Jews from Germany and to the Federation in 1962, and representing since then one of its most pressing tasks.

Not that Material Restitution is a topic of the past! 46 years after the end of World War Two, there are still many material issues that must be resolved, and can be resolved now, particularly after the dramatic political changes in Europe since 1989. Many Jewish organizations all over the globe are part of these efforts, together with the American Federation of Jews from Central Europe which is still the foremost address for many Nazi victims in the United States.

But at the same time it is still important, how this "new" Germany defines herself with regard to the Jewish people, and it is the Federation's duty to press her for clear answers.

The Federation's most valuable contributions to all these issues caused the Conference of Presidents of Major American Jewish Organizations finally in 1991 to accept it as an observer, thus acknowledging the importance of the Federation within the framework of American Jewry.

But the responsibility to carry on its mission now lies with the third generation of American Jews from Central Europe: The Federation's Chairman of the Board, Curt Silberman, was an adult, when he arrived in this country; the Federation's President, Robert Lehman, was an eleven year old boy. A third generation that already was born in this country has reached adulthood since and is ready to carry on the tradition of Central European Jewry. President Robert Lehman is currently conducting a survey of both, the second and the third generation, to find out about their needs and their abilities and to open a new chapter in the history of the American Federation of Jews from Central Europe.

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THE FOURTH WAVE

THE GROWTH OF A GERMAN-JEWISH SYNAGOGUE IN WASHINGTON HEIGHTS

By Rabbi ROBERT L. LEHMAN

Washington Heights, in 1938, was pretty much a self-contained unit; the area extended approximately from 135th Street on the southern end to 181st Street on the northern extremity, with the east-west boundaries reaching from the Hudson River to Broadway. Our needs were within those forty-five blocks, give or take a few; German was spoken there, the emigres from Hitler settling in ever greater numbers.

In the cafes recent arrivals sat for hours on end over a single cup of coffee, assimilating the latest American lore. The men were lucky if they could find a job which earned them $12.00 a week. It was a munificent sum in those days. Their wives found work as well, usually as household help.

In the late 1930s and the early 1940s the task at hand was for these people to educate their children so that they could do better than their parents were able to. In keeping with their aspirations and ambitions, they insisted on their children attending the best high schools of New York, even though such schools often required rigorous entrance examinations.

There also was a renewed commitment to become a part of a Synagogue, for oneself as well as for one's children. This feeling of obligation grew out of the practice in Central Europe that one belonged automatically to a Jewish community. Out of the taxes paid to the State a certain percentage would go to the Jewish community, unless the individual Jew went to court to profess his desire to be excluded from the Kehillah. Then he would no longer have to pay taxes, but also, he could not be married by a rabbi nor be buried in the consecrated ground of the local Jewish cemetery. Few Jews chose to exclude themselves; most belonged as a matter of course, and saw no reason to behave otherwise in America.

Many of the inhabitants of a certain town banded together to incorporate themselves into a congregation. Sometimes, they would ask their former rabbi to lead them. In any event, they continued to pray in the style of their home towns — Essen, Nuremberg, Frankfurt, etc.

But there were some congregations which did not quite fit into this mold, which were already in existence in Washington Heights. They were American congregations and English was spoken there.

The Hebrew Tabernacle was one such congregation. It had then been in existence for some decades, but was foundering on the rocks of the Depression. There was no money to pay for heat, light, office help. Then located at 161st Street between Broadway and Ft. Washington Avenue, its synagogue was in the heart of Washington Heights. Suddenly it was surrounded by new immigrants who made it their own.

In those years, the Temple was a large structure with a high balcony overlooking a large wide main floor; only members could sit below while the balcony was for "seat holders" on the High Holy Days.

On those days, the balcony was filled with newcomers, each having scraped together enough pennies and nickels to make up the dollars needed for a seat. The main floor was practically empty, but on the pulpit sat the leaders, all in high hats. Who dared to dream that one day we would be seated there in their stead!

As the years passed and economic conditions improved, the "seat-holders" became members and began to assume ever greater responsibilities in the running and development of the congregation. But not without a struggle between native-born and newcomer. A shift in power in favor of Europe was hastened by the work of two Cantors, men of great voice and talent, who succeeded each other and helped to shape the direction of the congregation liturgically.

With an organ and a choir of four, these cantors revived interest in the music of such composers as Lewandowski, Naumburg, Sulzer and Kirschner. On Shabbos and on holidays hundreds came to hear them. When a holiday fell on a Saturday or Sunday, between six and eight hundred people would attend a service.

Over the years the laity sitting on the pulpit gave up the wearing of top hats but a dark suit with white shirt is still de rigueur. Formality is the rule. Services scheduled to begin at 8:15 P.M. on a Friday evening may sometime commence at 8:14, but never at 8:16, for such are the burdens of our inheritance. No German word is ever uttered from the pulpit or in prayer or in song, but it remains the basic mode of expression among the older group as well as among their children, especially if they still retain their roots in the old neighborhood, either by visiting their parents or by continuing to live in the area.

The members of the Hebrew Tabernacle, the young folk as well as the elderly, are further linked to their heritage through their association with the Leo Baeck Lodge and Chapter of B'nai Brith and the New World Club, the publisher of the Aufbau. The Aufbau carries news of the German Jewish community from all over the world to every corner of the globe. At one time an attempt was made to institute a page for the "younger generation," but with not much success, although a page devoted to problems of the retired community, especially those now residing in Florida, found an echo among its readership.

The key to understanding the German-Jewish community today can be found in a one-word concept: restitution. After the Second World War the German Government under Adenauer granted certain financial compensations to those who had suffered at the hands of the Nazis, whether physically or materially. The process of financial restitution began and what started as a gentle hope to help right the wrong has become the mainstay of the elderly in our community. Cares for the future are minimalized as bank accounts are sated; fear of hunger and illness in old age are abated due to government benefits and savings; travel whether in summer or in winter has become part of life.

Restitution serves a basic need when the recipient is elderly and wants to enroll in a Home for security or for nursing care; the monthly payments assure him of safety, comfort and fellowship to the time of death. Restitution also serves the next generation, the children, as they receive loans for business ventures, small luxuries, investments of a very conservative nature. As a result of restitution, the grandchildren of these Jews were able to attend the very best colleges, and it is of their successes that the older generation speaks when sitting with friends and cronies, over coffee and cake, or Skaat, in their well-carpeted living rooms along Bennett Avenue, Cabrini Blvd., Ft. Washington Avenue, not to speak of Overlook Terrace Broadway and Riverdale.

The most important innovation of our congregation in recent years was the compilation of the experiences of our members as they escaped the Holocaust and settled or resettled until finally coming to rest in our midst. The book's common denominator is not the story of the Holocaust but the recording of the lives of our membership; the author herself is the daughter of one of our member families. We have become, in addition to the library we already sponsor, the repository, the archives of our people. To our knowledge, it is the only such project linked exclusively to the membership of a religious organization.

Recognizing the fact that so many of our members are alone, with children and grandchildren moved away, programs are now an integral part of the Temple family so that

(continued on page B-20)

those in need of company or stimulation or expressions of friendship and interest in their lives, will find a ready and available place. In the best tradition of Judaism, that expression of concern and linkage to the tradition, is in terms of education.

A weekday afternoon program exists, called "The Open Mind," which generates study in Jewish history, music, current events, Tanach; evening programs include lecture series on a large scale and study programs on a more intimate level, as well as pulpit lectures which form the basis of discussion. In all, the programs encompass a steady group of 150 people.

All programs are self-sustaining, being supported by the actual work and donation of the study-participants. Sisterhood is extremely active, the Men's Club sponsors many activities, there is a Parents' Association catering to a very small community religious school; College Age and Youth Groups are in attendance and meet at regular intervals throughout the year.

But the distinctiveness of the work of this congregation does not stop with a view to the usual activities already enumerated and found in many other congregations. The cultural background of this group again comes to the fore with the scheduling of concerts featuring artists of international renown, of achieving an attendance of several hundred at an art exibition of Jewish themes by Jewis artists, by hearing Oratorios at special occasions troughout the year, and by gestures to help at Thanksgiving time which reach to the needy of all races, creeds and religions in New York City.

With the general approval by the people, an effort is being made to bring a Viet Nam or Cambodian (Boat People) family to these shores, into our area, and to pledge ourselves as a congregation to make these needy people feel at home. Hopefully we recognize all the while the distant but same relationsip between their time of flight and ours! Israel, of course, is supported; not only by the fact that I have led several successful tours to Eretz but through UJA and other, similar concerns.

As to where we stand in relation to tradition, I would say that we are not of the Breslau school, we are not of the Berlin school, we are surely not in the footsteps of Samson Raphael of Frankfurt. We are whatever the Minhagim of the hometown dictated. That is our Judaism, but if you want to formalize our concept it would be as was once defined by our Cantor-Emeritus: we stand where the right of reform meets the left of conservatism. It may not be the epitome of Judaism but it's all we have, and for us it's right!

Many of our people today live in different parts of the country in retirement; but there is not a holiday when the officials and the clergy in particular do not receive a poignant note stating that with all the advantages of retirement there is but one disadvantage: if only we had a Hebrew Tabernacle here! The congregation opened its doors to German Jewish refugees and has reaped the benefit thereof ever since. The congregation received the newcomers with understanding and compassion; that generation and its descendants still mention the name of Hebrew Tabernacle Congregation for a blessing. And is that not the purpose and being of a Synagogue?

The above is excerpted from a far more detailed article which had to be condensed due to space restrictions.

JEWISH DAILY
ENGLISH SECTION **FORWARD** ענגלישע ביילאגע

Sunday, November 16, 1980 SECTION B זונטיק, נאוועמבער 16, 1980

Lobhi

Hebrew Tabernacle Congregation

605 West 161st Street

New York, N. Y. 10032



A Sabbath Evening Worship Service

written by

RABBI ROBERT L. LEHMAN

Theme of Service: "THE SEARCH"



ORIGINAL PRESENTATION IN THE TEMPLE:

APRIL 26, 1968

28 NISSAN 5728

Hebrew Tabernacle Congregation

605 West 161st Street

New York, N. Y. 10032

A Sabbath Evening Worship Service

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Theme of Service: "THE SEARCH"



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HEBREW TABERNACLE CONGREGATION

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* * *

Theme: "The Search"

(This is a House of God. The congregation is asked to take seats in a mood of reverence. Worship commences at the moment of setting foot inside the Sanctuary; one prepares by means of an emotional, spiritual and mental orientation, best expressed in a moment of silent prayer.)

SILENT PRAYER: Heavenly Father, I am tired and weary. All day long, all week, noise has pursued me and has deafened my senses. My ears have been assailed by the roar of the car, the honking of horns, the whistle of police, the howling of sirens, the screeching of tires. The crowd has pushed, pummeled, jostled and exhausted me. The pavement was hard, wet, slushy and unsympathetie to my hasty step. I am tired and weary. Where shall I turn, whence may come support, how can I be refreshed in my moment of longing for peace, quiet and serenity? Help me, O God! I breathe deeply of the spirit of this House of which You are so much a part. Amen.

CANTOR/CHOIR: OPENING HYMN

RABBI: I come before You, O God, at one with this congregation. I pray with them for that elusive quality of inner peace which escapes us as the world rushes by. Since the time we last met there have been those of Your children who have been taken from this earth, have been afflicted by illness, have been haunted by trial and tribulation, and have been frustrated in their hopes and yearnings because of despair and reversal. And yet, and yet, we know that You do exist, do care for us, do concern Yourself with the ways and dreams of those who reflect Your creation and design. Because You will it, we breathe the spirit of life and faith. Amid our weariness we acknowledge Your presence in song: Rise

C/CH: BOR'CHU AND BORUCH

RESPONSIVE READING:

RABBI: O Lord, where will You be found?

CONGREGATION: In the hearts of men.

R: Despite the turmoil which inhabits our world?

C: Yes, for God responds to those who seek Him in truth, in love, in faith.

R: But what of the heart of man?

C: "Thou shalt love the Lord, Your God, with all your heart, with all your soul, with all your might."

R: How?

C: By grasping the tradition and the teaching of Judaism firmly; by writing them on the tablets of our hearts, by affixing them to the gateway of our homes, by binding them into the muscle and sinew of our hands so that we may act in righteousness and with honor.

R: To do justly, to live meaningfully, to reach out the hand in friendship.
C: To do the commandments with hand and with heart.
R: Judaism teaches that man is good, that man has potential, that man can be just.
C: We believe in man as creating with God a better and more wholesome world.
R: Judaism teaches that God is One.
C: We believe that God is One.

C/CH: SHEMA AND BORUCH SHEM

RABBI: Indeed, I believe that God is One. Yet, help me, O God, to believe. As a religious family we approach You in a spirit of humility and awe; we want to acknowledge, trust, have faith but it is so very hard. Your tradition has taught us that as You are One, man is one but it is not so. Man is divided, tears himself into a thousand pieces, wrecks what has been created, tears down what has been built up. Why have You permitted war, why do You condone pestilence, sorrow, hurt, disease? Why do You allow the challenge to righteousness to go unanswered? As Isaiah asked for his time, so do we ask for ours and for us: "Ad Mosai?" How long, O Lord, how long?

UNISON: The Lord answers man in the stillness of night, at the moment of reflection, out of the whirlwind, in the still small voice. Gracious Father of us all, "so teach us to number our days that we may obtain a heart of wisdom." Wherein do we fail to see, why can we not comprehend, when will our eyes be able to envision the error of our ways? Have we lost the sense of our moral direction, the guideposts which shall lead us along the proper path? Is it that we have lost sight of You, our One God, and have been led astray by other gods? Have position, power, status or prosperity been elevated to so high a place of prominence that all nobility and worth have been blocked from view? With Moses, chanting his song at the Red Sea, we ask in full knowledge of our beclouded vision: "Who is like unto Thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, awe-inspiring, working wonders?"

C/CH: MI CHOMOCHO

RABBI: No one is as You are! From the depth of our hearts we affirm this belief. Yet, the search goes on; tumult and shouting burden us. Even the home has its discordant voices, its strident demands, its urgent clamoring. Men "insist," women "demand," children "must have"; our dwelling place should be the Sanctuary of our daily lives but often we lack harmony and fulfillment of spirit. Man, who has fought in the market place, is overbearing as he asserts his authority! Woman, distraught and concerned with the ritual of daily life, brings her vanity into our setting of mutuality and dilutes the simplicity of love! Our children scamper, rush and break the barriers of normal sound all in the frenzy of obtaining that which is not their due. Their egos are satisfied in direct proportion to the insecurity of the parents. When does the moment of peace come? Where shall we find rest? How shall we recognize it?

RESPONSIVE READING:

R: The Sabbath has been given us as a day of rest.
C: The Sabbath demands that we rest.
R: The Sabbath releases us from the struggles of business, office, street, dissension, strife, vulgarity, and grants time to find oneself.
C: The Sabbath demands that we rest.
R: The Sabbath is a holy day; not only we but all that is ours must rest, must refrain from ordinary strivings, must cease in the endless quest after material possessions which make us equal in the sight of others.
C: But vain and hollow in the eyes of God; the Sabbath demands that we rest.
R: The Sabbath is a holy day; but how shall we honor it?
C: By observance of its delights; it is the Queen of Days.
R: Light the candles; say the blessings; sing the songs.
C: Worship God; envelop ourselves in reverence; be together with our family.
R: Come to the Synagogue; say your prayers; read the "Perasha."
C: Bring the family; embrace our spouse; bless the children.
R: By example, show that there is something higher, more noble, more meaningful than our daily striving after the wind.
C: By example we will acknowledge this gift of God, the Sabbath, which enriches the week; it brings luster and brightness to at least one day out of seven.
R: The Sabbath has been given to you as a day of rest.
C: The Sabbath demands that we rest.

C/CH: V'SHOMRU

RABBI: "Os hi le'olom," it is a sign forever! Is this, O Lord, where we have erred? Have we missed the "sign"? But how is this possible? For weeks without number we have spoken to You and have recited this very same phrase; is it because we have not spoken "with" you? Is it because when we have spoken we should have been in communion, from the heart, from within? Have we missed the point each and every week? Before You we stand in humility and awe; we know the shortcomings of mankind all too well and we can recite them fluently but what of ourselves? Have we lived up to Your expectations, our own potential, our own abilities? Have we been so blind that the sign was not recognized by us? We beseech You, God of our Fathers, You who implanted meaning and faith in our hearts: open up our eyes, enlighten the mind, enlarge our spirits. Permit us to hear! Let us feel and perceive and sense so that the sign of the Sabbath may be visible to us, in our time, in our day, at this hour.

SILENT PRAYER: O Lord, what have I done? Wherein have I failed to recognize the mysterious ways which characterize Your movements among the children of men? It is not for me to question Your justice, mercy or values but, rather, for me to acquaint myself with the signs and wonders as of old. Have I failed to look up because I have been preoccupied with casting my eyes toward the ground? With Jeremiah I have cried: "Cursed be the day of my birth . . . cursed be the man who brought tidings to my father saying, A son is born to you." Should I not, rather, have echoed the sentiments of the Psalmist: "How manifold are Your works, O Lord, in wisdom You have made them all!" I know of discord and conflict in every area of my life but I know, as well, that there is joy, laughter, love and companionship. My family and I have each other; we eat and drink more than is our need; our home is small but secure; our body is fragile but we are in health. When I search, O Lord, do I seek You in the right place, in the proper direction; do I wish to find You in my image forgetting, as always, that I must make myself in Your image? Help me in my search, O Lord; be near me and mine. Amen.

C/CH: MUSICAL SELECTION

UNISON: The search is by no means ended. Lord of all mankind, where shall the search of the heart lead us? To within ourselves. But we should also feel love for our neighbor, rejoice with his success, mourn with him because of his loss: our loved one seated to the right, the Jew on our left, perhaps the strange face behind or the weeping worshipper in front. We are at one with them and they with us; O Lord, is this the essence of our search?

RABBI: In the question lies the answer; a flutter of peace is near. Eagerly we reach out our hand in order to grasp but it escapes. We need Your help, God of Israel! Grant us the wisdom to perceive, and the courage to act accordingly: a measure of peace can not be grasped or pursued or engaged in battle to be captured but must be nourished, enticed, gently beckoned. Its mood must be shared by us not for a mere fleeting moment but for a second, a minute, an hour; then, because of its presence, we shall be deeply nourished. "Boruch ato Adonoi, Ose HaSholom," Blessed are You, O Lord, Maker of peace.

SILENT DEVOTION: Has he spoken for me as well? Can I also sense this measure of peace? O Lord, if you are with us, why are You not visible to me? Where are You? Are You near? Does the Ark contain You? Are the candelabras at either side of the pulpit symbolic of You? Is Your reflection to be seen in the glow of the Eternal Light? In my mind's eye I can still feel the clamor and upheaval of my daily strivings, the voices breaking the harmony which I am attempting to establish. It is, of course, more quiet here; is this the route toward search or is it an escape? Forgive me for my doubts, my questions, my insistence but, despite my years, I am but a child in Your eyes. "A thousand years in Thy sight are but as yesterday when it is past." Am I alone in my quest or am I tied to my fellow Jews, as with the Kiddush, in this

search for meaning, for identity, for worth, for peace? In this spirit, "may the words of my mouth and the meditations of my heart be acceptable before You, O Lord, my Rock and my Redeemer." Amen.

C/CH: MAY THE WORDS (in Hebrew)

CANTOR: KIDDUSH — Skip to p 9

RESPONSIVE READING:

R: What is of importance here in this House of God?

C: It is not the polished pew, nor the decorations, nor the beauty of gold and silver bells and crowns.

R: Gold merely glitters, silver tarnishes, paint peels, lights dim, polish dulls, plush carpets fray and symbols are inanimate objects.

C: But the word of God endures.

R: The word of God is most important in this, and any other, Synagogue.

C: The word of God is most important to us in our Synagogue.

R: When do we hear the word of God?

C: The orthodox Jew reads, and hears, the Torah each week on Monday, Thursday and Saturday mornings.

R: And, on Saturday afternoons.

C: We hear the word of God only on Saturday mornings and many are absent even then.

R: Then let us read from the Torah now. Let us view the treasure of Israel, let us see the scroll of the Law; let us cling, if only for a short while, to the heritage of the God of Jacob.

C: It is the Torah; it is the word of God. We respect its teachings, we hold the scroll in great honor, we bow before its wisdom, we acknowledge its authority. Therefore we turn to the Ark and rise.

CHOIR: SE'U SHEORIM

R: Let us declare the greatness of God and render honor unto the Torah.

CHOIR: HOVU GODEL

R: Praised be He who in His holiness has given the Torah unto Israel.

CHOIR: BORUCH SHENOSAN TOROH

R: O House of Jacob, let us walk in the light of the Lord.

CHOIR: BEIS JAACOV

RABBI: Behold, this is the Torah, the word of God. For us, the people of the Book, it is the heritage of the children of Israel. Its revelation to our ancestors and to us, is the great experience of our tradition. It is the center of our faith. It is the core of our Judaism. It is the basis of our belief and its heart is the Decalogue, the Ten Commandments. In gratitude to God and in humble submission to His Will we now repeat *together*:

1—I am the Lord Your God who brought you out of the land of Egypt.
2—You should have no other God besides me.
3—You are not to mention My Name in vain.
4—Remember the Sabbath day to keep it holy.
5—Honor your father and your mother.
6—You must not steal.
7—You must not commit adultery.
8—You must not murder.
9—You must not bear false witness.
10—You must not covet.

These Ten and what follows, the SHEMA, are at the hub of our faith.

C/CH: SHEMA YISROEL

CHOIR: LECHO ADONOI

(The Torah is now read in Hebrew; the congregation may follow in the English or English-Hebrew Bibles, to be found in the pews.)

UNISON: "And this is the Torah which Moses set before the children of Israel, according to the commandment of the Lord, by the hand of Moses."

CHOIR: V'SOS HATORAH

SILENT PRAYER: What hold does the Torah have on me? Wherein lies its life and vitality? Why her power and her special relationship to us as Jews? In the course of years and centuries we, Your people, have been bound to the words of this scroll; most have lived by it, many have died for it, all of us have prevailed because of it.

What have You done to me, O God? From the moment of birth You have tied me to a tradition from which there is no escape; nor would I want to be free of the responsibility and obligation which Your Revelation imposes upon me. That is why I acknowledge You as "God of Abraham, Isaac and Jacob," the God of my fathers. May I ever be worthy of what You gave them and what they bequeathed unto me. Indeed, as I search and as Torah has allowed us to prevail so may it bring to my heart, particularly amid the crises of our time, the substance of life and Jewish identity. Amen.

RABBI: We stand before the open Ark, O Lord, and we voice our gratitude. In confusion we entered Your House, constructed and supported, beautified and embellished by mortal man. But now, as we stand before Your gift to us, we realize that the essential of worship, of awe, of reverence and of prayer is not to be found in us, in our lives or even in our daily concerns but in You and in what You and Your Law can mean to us.

We express our gratitude because now we begin to perceive dimly Your presence in our lives; Your message has come close to our hearts. The word of

God lives! We live and because of this boon we thank You. You are the living God and in acknowledgement we bow our heads in reverence.

C/CH: VA'ANACHNU

RABBI: God, Father of us all, we know all too well that this world of which we are a part is neither whole nor stable. Also, it is not static. Herein have we erred. We believed that the world and our lives were permanently formed and altogether perfect, ready for our enjoyment. But, the lesson of life is otherwise. In the course of our doubts, questioning, and inner controversy You have caused us to see and hear: You have touched our hearts, You have expanded the horizon of our minds, You have taken our lowly spirit and You have enabled us to see more clearly. In the midst of darkness, the single flickering candle has illumined our lives. In the evening hour, it is no longer night.

UNISON: The task is incumbent upon us. We must hope and plan and work and build. We realize that as You gave us the vision, the work is ours. Grant us, therefore, the strength, the wisdom, the courage to do that which is right and proper so that by the work of our hands, we may honor Your holy Name. "On that day shall the Lord be One and His Name be One." Amen.

CHOIR: BAYOM HAHU

RESPONSIVE READING:

R: Our worship service has almost ended; yet, we must not depart without giving due credit.
C: We live in the present but we dare not forget our loved ones who are our past.
R: We are what we are because they taught us, ennobled us, inspired us.
C: By precept and example; by values and ideals; by virtue and decency.
R: They taught us right from wrong, distinguished good from evil, delineated truth and falsehood, separated "yes" and "no."
C: In this spirit I recall my father, mother, husband, wife, brother, sister.
R: I recall all of the household of Israel, all who died "Al Kiddush HaShem."
C: We recall all those who ever gave their lives, in whatever land or era, so that we might live in peace, in security, in faith, in freedom.
R: I recall those of our congregation who died recently or in years past and who gave so much of themselves so that we might worship here together.
C: We acknowledge that life and death, love and loss, hope and despair, laughter and tears are experiences granted us by the Living God.
R: The Kaddish prayer affirms life, it is a tribute to the Living God.
C: We thank You, Lord of all Life, for permitting us to see this day. The memory of our loved ones will inspire and sanctify us always. They have given us reason for goodness, for mercy, for compassion; and, courage to

face another day if not always in gladness of heart then in serenity of spirit.

R: We recall the names of . . . In their memory and in knowledge of the debt we owe to them and all those who preceded us, we hallow the Name of our God. Let us link our prayer with those of the past and rise.

UNISON: KADDISH

RABBI: COLLECTION, ANNOUNCEMENTS, SPECIAL PRAYERS

CANTOR/CHOIR: SOLO OR HYMN

RABBI: GOD! Lord of all! Creator! Righteous Judge! You who grant the gift of life we believe in You and acknowledge Your omnipotence, majesty and power. What are we in Your sight? Yet, "You have made us little lower than the angels and You did crown us with glory and honor." We came to You in arrogance but we leave reassured. Our concerns: the noise; the crowd, the dissension, the unbelief, although they can not be denied and do afflict the soul of man, are truly minor when seen in perspective. Your word endures, Your presence exalts, Your way of life sanctifies, Your concern for man assuages our grief. The values with which we have cloaked ourselves are of a passing nature while Your adjuration to the children of men is permanent. We have searched and wondered and quested; perhaps in the wrong direction but, nevertheless, in sincerity. Forgive us, Lord of Mankind, for our lack of faith and lack of knowledge but credit us with the will to learn and the desire to acknowledge. Our questions and our answers may not be proper but they are rendered in good faith. When we leave this Sanctuary may our spirits be eased and our minds be put at rest, if but for a short time. Indeed, may whatever measure of serenity we gather here accompany us on the way home and reside in our dwelling places, in our businesses, in our offices. May our families, because of the peace that is within us, be affected by our manner for good, for ease, for meaning and for blessing. While we may not yet be ready or able to echo the declaration of Job: "Yea, though He slay me, yet will I trust in Him," we can at the very least understand one of the great lessons of our tradition: "Everything is in the hands of Heaven, except the awe of Heaven." This should reflect our way of life, our yearning, our goal and purpose. Amen.

SILENT PRAYER: (Or any other prayer that the heart may desire)

Again, O Lord, is he correct? Are his words of meaning to me and mine? Where will they lead me? The noise of the street, the aggravation of work, the discord of home have faded but they are real nevertheless. I realize now that amid all my trials there is joy, contentment, satisfaction and fulfillment as well. The search of the heart has led me to the word of God: the core of Judaism lies in Torah and not in the strivings of men! At least, that much I have learned and, therefore, that much is mine. "Ki lekach tov nosati lochem, Torosi al ta-asovu," Behold a good doctrine has been given unto you; do not forsake My Torah.

But is this the explanation to my search? Forgive me, O Lord, but I do not know for a certainty! Still, sureness and certainty are not the solutions either; perhaps, more so than anything else, the answer is to be found in the search! Possibly there is no one, final answer at all. But even if that is so, I have gained this Sabbath evening: I have prayed with my family, I am at one with my fellow worshippers, I have voiced some doubts and I have been exposed to some clues. I know that amid the uncertainties of our time, in the midst of war, disease, hurt and personal heartache, there are still some values and principles which remain, which are constant, which endure. For this knowledge, I am grateful and I cling to them with hope, in love and for faith.

May my search lead me toward a fuller, better life and may the blessings of God sustain me now and in the days to come. If peace has not been granted unto me, the petitioner, this one time I must come again to learn. If faith has not been assured me for this one hour, my work is not completed. If You, God, have not revealed Yourself in these fleeting minutes surely it is the sacred duty of man to continue the search all his life, not on our level but on Yours. Perhaps that is the purpose of the search. The Mishna teaches and tradition speaks to me: "It is not incumbent upon you to complete the work but neither are you free to desist from it."

In my confusion and inner turmoil bless me, O Lord. Grant unto one and all Your gifts of health, life and equanimity. Bestow upon us that measure of peace which is the heritage of the Sabbath. Amen.

RABBI: BENEDICTION

HEBREW TABERNACLE CONGREGATION

1968

ROBERT L. LEHMAN, Rabbi — HENRY EHRENBERG, Cantor

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Place: Jehud, Bethel, Daniel, Lemuel

God: El, Shaddai, Y

a struggle ⇒ that we must change
how accept outcome

our names, our place, our outlook

applic:

1) no life without struggle
at b to find both / life
to exist, get ahead, make mark

2) struggle as a Jew
our given tools only tool will

3) struggle within ego
the am I, value
that I rep, there do I go/fit

at end: Er J = pencil ⇒ a
balance in person. in life
struggle – change – accept,
some defeated but hope: humbled

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My name I place on you
וְשָׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל

Identific: This God
This people

שכ' – how up?
little lower than angels?
"direct" toward; turn"
but really: lift up – how explain?
God to be found anywhere
on height of Sinai in lowly bush
think in human terms no matter – God beloved man to
him in courage
∴ all over hunt, despair, need – God there – see
below & lifts up

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Why practice

5 x Silent prayer
need for man to be by himself
question → the heart receives
answers

quiet of leader + worship

diff language

— — — — —

question: does it stand up under
test of time?

too realistic?

Pomerantz
R. Morrison

DR. WALTER JACOB
RABBI
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH, PA. 15213

November 17, 1969

Dear Bob:

Thanks for your letter. It would be very good to have you here on the 16th to present your special service and then to talk about your ideas on liturgy; in other words, the service would be read by Rabbi Pomerantz and myself and we would have a cantor for that occasion. You would, then, be asked to give the sermon and talk about the service, as well as any other thoughts that you want to present. I hope that you can come. The honorarium would be $100.00 plus expenses. Of course, Irene and I would like you to come as early as you can before Friday and to stay as long afterwards as you can. We are looking forward to having you here. It will be nice to have you in Pittsburgh.

With best regards to Lonnie,

Sincerely,

Walter Jacob

WJ:ldg

P. S. - The 420 copies of the service will do, as we will give them out one to every two persons and they will be returned to you, of course, afterwards. Once more, many thanks.

Rabbi Robert L. Lehman
Hebrew Tabernacle of Washington Heights
605 West 161st Street
New York, New York 10032

Sp: 20 min

1) oppor for man to express himself = afraid to speak, voice fears, doubts, etc. Here man opens his heart re things, feelings, esp Th relate to him, not "coal miners" ∩ WB Silence vital

Dd not distant force, not in rep analysis but within

2) oppor for man to sph to Dd — tried, hist persons done This but here again; presume He exists in personal basis, This re Theol doctoral dissertation.
Follows trad of Jere, Abr, etc for the question Dd. It is allowed there for service, man = search not — perfect world but pace/truth in process ∩ search, rather than in attainment ∩ ideal. p. 9 (even if in wrong direction!)

3) Sabbath is or can be or should be an oasis in Jerd; it must be as it has always been.
Quest section of Sabbath vis-a-vis Sabbath p. 4

Xerox copies

Shrouse - request
Barth
Ashman
Shern
Shaw
Buchdahl
Mike Heller - req
Shegat - "
Sam Silver - "
Louis I. N - "
Selig
Bill R.
John Rosenblatt
Lew Poller
etc

1) need for personal prayer
not Israel, labor relations - URJ, no editorials
VN, LSD etc in Outlook ∴ "search"

2) urban congregation
trees, nature, softness not mentioned
Sidewalk, foul air, ugly - Thou & experience

3) Silent Prayers - 5x
need to let man be by himself
question yourself - p. 4, 6

4) eliminate
Thee, Thy, Thou, wast, hadst, etc
Adon olam; from Silence → Benediction

5) New elements
a) silent dev
b) Torah
c) questioning leader - p. 4, 8
oneself - p. 4, 6
d) requests for copies from all ex!
e) no Hebrew for experimental
add cost for printing

[illegible] Torah [illegible] other [illegible]

no Youth mentioned!

A SERVICE OF REDEDICATION



ON
THE 50th
COMMEMORATION

**OF THE DESTRUCTION
OF SYNAGOGUES
IN GERMANY**

Nov. 9, 1938—Nov. 9, 1988

and the

**DEDICATION OF
EIGHT STAINED GLASS
MEMORIAL WINDOWS**

embracing the themes

CREATION
LEARNING
PEACE
AWE
YOUTH
ISRAEL
FREEDOM
HOLOCAUST

HEBREW TABERNACLE CONGREGATION
551 Ft. Washington Avenue, N.Y.C.

Paul A. Kohlmann, President
Henry Ehrenberg, Cantor Emeritus

Dr. Robert L. Lehman, Rabbi
Frederick C. Herman, Cantor

ACKNOWLEDGMENTS

We express our appreciation to the members of the Arts Committee who labored for more than two years to bring the beautiful stained glass memorial windows to the point of reality; a special word of thanks is directed to our president, Mr. Paul A. Kohlmann, whose positive approach made this project possible.

We also express our gratitude to our office manager and rabbi's personal secretary, Mrs. Sheila Klein, for her cooperation and effort as we acknowledge her unusual competence.

The congregation is deeply indebted to the several individuals who, by virtue of their personal generosity, have made possible the publication of this booklet:

MR. AND MRS. PETER W. BRANDT in memory of their mother, MRS. ERNA KASTAN;

MRS. STEFFY GOLDMAN in memory of the HOLDHEIM-PHILIPP FAMILIES;

MR. DAVID KARP in honor of the CONGREGATION;

MRS. ELSA KATZ in gratitude that she and her late husband, MR. LUDWIG KATZ, arrived safely at these shores fifty years ago, Oct. 28, 1938;

MRS. GERTRUDE MAIER in memory of her FAMILY who perished during the Holocaust;

MS. SUSAN MYERSON in honor of the CONGREGATION.

MR. AND MRS. HAROLD NEUMANN in honor of the CONGREGATION.

R.L.L.

A CELEBRATION
NOT A MEMORIAL ONLY

It is very hard to think of November 9th objectively; indeed, one should reflect subjectively. What can this date mean to us? The choices are two-fold: first, to make of it a day of mourning as we recall the devastation of our Synagogues or, second, to look at us observing this date NOW, in our time. Look at us!

Despite it all, WE ARE HERE, WE HAVE SURVIVED, WE LIVE!

I choose to emphasize a message of hope as we recall the time of desecration. Look at us! We are part of a congregation more than 80 years YOUNG and we are a vital influence in this neighborhood. Our congregation has given new life to the community, our membership is at an all time high, young people are again finding a home in our midst, and the voices of their children renew our spirit.

Look at us! We have survived as a community and as a religious family. We were a cohesive group when our Temple was located on 161st Street between Ft. Washington Avenue and Broadway; upon our move to these new surroundings in 1973 we began the process of renewal once again. Today, in 1988, we are stronger and more dynamic than ever before.

Look at us! We have renovated this sanctuary and have made it our own. We have beautified it with the addition of eight (8) stained glass memorial windows, including one dedicated to the Holocaust. We remember the victims of the past; in the present, we glory in the beauty of our Temple as we glory in the beauty we pass on to the next generation.

Look at us! We have reason to shed tears as we recall the splendor and possibilities of past generations, but now we have moved on and the blessings of our new life are all about us.

Look at us! We are Americans, we are Jews, we are friends, we speak with pride and in freedom, we anticipate with hope that there will be a Hebrew Tabernacle Congregation long past our time; indeed, let the future be our prime.

R.L.L.

PRESIDENT'S MESSAGE

November 9th, 1938—that date—that day is indelibly etched in my mind. It was a day or two later as the news filtered through, when, as a young, sheltered German Jewish teenage immigrant, just eight months in the U.S.A., I saw for the first time worry, fear and hurt in my parents' eyes. For the first time in my young sheltered life I was "allowed" to share their panic and concern about our family in Germany—my father's mother, my parents' brothers and sisters and many of my cousins. Today, November 9th, 1988, fifty years older, I still shudder and relive those anxious days.

During the course of the past few months leading up to this day we all have observed in the press, on radio and television diverse references to this "NIGHT OF BROKEN GLASS".

We, who are in our mid-fifties and over, remember firsthand! We do not need individual reminders, but mutual and communal observance of this day—like a shiva—gives a degree of comfort.

Today, my message to our congregation of so many Holocaust survivors is directed to our youth—the future of Judaism and the future of our congregation.

You, our sons and daughters, grandsons and granddaughters cannot feel the deep pain endured by your elders. Yet, you have heard, for as long as you can remember, the stories of their suffering and horrifying experiences. You have also become sensitive to November 9th.

You have seen over the past four years how your Tabernacle administration has strived to enhance this sanctuary with stained glass memorial windows. You have seen that despite many obstacles we persevered and accomplished what we set out to do.

Today, November 9th, 1988, we combine the official dedication of our new stained glass windows with our commemoration of the 50th anniversary of KRISTALLNACHT. What could be more appropriate!

You, our youth—our strength—are witnessing Judaism at work. We have risen up and we are proudly defying the destruction and the shattered glass of 50 years ago with our eight radiant windows.

It is with confidence that we look to our youth as our ray of light and hope—

Never forget November 9, 1938 and always maintain the Jewish spirit and the spirit of our houses of worship which generations before you have kept alive.

Paul A. Kohlmann

MEMORIES

50 years have passed since the infamous day of November 9, 1938, when our world had come to a virtual standstill.

We had experienced prejudice, bigotry and intolerance before. Many restrictions had changed our way of life, but Kristallnacht was the beginning of the end of Jewish life in Germany, for most of us unforeseen and beyond comprehension. This day with its fury and cruelty shattered our innermost being.

I was Cantor in Frankfurt-on-Main at that time. I was expected to conduct services on that Friday night at the "Hauptsynagoge" and a Bar Mitzvah was scheduled for Saturday morning. I did not see the destruction of our Synagogue during the night but in the morning I was informed by an official of the Congregation that our Synagogues are burning and services could not take place. I remember to this day the name of the Bar Mitzvah: Alfred Goldschmidt, whom I met later in New York.

Only hours after learning the dreadful news I was arrested in my home by the Gestapo and taken to the Buchenwald concentration camp with many other Jewish men. My wife recalls when she together with a few orthodox women waited for news of our whereabouts on that Friday afternoon, the orthodox women left early to prepare for Sabbath observing the most important commandment of Judaism. It was remarkable to see their courage and their unbroken faith. Nothing could destroy the sanctity of the Sabbath even at the time of their greatest anguish.

On December 25, 1938, I was released from Buchenwald with a group of men from Frankfurt on condition to leave Germany on January 15, 1939. We did not have enough money to pay for our trip home from the camp. We needed help. I remember that I, together with Howard J. Fields, looked up a Jewish name in the Eisenach telephone book. The Cohn family was very helpful to us providing us with the first meal and with money needed to continue our return trip to Frankfurt.

Howard J. Fields also settled in New York and is prominent in Jewish life.

On January 15th we left for England which had granted us permission to stay until our quota number for immigration to the United States was called. On February 17, 1940, we arrived in New York to begin a new life again.

46 years ago, in August 1942, I was elected Cantor of the Hebrew Tabernacle, a congregation where many of us have found their new spiritual home. And today we are all joined together in prayer to commemorate Kristallnacht, the destruction of our homes and Synagogues, the darkest hour in the history of our people.

Although the human mind tends to forget and memories become dimmer with the passing of time, it is our solemn duty to keep alive the memory of the Holocaust and Kristallnacht forever.

HENRY EHRENBERG
Cantor Emeritus

A MEMORIAL TRIBUTE IN MUSIC

The events commemorated this evening occurred years before my birth. I can reflect on this historical event best in terms of music: its mood and message.

Four of the composers represented in tonight's service are men who left their European homes behind and built new lives for themselves. They contributed their creative energies to Jewish life in the United States. Thus do they share the experience of many of our people who were uprooted and forced by circumstances to rebuild their lives in "strange lands."

"How shall we sing the Lord's song in a foreign land?"
Psalm 137

F.C.H.

Lazare Saminsky (1882–1959)

Born in Russia near Odessa, he arrived in the USA in 1920. He was involved in many aspects of Jewish music and is especially well known to us today for the many years he spent as musical director of Temple Emanu-El, New York City, until his death in 1959.

Heinrich Schalit (1886–1976)

Born in Vienna, he developed his musical career in Munich, where, in addition to other achievements, he became director of music and organist of the Great Synagogue of Munich (destroyed in 1938). He fled with his family to Rome in 1933. Thereafter, they went to England and finally to the USA by way of Canada.

Herbert Fromm (b. 1905)

Born in Kitzingen-am-Main, Bavaria, he studied music at the Academy of Music in Munich. He came to the USA in 1937 and served for many decades as music director of Temple Israel, Boston, Massachusetts, until his retirement in 1974. He is a cousin of one of our very devoted members.

Isadore Freed (1900–1960)

Born in Brest Litovsk, Russia, he arrived on these shores as a child of three. He distinguished himself by serving as music director of many important synagogues including K'nesset Israel, Philadelphia, Pennsylvania. Beyond that, he was very influential as a composer of synagogue music, especially in the 1940's–1950's. His settings of the liturgy and sacred texts are in wide use to this day.

Ani Ma-amin — folk tune — arr. FCH

The text is the 12th of the "THIRTEEN ARTICLES OF FAITH" written by the 12th century scholar and philosopher, Moses Maimonides. It espouses a faith in a better time to come, the Messianic age. This belief is affirmed though all evidence might lead to despair:

> "Yea, though he (the Messiah) is late,
> Yet I believe."

Both tune and text have come to be associated with times of adversity and the Holocaust in particular. This arrangement for unison chorus and organ is by FCH.

El Moleh Rachamim — Heinrich Schalit

Psalm 23 — "The Lord is My Shepherd" — Herbert Fromm

This is a Psalm of consolation and hope. Often a part of the memorial service, its message, as well as this musical setting, is particularly well suited to the spirit of tonight's worship.

Psalm 121 — (I will lift up mine eyes) — Isadore Freed

An uplifting Psalm text expressing faith in God's watchfulness and His concern for Israel, as well as trust that things shall go well:

> "The sun shall not smite thee by day, nor the moon by night . . .
> Behold, He that keepeth Israel doth neither slumber nor sleep."

And Then Shall Your Light Break Forth (Elijah) — Felix Mendelssohn

Isa 58:8, Psalm 8

"And then shall your light break forth as the light of morning breaketh; and your health shall speedily spring forth then; and the glory of the Lord ever shall reward you. Lord, our Creator, how excellent Thy name is in all the nations! Thou fillest heaven with Thy glory. Amen"

A SERVICE OF REDEDICATION TO JUDAISM, THE SYNAGOGUE, THE SELF FOR THE 50th COMMEMORATION OF THE DESTRUCTION OF SYNAGOGUES IN GERMANY

Nov. 9, 1938 – Nov. 9, 1988

OPENING HYMN: Ani Ma-amin (Folk Tune) arranged by Cantor Herman

RABBI: Heavenly Father, the Torah teaches that "man shall not live by bread alone"; indeed, "by everything that proceedeth out of the mouth of the Lord, does man live". We believe that the Synagogue, which is the Sanctuary of Israel, must reflect our praise of Thee.

We are Your servants. For many decades the Hebrew Tabernacle Congregation has brought honor and credit unto Your Name. In this Sanctuary in which we have dwelt for over a decade, the people have come to voice their prayers, to share their sorrow, to embrace in joy, to speak and sing the words of our ancient tradition. This congregation has seen generations come and go; we miss those who are with You, we look forward to the challenge of tomorrow.

We have enhanced our Sanctuary; we have made it to shine in the beauty of holiness. We have assembled to rededicate ourselves to the Synagogue, destroyed in the past, reborn through us. But more than the physical restoration, we rededicate ourselves to You so that the spirit may be at peace. Amen.[1]

RESPONSIVE READING: PS. 134

R: Behold, bless ye the Lord,
all ye servants of the Lord
that stand in the House of the Lord

C: Lift up your hands to the Sanctuary
and bless ye the Lord

R: The Lord bless you out of Zion
Even He that made heaven and earth.

CANTOR & CHOIR: Chatzi Kaddish

CANTOR & CHOIR: BOR CHU & BORUCH

RESPONSIVE READING: PS. 74

R: Why, O God, do You forever reject us—
do You fume in anger at the flock that You tend?

C: Remember the community You made Yours long ago,
Your very own tribe that You redeemed,
Mt. Zion, where You dwell.

R: Bestir Yourself, because of the perpetual tumult,
all the outrages of the enemy in the sanctuary.

C: Your enemies roar inside Your meeting-place;
They take their signs for true signs.

R: It is like men wielding axes against a gnarled tree;
with hatchet and pike they hacked away at its carved work.

C: They made Your sanctuary go up in flames;
they brought low in dishonor the dwelling-place of
Your presence.

R: They resolved, "Let us destroy them altogether!"
they burned all God's tabernacles in the land...

C: Till when, O God, will the foe blaspheme,
will the enemy forever revile Your name?

RABBI: Written in Pencil on the Sealed Railway Car:

here in this carload

i eve

with abel my son

if you see my other son

cain son of man

tell him i...(Dan Pagis, *Selected Poems*)[2]

CONGREGATION:

Blinded by our tears, we cannot see.
Blinded by our grief, we cannot believe.
But beyond grief, beyond belief,
gently, gently, there is the whisper of a night-song,
of an affirmation which could not be slain...[3]

CANTOR & CHOIR: SHEMA AND BORUCH SHEM

RESPONSIVE READING:

R: THE LORD IS ONE.

C: His dominion is without limit, boundless in space,
endless in time.

R: ADONAI ECHAD.

C: God's unity encompasses life and death, heaven and earth,
light and darkness.

R: THE LORD IS ONE,

C: The sum of all that has been, the promise of all that is to be.

R: ADONAI ECHAD.

C: God's Oneness unites us with nature, the smallest grain of sand
with the farthest star.

R: THE LORD IS ONE.

C: God's unity is sensed in the struggle for human harmony,
for harmony with nature.

R: ADONAI ECHAD.

C: We make God's purposes our own when we dedicate body and soul
to His service, when we attain that love of other creatures which is
at one with the love of God.[4]

CHOIR: EMET

RABBI: Our rabbis taught, "Synagogues must not be treated disrespectfully. It is not right to eat or drink in them nor to dress up in them nor to stroll about in them nor to go into them in summer to escape the heat and in the rainy season to escape the rain... Rabbi Judah said: when is this? When they are still in use; but when they are abandoned, grass is allowed to grow in them and it should not be plucked so as to excite compassion. The Synagogues should be swept and watered so that grass should not grow in them. Rabbi Judah said: when is this? When they are in use; but when they are abandoned, grass is allowed to grow in them; if grass does grow, it is not plucked so that it may excite compassion."[5]

CANTOR & CHOIR: HASHKIVEINU

RABBI:

בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלַּיְלָה.
בָּרוּךְ יְיָ בְּשָׁכְבֵנוּ. בָּרוּךְ יְיָ בְּקוּמֵנוּ:
כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים:
אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל-חַי וְרוּחַ כָּל-בְּשַׂר-אִישׁ:
בְּיָדְךָ אַפְקִיד רוּחִי, פָּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת:
אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם יַחֵד שִׁמְךָ, וְקַיֵּם מַלְכוּתְךָ תָּמִיד,
וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

CONGREGATION: Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Our God who are in heaven assert the unity of thy Name, and establish thy kingdom continually and reign over us for ever and ever.[6]

CANTOR AND CHOIR: AMIDAH

Rabbi:

אַתָּה חונן לְאָדָם דַּעַת ומלַמד לֶאנוש בינָה.
חָננוּ מאתְך דֵּעָה בינָה והַשכֵּל:
בָּרוּך אַתָּה יְיָ חונן הַדָּעַת:

Congregation:
Thou who dost graciously endow man with reason and teachest him understanding,
imbue us with true knowledge and discernment.
Praised be Thou, O Lord, gracious giver of knowledge.

Rabbi:

הַשיבנוּ אָבינוּ לְתורָתֶך. וקָרבנוּ מַלכֵּנוּ לַעבודָתֶך:
והַחזירנוּ בתשובָה שלֵמָה לְפָניך:
בָּרוּך אַתָּה יְיָ הָרוצֶה בתשובָה:

Congregation:
Cause us to return, O our Father, unto Thy law,
and through perfect repentance restore us to Thy presence.
Praised be Thou, O Lord, who desirest repentance.

Rabbi:

סלַח-לָנוּ אָבינוּ כי-חָטָאנוּ. מחַל-לָנוּ מַלכֵּנוּ כי-פָשָעְנוּ.
כי-מוחֵל וסולֵחַ אַתָּה:
בָּרוּך אַתָּה יְיָ חַנון הַמַרבֶּה לִסלוח:

Congregation:
Forgive our sins, O Father, pardon our transgressions,
for Thou art a merciful God
Praised be Thou, O Lord, with whom is abundant forgiveness.

Rabbi:
Look upon all the afflicted and the oppressed.
Let wickedness and hatred cease,
and reign Thou over us in justice and in love.

Congregation:
Praised be Thou, O Lord, who lovest righteousness and justice.

Rabbi:

רְפָאנוּ יְיָ ונרָפֵא הושיענוּ ונוָשֵעָה כי-תְהִלָתנוּ אָתָּה.
והַעֲלֵה רפוּאָה שלֵמָה לְכָל-מַכותינוּ
כי-אֵל מלֶך רופֵא נאֱמָן ורַחֲמָן אָתָּה:
בָּרוּך אַתָּה יְיָ רופֵא חולֵי עַמו יִשרָאֵל:

Congregation:
Heal us, O Lord, and we shall be healed; save us and we shall be saved;
for Thou art our God. Thou art a faithful and merciful healer.
Praised be Thou, O Lord, who healest the sick.

Rabbi:

שמַע קולֵנוּ יְיָ אֱלֹהֵינוּ. חוס ורַחֵם עָלֵינוּ.
וקַבֵל בְרַחֲמִים וּבְרָצון אֶת-תְפִלָתנוּ.
כי-אֵל שומֵעַ תְפִלות ותַחֲנונִים אָתָּה.
ומִלְפָניך מַלכֵּנוּ ריקָם אַל-תשיבֵנוּ.
כי אַתָּה שומֵעַ תְפִלַת עַמְך יִשרָאֵל בְרַחֲמִים:
בָּרוּך אַתָּה יְיָ שומֵעַ תְפִלָה:

Congregation:
Hear, O Father, the voice of our supplication,
and accept in favor our prayer
and the prayers of all Thy children who seek Thy help.
Sustain us in trial and in danger,
and direct our hearts to serve Thee in truth.
Praised be Thou, O Lord, who hearest prayer.[7]

SILENT DEVOTION

MUSICAL SELECTION: "May the Words" Lazare Saminsky

SERMON, DEDICATION OF WINDOWS AND SHEHECHIYONU

ADDRESS: MR. PAUL A. KOHLMANN, PRESIDENT

MUSICAL SELECTION: Psalm 23 Herbert Fromm

CANTOR & CHOIR: OLEINU

SPECIAL READING BY WINDOW AND PLAQUE

RABBI: I do not cry often; as far as I can remember I have cried only three times over such a thing. Once when I was very young, on the eve of Tisha b'Av when I was ready to go to the synagogue, and I looked into the Book of Lamentations and suddenly started crying. I remembered then (this was before the war) our people's past, our life as a nation, our country, and without realizing it, I started to cry. The second time also happened on Tisha b'Av. I had fasted all day and had about half an hour to go before I could eat. My head ached and I went to lie on my bed. (This was last Tisha b'Av when I was still in The Hague.) When I thought about the wretched condition of our people being deported, I again started to cry. Everything became heavy for me, and I prayed to God with a broken heart to have mercy on His people, to have pity on the remnants of Jacob, to bring us back to Him and that he should renew our days as of old. The third time was on this Sabbath eve, about eleven o'clock. I was lying on my bed, still dressed and I thought of my two friends and all my people and suddenly the tears appeared as if by themselves and I could not hold them back.[8]

CONGREGATION: My God, thou hast made me hunger,
and naked forsaken me,
and set me in the darkmost of night,
and taught me thy power and height.

Though thou burn me in fire
I shall but continue to love thee
and to joy in thee,
as Job said,
"Though He cut me down, to Him I shall aspire."[9]

RABBI: (Reading from essays of our Religious School children)

"Kristallnacht, of course, was an awful thing . . . If I was a young boy then, I would have first felt confusion, then felt sorrow. . . I would have been scared not only because of the destruction itself but of seeing others, who you were dependent on, get exceedingly worried and frightened. I am sure my biggest feeling of all would have been fear."

"If I was alive during Kristallnacht, I probably would have done what the Nazis ordered me to do. I'm fairly courageous with everyday things but Kristallnacht wasn't an everyday kind of thing. I don't think I could have survived this horrible night. I'm very glad I was not put to the test but furious that anybody had to fight for their lives because they were Jewish."[10]

LIGHTING OF YAHRZEIT CANDLE by MR. KURT J. SCHLOSS, CHAIRMAN

KADDISH

EL MOLEH RACHAMIM — Heinrich Schalit

CHOIR: MUSICAL SELECTION: Psalm 121 — Isadore Freed

ANNOUNCEMENTS

CLOSING MUSIC: "And then shall your light break forth" (Isa 58:8; Ps 8)

From "Elijah" Oratorio — Felix Mendelssohn

BENEDICTION

The service has finished; our task has begun.
Please turn to those around you and wish them SHALOM.
Quietly, and in deep reverence, let us go home.

This special service was researched and compiled by Rabbi Lehman and Student-Rabbi Michal Shekel. The musical portions of the service were selected and arranged by Cantor Herman.

November 9, 1988
1 Kislev 5749

SOURCES

1. 1963 Service of Rededication; 25th Anniversary of "Coming to America," written by Rabbi Lehman (Unpublished).
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6. Hertz, Joseph H.; *Daily Prayer Book;* Bloch Publishing Co., N.Y., 1963; p. 314f.
7. *Union Prayer Book,* vol. 1; Central Conference of American Rabbis, N.Y., 1940; p. 322f.
8. Flinker, (Maurice Wolf) Moshe Ze'ev, Diary; Yad Vashem, Jerusalem, 1976; p. 67. Moshe was born at The Hague, Oct. 9, 1926, arrested in Belgium, Erev Pesach, April 7, 1944 and died at Auschwitz, date unknown.
9. Glatzer, Nahum; *Language of Faith;* Schocken Books, N.Y., 1967; p. 204.
10. Written by Benjamin Wolff and Jessica Menken as part of a Holocaust study project of the Hebrew Tabernacle Congregation Religious School; 1988 (unpublished).

THE EIGHT STAINED GLASS MEMORIAL WINDOWS

THEMES & EXPLANATION

The eight windows being dedicated today, November 9, 1988, are the work of our committee, our architect Mr. Norbert Turkel, and particularly the artist, Mr. Jean Jacques Duval. The project evolved over a period of three years. The first six windows were in place by Rosh HaShonoh 5748 and the last two by the New Year of 5749 (1988).

Each window has a theme, written in Hebrew at the bottom of the frame, taken from traditional sources. The eight windows and their themes are explained, clock-wise, from left to right (starting in the front of the sanctuary on the Cantor's side).

CREATION: This first window has the theme "and it was very good," taken from the Book of Genesis. The verse refers to the totality of God's handiwork. The division at the top of the window indicates a difference between chaos and order, emptiness and fulfillment, neutrality and good. Two hands are held in priestly blessing; at the top the image of the wings of the "Shechinah," God's Presence, are evident.

This window is sponsored by HARVEY AND MARIANNE GOLD and is dedicated to the Gold Family, past, present and future!

LEARNING: The theme of this second window states that "the study of Torah supercedes all else." We find a scroll linked to a tree, the Tree of Life. The tree reaches upward filled with fruit and growth. On the right side there is an open book, again as part of a tree, perhaps this time the Tree of Knowledge. On the lower right hand side there are children facing the book; they who are our future are in the process of this sacred Jewish duty: learning.

This window is sponsored by MRS. ANNY BONDY in remembrance and in honor of her family.

PEACE: "And they shall learn war no more" is the theme taken from Isaiah. At the top of this third window there is a dove, the symbol of peace resting on the letter "shin", which begins the word "Shalom". At the bottom right there are sword handles broken in two and from them emerges the plow to fulfill the prophecy: "they shall beat their swords into plowshares." We can also see two tablets of the Covenant, which leads to peace among men, so they may dwell in safety.

This window is sponsored by MRS. RITA GREENBERG, MR. HERBERT AUSTERN AND MS. SYLVIA AUSTERN in memory of the Austern, Greenberg and Rosenfeld families.

AWE: This fourth window speaks to us of philosophy and theology; there is the mountain engulfed by fire much as was the case at Mt. Sinai. Rays from the sun shoot down from amid the clouds and we sense the awe and majesty of the Revelation. Isaiah's words are to be found at the bottom: "the whole earth is full of His glory," words familiar to us by way of the Kedusha prayer.

This window is sponsored by RICHARD AND JANE ERLE in memory of Julius and Lina Erle, and Jacob and Frieda Spaeth.

YOUTH: The theme for this fifth window is taken from the prophet Joel "and you shall teach it to your children and they will teach it to their children." We see the growth of a human being from childhood through maturity. Along the way there are the stages of Jewish life and experience: study from an elder, holiday time with gragger, dreidle, the mask of a Purim-spiel, spice box for Shabbat, tallit for Bar/Bat Mitzvah, Chuppah, etc. The brilliant colors reflect the vitality of youth.

This window is sponsored by the OTTENHEIMER AND BODENHEIMER FAMILIES in memory of Henny and Eugen Ottenheimer, and Peter Bodenheimer.

ISRAEL: The sixth window is dominated by the brilliant yellow of the theme "if not now, when?" This is the question when it comes to the rebirth of Israel. After two thousand years, the time is ripe! The grey colors at bottom right show the Western Wall, but the lighter buildings on the left, with the domes, indicate the new style of Jerusalem. Two hands hold a shofar which is being blown to celebrate the rebirth of the nation and the reunification of Jerusalem. The abundant fruit and vegetation tell of the achievements of our people in reclaiming the land and the Negev in particular.

This window is sponsored by a member who wishes to remain anonymous at this time.

FREEDOM: The theme is taken from the Book of Leviticus and is echoed on the Liberty Bell: "Proclaim liberty throughout the land and unto all the inhabitants thereof." The ship at sea is coming toward us, passing a hand holding aloft a torch, much as we who arrived in New York harbor, passed the Statue of Liberty. We see a chain but this symbol of slavery is broken. There are several cups, symbolic of the cup of freedom which we drink at Passover time. Last, there are splashes of red at the bottom to remind us of another festival of freedom: Chanukah and its lights.

This window is sponsored by MRS. FRIEDEL WOLLMERINGER in memory of her husband, Robert Wollmeringer and her parents, Gustav and Caroline Roos.

HOLOCAUST: The red flames speak of the tragedy which befell our people; the burning Synagogues are seen at bottom left and remind us of the reason for our gathering this day; "Kristallnacht" occurred fifty years ago today: November 9, 1938. But notice that a bird rises out of the flames: the mythical Phoenix which arises out of the ashes to indicate renewal and rebirth. This concept is found also in the theme of this eighth window: "I shall not die but live," from Psalms. The waves at the top are divided to, again, indicate a separation between good and evil but also between life and death; further, as the Israelites passed through the two columns of waters of the Red Sea so have some of us survived. The round opening at bottom right is symbolic of the door through which all of us must pass as we reenter the world of the living after the time of darkness and death.

This window is sponsored by DR. RUTH WESTHEIMER in memory of her parents Irma and Julius Siegel, who died at Auschwitz *al kiddush HaShem.*

R.L.L.

HOLOCAUST—THE CHAIN OF EVENTS

By Kurt J. Schloss

Many words have been written on the occasion of the 50th anniversary of Kristallnacht. In most of the articles, the author concluded that this event must be regarded as the prelude to Auschwitz. Certainly, the terror which was unleashed on that night had finally destroyed any illusion that even a modicum of coexistence was possible in a country which had been our home for centuries. However, seen from a historical perspective, was November 9 the precursor of the Holocaust? In the sequence of events, I suggest an earlier date which has largely faded from our memories as the starting point: May 10, 1933. What happened on that day? The following quote from William L. Shirer's "The Rise and Fall of the Third Reich" will refresh our memory:

> "On the evening of May 10, 1933, there occurred in Berlin a scene which had not been witnessed in the Western world since the Middle Ages. At about midnight, a torchlight parade of thousands of students ended at a square on Unter den Linden, opposite the University of Berlin. Torches were put to a huge pile of books that had been gathered there and, as the flames enveloped them, more books were thrown on the fire until some twenty thousand had been consumed. Similar scenes took place in several other cities. The book burning had begun."

The flames turned the literary and scientific works of many authors of world reputation into ashes, among others those of Einstein, Rathenau, Preuss, Adler, Freud, Asch, Feuchtwanger, Kafka, Schnitzler, Zweig. Book burning was not invented by the Nazis who—as it is often said—were no innovators, but followers of a pattern established centuries ago which included the confinement of Jews to ghettos and their wearing of the yellow star. Early in its history, it was the Church which denounced and burned books of Jewish content. In the Middle Ages, 24 cartloads of Hebrew books, including the Talmud, were destroyed in Paris in 1242. It was Martin Luther who proposed in 1543 that the Christian world "deal with this damned and rejected race of the Jews by setting fire to their synagogues (!) and deprive them of their prayer books and Talmuds in which such idolatry, lies, cursing and blasphemy are taught."

Ten years later, thousands of volumes were burned in Rome and subsequently all over Italy, sometimes even copies of the Bible. Later, in the 18th and 19th centuries, the attacks on Jewish books followed in Russia and Poland with the introduction of severe censorship of Hebrew and Yiddish literature, particularly Hasidic works which were burned and destroyed.

Why, then, is the date of the burning of the books in our time so significant? We are often called the "People of the Book," and with good reason. It was the late Rabbi Milton Steinberg who called Judaism a "BOOK Religion, deriving from, centering about, and making explicit the contents of a sacred document." Moreover, love of learning has always been a prominent feature of our history and the quest for knowledge a distinct attribute to the uniqueness of the Jewish People.

Our enemies were well aware of the fact that Judaism represented the very antithesis of what they stood for: the glorification of blood and soil, the idea of a superior race and the blind subordination of the individual to the state. As a consequence, the spiritual and ethical values of Judaism, its commitment to the worth and dignity of every human being, its passionate striving for social justice were anathema to the evolving paganism. Therefore, as a first step in their war against the Jews, the Nazis set out to destroy the source for our ideals by burning our books. In 1933, even after the day of the boycott on April 1, which menaced our economic status, and May 10, the day of the book burning, most of us tragically chose to ignore the lessons of history. We failed to gauge correctly the forces of evil and clung to the belief that in the 20th century, in the land of the "Dichter und Denker", a return to the pogroms of the past was simply unthinkable. The events of Kristallnacht taught us otherwise. On November 9th, Nazis completed their attack upon the heart and soul of the Jewish people by destroying our synagogues, the dwelling places of THE BOOK which has sustained us and held us together from the very beginning to this day.

In retrospect, which event should be characterized as the prelude to the "Final Solution"? The evil omen of the burning of the books was clear in its implication: A PEOPLE THAT BURNS BOOKS AND 5 YEARS LATER PUSHES THE INFAMY A STEP FURTHER BY BURNING SYNAGOGUES IS CAPABLE OF BURNING HUMAN BEINGS.

In the beginning lies the end!

The 50th anniversary of Kristallnacht bids us to heed George Santayana's words: "Those who do not remember the past are condemned to relive it." Anti-semitism is a deep-seated, irrational phenomenon and difficult to eradicate. In many parts of the world it still raises its ugly head and any manifestation, however small, must be carefully monitored and exposed. The fate of the Jews in Europe in the 30's should serve as a barometer for the political climate in each country in our time. When we came to these shores, we could breathe the fresh air of liberty for the first time in years. In time, we began to understand what it meant to live in a country which takes the separation of Church and State seriously. We have learned that we cannot afford the luxury of complacency and must always be aware of the fact that the price of liberty is eternal vigilance.

Jews in America have been in the forefront in their allegiance to the Constitution, particularly in their passionate support of the 1st Amendment guaranteeing freedom of religion and speech.

Books are no longer burnt. What is troubling us nowadays are sporadic calls by extremist groups for censorship which infringes upon these rights. We see revisionists at work falsifying the history of the Holocaust. In the Soviet Union, the printing and distribution of Hebrew books is still forbidden.

But we are no longer silent, as we were in the past. We have learned to speak up and defend vigorously our rights and those of Israel. There is now a collective awareness of a common destiny which links all Jews everywhere. In that sense, the people of the Book have become one.

A GENERATION LATER

When I was first asked if I would like to contribute to the Kristallnacht Observance, my initial response was ambiguous. When I realized that the particular event of Kristallnacht actually meant little to me, I also realized I *had* to write this essay.If not for you, this is being written for me; to clarify, sort out, come to an understanding in my own mind, the toll the Holocaust in general and Kristallnacht in particular, had on my life.

I am not yet thirty years old. I do not consider myself extremely religious and I sometimes resent obligations I am pressured to feel in matters of religious and historic Jewish experience.

Though I have heard from my rabbi, relatives, religious school teachers and various media what these events should mean to someone my age, little of their emotions were transferred to me with the same intensity their discussion conveyed. On the other hand, I can generally empathize with those who went through the war. My parents and grandparents are all Holocaust survivors. Through their stories, by their reserved manner and fear of new political leaders, I share their sense of insecurity. They want to take precautions so that what happened in 1938 will never occur again. Though it was initially difficult for me to continually be wary, I can now understand that fifty years ago no one expected that caution be necessary either. The Jews of that generation, living in a civilized society, suspected Jewish persecution had run its course, that there was no impending danger. Yet, we all know what was to ensue.

But, again, what does this mean to me? Who would I be, what would I be doing had the premise of Kristallnacht been carried through to its contemplated end—had all the Synagogues been desecrated and not been rebuilt in other lands? This scenario is beyond my ability to imagine!

To me, the Synagogue's function is that of a House of Prayer. It is a place where all people are made to feel welcome. I very much enjoy watching and often being one of those who are at Synagogue to embrace and experience their religion; one of those who seeks comfort in the Temple sanctuary.

Jews through the ages have not always had the luxury of having a Synagogue to pray / gather in. They assembled in someone's house, basement or prayed on their own. The concept of prayer at home may seem nice or even "cozy". Unfortunately, the people who worshipped in this manner did so because they were not allowed to pray in public due to persecution, not to be comfortable.

I enjoy going to Synagogue when I feel the need or urge. I go to pray and learn. In Synagogue I contemplate the holidays and the history of the Jews. I also seek a higher being and search for a controlling force over the universe. When I attend services, I am uniquely aware of the incomprehensibles, both good and bad, that surround us daily. This process, which also includes the writing and presentation of original services and this essay, has led me to gain insight and knowledge of

many aspects of Judaism. This work has also led me to better interpret the impact Kristallnacht had on my life. But, no matter how much I think I may understand, it was before my time. It is outside my realm. Therefore, no matter how hard I, or any of my generation, try to place ourselves into that time frame to sense the experience, it can be no more than conjecture. While I can intellectually reason and emotionally feel with the survivors, I can not claim to have the same fear and anger as those who have experienced it personally. For this, I consider myself privileged. I have been spared, but I continuously look with admiration at those who have rebuilt their lives, as their presence indicates at this commemorative occasion of renewal.

S.M.L.

A BRIEF HISTORICAL ACCOUNT OF KRISTALLNACHT

by Rosalyn Manowitz

Fifty years ago, on the night of November 9th, 1938, the Jews of Germany, who had lived under ever-increasing discriminatory laws since Hitler's seizure of power in 1933, witnessed the well coordinated Nazi terror known as "Kristallnacht", the night of glass. During the night of November 9th, 1938, synagogues throughout Germany were burned, Jewish businesses and homes were broken into and looted and, in the aftermath, on November 10th, over 30,000 Jewish men were arrested and taken to concentration camps. Jews from southern Germany were taken to Dachau, on the outskirts of Munich, those from central Germany were taken to Buchenwald near Weimar and the Jews from Prussia and the Baltic areas were taken to Sachsenhausen, only 30 kilometers outside of Berlin. The Nazis, in their ever-increasing fervor to make German "judenrein"... free of Jews, used the murder of Ernst vom Rath, a minor official in the German Embassy in Paris, by Herschel Grynszpan, a Jew whose parents had been deported to Poland due to their original Polish nationality, to stage a coordinated "Aktion" against the Jews. For the first time, the German Jews recognized the utter hopelessness of their situation; they understood the prophetic words uttered by Rabbi Leo Baeck in 1933:

> "For us, the Jews of Germany, an epoch has
> come to an end... It was our belief that the
> German and Jewish mind and culture could co-exist
> and meld on German soil. This was an illusion...
> the thousand year history of the Jew in Germany is at an end."

The Nazi controlled German press called these actions a "spontaneous demonstration." In reality, they were a coordinated effort directed by the Nazi high command and carried out by the local Nazi organizations. The German press coined the phrase "Kristallnacht" to describe the events of the night. For Jews, in the light of the tragic Holocaust which was to come, this word is a misnomer. It was not simply "a night of glass"! Rather, it was a night of desecration, the prelude to the systematic destruction of European Jewry!

For the Jewish community of Germany, the night of November 9th shattered any remaining illusions of rapproachment or co-existence within the Third Reich. Out of the approximately 500,000 Jews living in Germany in 1933, only 150,000 had emigrated by mid-1938. After Kristallnacht, when conditions worsened substantially, the urgency to leave Germany became paramount. Many of those taken to concentration camps on November 10th were released only upon the contingency that they substantiated plans to leave Germany. It is estimated that 100,000-150,000 Jews left Germany after November 9th. Time became crucial; the war which was to seal the entire European Jewish community into the Nazi inferno began only 10 months later on September 1, 1939.

Fifty years have elapsed since that fateful night in Germany. Much has changed. The refugees and the survivors have become part of a new society—their children and grandchildren are integrated into the American culture. How will the experience of discrimination, emigration and resettlement be preserved? A beginning was made ten years ago when the Temple published "Reflection on the Holocaust", a compilation of edited interviews describing the first hand experiences of some of the members of our congregation. Perhaps now, it is incumbent upon us to complete the project—to record as many individuals' experiences as possible—before those who bore witness to these events are silenced forever. We should create a permanent collection of tapes documenting the events in Germany during the years from 1933-1939 and how the Jews living in the small towns and the big cities in all parts of Germany perceived these events and responded to them. Perhaps these tapes could then become the nucleus of a collection which may be donated to the Holocaust Memorial in Washington D.C.

Ten years ago, in an interview with a man who had been a teenaged boy in Danzig during the late 1930's, and now had teenaged children of his own, he said:

> "To my children, this story is as remote as the
> Exodus of our forefathers from the Land of Egypt.
> And yet, it happened in the generation of their own father."

We, as the only living beings who can bear witness to these events, owe it to those who died *al kiddush HaShem* and to those who survived and began their lives again, to preserve the story.

A BRIEF SURVEY OF SYNAGOGUE ARCHITECTURE

Joan Taub, Curator

It started as an idea and grew into a project which caught the imagination of a whole congregation: an exhibit of photographs to show the synagogues left behind in Germany, many of which had been destroyed on Kristallnacht 1938.

For me, it started with a call from Rabbi Lehman. Would I be interested in getting involved in such a project? I said yes and a letter then went out to the whole congregation: do you have photographs of the synagogues where you had worshipped in Germany? What kind of community was it? How did the size of the Jewish population compare to the population as a whole? Twenty-seven photos were received with this and more information. And with the financial support of the Temple Sisterhood, all the photos were framed for an exhibit at the Temple for the High Holidays of 1986.

This exhibit was so successful that Rabbi Lehman brought it to the attention of Rabbi Bernard Zlotowitz, the Director of the New York Federation of Reform Synagogues. With his help, many of the photographs were exhibited at the annual Assembly of Delegates of the New York Federation of Reform Synagogues in April 1988.

The following is an excerpt of an article which I wrote for the booklet for that exhibit.

GERMAN SYNAGOGUE ARCHITECTURE

Before approximately 1830, Synagogues in Germany were built in the same styles as secular and Christian buildings. Moses Mendelssohn (1729-1786), a key figure of the German enlightenment, played an important role in the architecture of synagogues at the time. He encouraged Jews to adapt to their cultural surroundings.

Finding a definitive Jewish architectural style was particularly challenging in the 19th century. There were tremendous changes in building technology, major achievements in Holy Land architecture and advances in lithography, photography and illustrated periodicals, which allowed people to choose from a wide range of styles.

From 1830 on, in Germany, a Rundbogenstil style was used for most synagogues. This was a combination of Romanesque, Classical, and Renaissance architecture with rounded arches and vaulted ceilings. Use of the Romanesque style showed that Jews wanted to be "Germans of the Jewish religion". It represented the status that had eluded many Jews; by using Romanesque, a medieval European style, they were showing proof of their long-time residence in Europe.

Byzantine architecture, famous for its exotic domed forms, became popular as a kind of eastern Romanesque. When the Jews were feeling comfortable about their position in society, they were inclined to use the Romanesque architecture to show their patriotism, while at the same time setting themselves apart with the use of Byzantine elements, indicating their "eastern" origins.

Used even more than Byzantine, however, were Islamic forms. By the 1850's, Islamic styles were acceptable as alternatives to Classical or Romanesque styles in synagogue architecture. They first appeared in Germany at the Ingenheim Synagogue in 1832.

Gothic architecture, with its processional aisles and chapels, made little sense for use in synagogues. Very few Gothic elements were added to the structures. The Roonstrasse Synagogue in Cologne, for instance, was given flying buttresses and a rose window. Pointed window frames and arches were also used in various synagogues.

Before World War I, Jews in Germany were so assimilated that they felt free to use whatever style they chose. They built their synagogues in a "free traditionalism" style which incorporated elements from many past styles. After World War I, the tendency was to go beyond revival architecture of the 19th century and, until 1933, Germany led the world in architectural development. The architect, Fritz Landauer, built the German synagogue most closely aligned to the Bauhaus Movement in Plauen in 1929-1930. Then all Jewish building stopped as Kristallnacht loomed ahead.

SOURCES

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THE TURKEL COLLABORATIVE
ARCHITECTS AND PLANNERS
210 EAST 52ND STREET NEW YORK, N Y 10022 212•838•1851

August 25, 1988

Dr. Robert L. Lehman
Rabbi, Hebrew Tabernacle
of Washington Heights
551 Ft. Washington Avenue
New York, New York 10033

Dear Rabbi Lehman,

The dedication of the new stained glass windows in the Sanctuary on the anniversary of the KRISTALLNACHT has multiple symbolism - the survival of our people and the installation of the beautiful glass images now versus the shattered glass of 1938. It is the culmination of the efforts of the Congregation, under your leadership and with the participation of dedicated members, to create our inspiring Judaic house of worship within the existing structure.

The fortuitous selection of subjects and the consecutive relationship of forms and colors has provided the diversity within the unifying design concept of Jean-Jacques Duval which not only provides a fitting field for the memorials to past members but also creates the most important overall atmosphere of religious relevance. The sequence of light and opaque, their relative proportions and the details of the individual designs lead the eye along both sides of the Sanctuary towards the central Bemah and Ark while the dome completes the visual envelope. This has been, I believe, one of the more successful endeavors in stained glass application.

May I add my congratulations and best wishes towards the future.

Sincerely,

NORBERT N. TURKEL, AIA
THE TURKEL COLLABORATIVE

NNT:bj

NORBERT N TURKEL AIA • JOHN J TUDDA AIA • RICHARD R SCHERER AIA • WALTER B ZBOROWSKI AIA

Dr. Robert L. Lehman, Rabbi
Hebrew Tabernacle Congregation
551 Ft. Washington Avenue
New York, NY. 10033

7/20/88

Dear Rabbi Lehman;

I would like to take the opportunity to express my congratulations on your dedication of the stained glass windows.

I would like to mention it was a great pleasure to work with all involved from the first stage of design to the finished work.
Altho your and the resourseful Mr. Turkel's basic concept laid the foundation for the project, it was the efforts of every one in concert that produced the end result... the art committee giving constructive criticism along the way, contributed to the development of the sketches.
We may also give Thanks to Rohlf's Studios for their sound and reliable execution of the stained glass windows.

Actually I have never experienced whole hearted cooperation like this the added ingredient, caring, pulled all ends to gether to produce this meaningful result.

All good whishes

Sincerely,

Jean-Jacques Duval

DANIEL P. MOYNIHAN
NEW YORK

United States Senate

733 THIRD AVENUE
NEW YORK, NY 10017

July 18, 1988

Dear Rabbi Lehman,

It is most appropriate that your Congregation has chosen to commemorate the fiftieth anniversary of Kristallnacht on Wednesday, November 9, 1988.

The Hebrew Tabernacle's sustained accomplishments are an eloquent response to the profoundly evil forces that attempted to destroy the Jewish people just half a century ago. Many of your congregants fled from Nazi Germany and have found freedom and fulfillment in the thriving Washington Heights Jewish community.

I am pleased to learn that you are dedicating eight stained glass windows in your Sanctuary on this solemn occasion.

With best wishes for a meaningful evening.

Sincerely,

Daniel Patrick Moynihan

Dr. Robert Lehman
Hebrew Tabernacle Congregation
551 Fort Washington Avenue
New York, NY 19933

ALFONSE M. D'AMATO
NEW YORK

SUITE 600
SEVEN PENN PLAZA
370 SEVENTH AVENUE
NEW YORK, NEW YORK 10001
(212) 947-7390

United States Senate

WASHINGTON, DC 20510

November 9, 1988

Dr. Robert L. Lehman, Rabbi
Hebrew Tabernacle Congregation
551 Fort Washington Avenue
New York, New York 10033

Dear Rabbi Lehman:

Thank you for your kind invitation to attend the observation of the 50th Anniversary of Kristallnacht with the Hebrew Tabernacle Congregation. Though I am unable to join the congregation in person, please know I am with you in spirit for this moving commemoration.

Let me commend the members of the Hebrew Tabernacle for their vital efforts in paying tribute to the victims of that terrible night of fifty years ago. The Night of the Broken Glass was to begin the horror of the ultimate evil, of a magnitude never before witnessed by man. It is critical that, forty years after the end of the Holocaust, our community, our nation, and, in fact, the globe is reminded of the horrors of the Third Reich.

It is critical that the next generation of Jew and Gentile alike be reminded of how the world turned its back on the nightmare we call the Holocaust, a time when civilization slid into a dark and forbidding abyss. We also need to remind ourselves, and others, that it will take constant viligance on our part to ensure that we never see a repeat of the unspeakable crimes of Nazi Germany.

My very best to you, the Hebrew Tabernacle Congregation, and all who remember, in their hearts and souls, the victims of the Holocaust.

Cordially,

Alfonse M. D'Amato
United States Senator

AMD:js

TED WEISS
17th District
New York

Chairman
Subcommittee on
Human Resources
and Intergovernmental
Relations

2442 Rayburn Building
Washington, D.C. 20515
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Michael D. Timmeny
Administrative Assistant

Congress of the United States
House of Representatives

Committees:
Foreign Affairs
Government Operations
Children, Youth and Families

National Commission
on Working Women

Executive Board Member,
Congressional Arts Caucus

Secretary, New York State
Congressional Delegation

August 16, 1988

Dr. Robert L. Lehman
Hebrew Tabernacle Congregation
551 Fort Washington Avenue
New York, NY 10033

Dear Dr. Lehman,

Thank you for inviting me to contribute a statement for your Kristallnacht commemorative service pamphlet.

It has now been 50 years since Kristallnacht, a night of shocking violence and brutality during which Jewish synagogues, stores and homes were vandalized and burned. That night marked the beginning of the Holocaust in which six million Jews were murdered. It is crucial that we never forget, nor let the world forget, this terrible period of our history, lest it happen again.

In that year, 1938, my sister, my mother and I were fortunate enough to come to the United States, but many other members of my family who remained in Europe were killed by the Nazis. Many members of the Hebrew Tabernacle Congregation were also among the fortunate few who escaped the Holocaust. I salute the continuity of your membership in Washington Heights over these past 50 years. Communities and congregations such as yours keep fresh the memory of the Nazi terror, and by so doing, help to prevent its recurrence.

Sincerely,

Ted Weiss

TED WEISS
Member of Congress

TW/db

District Offices
252 7th Avenue, New York City 10001 212/620-3970
4060 Broadway, New York City 10032 212/620-3970
131 Waverly Place, New York City 10011 212/420-9393
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655 East 233rd Street, Bronx 10466 212/652-0400

THE CITY OF NEW YORK
OFFICE OF THE MAYOR
NEW YORK, N.Y. 10007

November 9, 1988

Dr. Robert L. Lehman
Rabbi, Hebrew Tabernacle
Congregation
551 Ft. Washington Avenue
New York, New York 10033

Dear Rabbi Lehman:

On behalf of the City of New York, I would like to extend a warm greeting to the members and friends of your synagogue as you remember and observe the 50th anniversary of Kristallnacht.

On this night in 1938 the Nazis destroyed the synagogues of Germany and initiated the worst horror in human history. Yet the existence of this synagogue in Washington Heights for some 50 years, and the continuity of its membership, is a powerful statement that evil failed and that Judaism survived Hitler's "Final Solution." Whereas half a century ago the Nazis smashed the windows of Jewish houses of prayer, today you are able to dedicate eight stained glass windows in your Sanctuary.

Over seven and a half million New Yorkers of all faiths and ethnic backgrounds join me in expressing a sense of admiration and encouragement to all members of your congregational family and community.

Sincerely,

Edward I. Koch
Mayor

FRANZ S LEICHTER
28TH DISTRICT

THE SENATE
STATE OF NEW YORK
ALBANY

PLEASE REPLY TO
( ) NYS SENATE ALBANY NEW YORK 12247
518 455-2041
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658 WEST 181 STREET
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212 690-1500
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NEW YORK NEW YORK 10112

September 27, 1988

Rabbi Robert L. Lehman
Hebrew Tabernacle Congregation
551 Ft. Washington Avenue
New York, NY 10033

Dear Rabbi Lehman:

I very much appreciate the effort that Hebrew Tabernacle is making under your leadership to observe the 50th anniversary of KRISTALLNACHT. I will be with you on November 9th as we remember this terrible event.

It is, of course, most appropriate that in Washington Heights, where so many refugees from Nazi Germany and Austria settled, there be this memorial observance. I also very much appreciate your asking me to make a statement for your official pamphlet, which I am honored to do and which is as follows:

> "Kristallnacht should have alerted the world to the madness, brutality and horror of the Nazi regime. The indifference to this terror perpetrated on the Jewish population of Germany only emboldened the Nazis in their drive to wipe out the Jewish people. Here in Washington Heights, where many live who remember this night of suffering, it is appropriate that we commemorate Kristallnacht not only as a terrible historical event but as a constant reminder that anti-Semitism, Fascism, totalitarianism and genocide are an ever-present danger that civilized people must unceasingly oppose."

I am sorry that I have been delayed in sending this to you.

Best regards.

Sincerely,

Franz S. Leichter

FSL/pg

THE ASSEMBLY
STATE OF NEW YORK
ALBANY

JOHN BRIAN MURTAUGH
Assemblyman 72nd District

Room 746
Legislative Office Building
Albany, New York 12248
(518) 455-5807

COMMUNITY OFFICE
656 West 204th Street
New York, New York 10034
(212) 304-2090

CHAIRMAN
Committee on Oversight, Analysis and Investigation
Subcommittee on Alcoholism

November 9, 1988

Dr. Robert L. Lehman
Hebrew Tabernacle of New York
551 Fort Washington Avenue
New York, New York 10033

Dear Dr. Lehman:

I would like to thank you for giving me this opportunity to address your congregants in your commemorative pamphlet of the 50th anniversary of KRISTALLNACHT. I know that this is an extremely difficult time for most of your membership and the service you are conducting will help ease their pain.

On this day we mark the 50th anniversary of KRISTALLNACHT. This is a solemn occasion because we think of all that was lost: the beautiful synagogues of Germany; many of the sacred Jewish books and documents; above all Six million Jews who were viciously murdered at the hands of the Nazis; and all the generations that never came into being. I share in your pain and sorrow, and join you in the dedication of the eight stained glass windows that have been installed in your Sanctuary in memory of KRISTALLNACHT.

The fact that you now all stand together at the Hebrew Tabernacle commemorating KRISTALLNACHT is a testament to the survival of the Jewish people. You have made new lives in Washington Heights and Inwood. You and your children have succeeded in going forth with the American Dream and embraced this country with your hearts. People such as yourselves are the backbone of our country and offer hope to all future generations.

Warm wishes to you and the Hebrew Tabernacle congregational family.

Sincerely,

John Brian Murtaugh
Member of the Assembly

STANLEY E. MICHELS
THE CITY COUNCIL OF NEW YORK
6TH DISTRICT, MANHATTAN

CITY HALL
NEW YORK, N.Y. 10007
566-1320

DISTRICT OFFICE
656 WEST 181ST STREET
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CHAIRMAN
COMMITTEE ON STANDARDS AND ETHICS

COMMITTEE MEMBER
HOUSING AND BUILDINGS
PUBLIC SAFETY
INTERNATIONAL INTERGROUP RELATIONS
AND SPECIAL EVENTS
IMMIGRATION

September 23, 1988

Rabbi Robert L. Lehman
Hebrew Tabernacle
551 Fort Washington Ave.
New York City 10033

Dear Rabbi Lehman:

Kristallnacht is a day that should live in infamy, not only for Jews but for all the people of the world. It was the day that the Nazis began their horrible rampage and that the world should have recognized that it was about to be torn asunder by the most evil forces ever to have walked the earth.

It is especially incumbent upon us in Washington Heights, a haven for many of the refugees from the Holocaust, to remember Kristallnacht and to mark its 50th anniversary publicly. We must make people remember what happened, despite the pain that this experience may arouse. We must also use this occasion to teach the younger generation of this terrible event in our history.

I appreciate your granting me this opportunity to contribute to the observance of Kristallnacht at Hebrew Tabernacle. Your congregation, which includes a great many Holocaust refugees and their families, stands as a living reminder of our ability to surmount even the most unbearable tragedy.

Sincerely,

Stanley E. Michels

Hebrew Tabernacle Congregation – 100th Anniversary - November 10, 2005
Cantor Frederick C Herman

Dear Friends

I am delighted to be greeting you on the occasion of the 100th anniversary of the Hebrew Tabernacle Congregation. I have many happy memories of my years with the Tabernacle and I would like to share some of these with you. I did not keep a diary nor any notes. I have very little at hand by which I can check spellings of names and such. So everything I write here is the way I remember it.

I was called to the Cantorate of the Hebrew Tabernacle very late in 1976. It may even be that the decision was not finalized until early in 1977. In any event, I began my official work with the Congregation in August of 1977 and left in June 1989. It's hard to believe that I've been away from the Congregation for more years than the length of my service but that is the truth of the matter. Time does move on. My tenure followed immediately upon the conclusion of 35 years of service by my highly esteemed predecessor, Cantor Henry Ehrenberg (z"l.[1]). As I write this, the current incumbent, Rebecca Fletcher is the fourth Cantor to succeed him. Cantor Ehrenberg, along with his gracious and lovely wife Paula, made my transition into the life of the Congregation as easy and smooth as it could have possibly been. Henry spent the months leading up to my first service, carefully providing me with all the music, and going through the order of service, for Shabbat and for all of the various Holidays and Festivals, and for the life cycle events as well (weddings and funerals). Dr. Robert Lehman (z"l) was already Rabbi of the Congregation when I arrived and remained in that position throughout my tenure and for a number of years thereafter. He too, with his wife Loni and daughter Sharon did much to facilitate my incorporation into the life of our Congregation. Rabbi Lehman spent much time teaching me the pastoral side of my duties. He trained me in the skills of visiting the sick, especially at our hospitals, making bereavement calls, and preparing eulogies for funerals.

My first Yom Kippur break fast was spent at the Lehman home, where I also got to meet his mother Toni (z"l) and Loni's parents, Mr. and Mrs. Tucker (z"l). Rabbi Leonard Kravitz, who was a big part of the High Holidays at the Tabernacle, was also there. It was from Rabbi Kravitz that I learned the tradition of breaking the Yom Kippur fast with a little Scotch or brandy. This is a tradition I maintain to this day. If you are minded to try this on your own remember that I specifically said "a little Scotch." This was not all I learned from Rabbi Kravitz. As a student at the Hebrew Union College – Jewish Institute of Religion, I studied Medieval Jewish philosophy with him. At our synagogue he gave many sermons filled with wisdom and humor. He and Rabbi Lehman were close friends.

You may wonder why I begin these reminiscences with so much of a concentration on the High Holidays. Several things explain this emphasis. Firstly, when Mark Hamburgh first invited me to write something for this celebration, we were just concluding the High Holiday season. In addition, many of us who are in the field think of Rosh Hoshono and Yom Kippur as the Cantor's holidays since so much of the tradition of these observances is tied into the music and rituals. Much more important, however, our Hebrew Tabernacle High Holiday services were a very special experience. In those days, and throughout my tenure, in fact, we held services both in the Main sanctuary as well as in the social hall downstairs, which for these occasions was converted into a sanctuary. Both the upstairs and downstairs services, as we called them, had a full compliment of music, four singers to constitute a choir, an organist and a cantor. We used the High Holiday Mahzor published by the Bloch publishing company, a book in rare use even back then. The liturgical structure was traditional, Shachrit (Morning service), Torah Service, Sermon, and Musaf (Additional service). The Shachrit services were led, as is traditional, by lay leadership, Milton Marx (z"l) was one of the ba-ale t'filla (prayer leaders) and if I recall correctly, Freddie Seidel also served in this capacity.

One highly prominent personality throughout these proceedings was the late Curt Goldsmith (z"l). He was at that time, our ritual committee chairman. He was quite knowledgeable really and he did his utmost to keep us all on the straight and narrow. His particular role during the High Holidays was that of Ba-al Koreh (Torah reader). This is not a trivial skill. He did this for all the upstairs services. The assigned

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[1] zichrono livroch (also zichrona and zichronam) May his (her, their) memory be for a blessing.

Torah portions are set of course, as they are for all occasions. But our practice was to allow pretty much as many people who wanted to come up for an aliyah. This meant that Mr. Goldsmith had to read, and re-read for as long as it took to get through a very lengthy list of those to be called. Incidentally, at the end of each aliyah, I would make the customary Mi Sh'berach for each individual. The only economy of effort we took with this was to save the El Moleh for the very end when we would read all the names of those to be remembered at once. In my early years, this particular feature of the service, that is the length of the Torah service, struck me as being somewhat unwieldy and a little tedious. Curt Goldsmith, however, taught me a whole new outlook on this. He told me that he actually enjoyed seeing all these people come up for Torah honors. It was a form of people watching for him. I think it was also a source of pleasure to see this mitzvah shared by so many. When I began to see the issue in this light, I realized that it was my own perspective that was askew. Ever since, I have taken pleasure in watching others as they go up for honors. It is a unique feature of Jewish worship.

Mr. Goldsmith had another very practical function, namely, keeping the upstairs and downstairs services in synch. This was especially critical on Yom Kippur day, when it was important to try to end the Musaf at about the same time in both sanctuaries so that the downstairs congregation could join the upstairs congregation for the remainder of the day.

As serious as the high holidays were, they were not without humor. One particular recollection I have comes from the lay readings of the High Holiday afternoon service. I hope no one will be offended or hurt by my mentioning this here. It is offered in pure fun and is a fond memory. You will all recall the lengthy list of sins enumerated in the Al Cheyt. For the afternoon service, they were read in English. One of these was "for the sin which we have sinned against Thee by wanton looks" etc. I'm not sure whether it was the reader or my hunger which always converted wanton to Wonton. Not only was I thinking of a nice bowl warm soup when I heard this, but tref (non-Kosher) soup at that. Sin is hard to resist is it not. For this reason we need Yom Kippur every year.

I do want to say that I was careful not to change any of the High Holiday repertoire. I carefully preserved everything that was handed to me, with one exception. This was the B'rosh Hoshono and I believe it was a setting by Sulzer. I made a number of attempts over the years to master this piece but I never reached a point where I felt I was doing it justice. So I did not perform it in public. I chose instead a Lewandowski setting, which I thought would at least be familiar to some and for everyone else it would at least go down easy, as they say.

The High Holidays are not the only holiday memories I have. Every year featured a Congregational Seder. Anyone who has heard at these occasions the Rev. Max Ehrenberg's (father of Cantor Henry Ehrenberg) rendition of Hal'lu Avde Adonoy (Hallel Psalm 113) or the Shir Hamaalos which opens the festival birchat hmazon (blessing after the meal) knows the sound of unbridled joy and enthusiasm.

Over the years, we had regulars who made every Shabbat special. Milton Marx (previously mentioned) loved our services with all his heart. He attended every week, Friday and Saturday without fail and while she was healthy his sister came with him. He was Hatan Breshit for Simchat Torah on a regular basis and was called to the Torah regularly throughout the year. Ernst Grumbacher (z"l), Karl Muetz (z"l) and Kurt Levi, on a weekly basis, made it their responsibility to see to the smooth running of the Torah service. They opened the ark, took out the Torah, helped with the lifting and vesting, they organized (and probably had to cajole a little) the aliyahs. While the Torah was being read, they were ever present on either side of the lectern, lending their dignity to the whole proceeding, honoring the Torah and Shabbat and the Congregation and thus clothing themselves and us in the beauty of holiness.

In addition to those mentioned already, there were other families who made me feel welcome. I've mentioned already Mark Hamburgh. He and his vivacious Rita were also very kind to me. I had the pleasure of being part of their wedding ceremony. Mark's late father, Dr. Max Hamburgh (z"l) was president of the Congregation when I began. He and his wife, Truade (z"l) opened their home to me. They hosted a welcome celebration for me just prior to my taking up my duties with the Congregation.

Max was a very wise and compassionate leader and a wonderful human being. Together with Justin Winter, the congregation was blessed with wonderful, warm, sympathetic lay leadership. Traude in her own right was very active in Sisterhood. She proudly studied Hebrew and was influential in giving us a more Hebraic perspective. An example of this was that she convinced Rabbi Lehman to refer to the Alenu rather than the Adoration, which was the more common term for most of us. She was a faithful student in what was then our weekly adult education program entitled "Open Mind." This program attracted a large number of people every Tuesday, starting in the morning and going into the afternoon. They studied Jewish History, current events, Bible, and I taught a class in music history. It was during one of my sessions that Traude taught me a very important lesson. I had just spent the better part of an hour presenting music near and dear to me. The reception by the class was less than enthusiastic. This upset me and Traude could see this. Said Traude, to me, in her inimitable manner "don't take it so personally!" And right she was. This is very hard lesson, I think, but a very important one and if incorporated fully, can be a great comfort. Traude, too, had a great sense of humor. I think it was as my second year was starting, another High Holidays celebrated, Traude came up to me and said, "You know Fred, you're sounding better this year. I'm not sure if it's because you've improved or I'm just getting used to you."

Just a word here about my preparation for these Open Mind lectures. Of course I had to develop a lesson in the normal sense of the word, settle on a topic, do the research, etc. However, since music was the subject of my lessons, it was incumbent upon me to find a way to present samples. Remember that this was in the late 1970's early '80's. If you used the term CD in those days, you were generally referring to a highly popular investment instrument offered by many local banks at advantageous rates. CD's, the compact disk variety, began to come into use in the mid '80s and it was not until fairly recently that the recordable variety would become available. So for me this meant that I had to choose the samples from my record library and painstakingly record them on an open reel tape recorder. This process took 2 to 3 hours for each lesson. It was well worth the effort, however. It assured me that I would have the exact music I wanted for the class without having to fumble around through several LP's while actually engaged in my lecture. I still have that old open reel tape deck. Just a few months ago, a friend of our son, David, was visiting with us. She took one look at this 1976 vintage (but still functional) TEAC 2300 and asked quite seriously "What is that?"

In those early years, especially, there were other families who made it their business to invite me to their homes, the Hartogs and Feists. Ernie Hartog and Richard Feist succeeded Max and Justin in the congregational leadership positions. To this list I must add the Steins, also a presidential family, and in later years the Kohlmanns. Paul Kohlmann (z"l) became a president of the congregation and was the final president under whom I served.

One family became very special friends to me. This was Nathan and Ella Maier. I broke all of my Yom Kippur fasts, except the first one, with them. They invited me to many a meal and even once took me to the opera. They both were faithful in their attendance at our services throughout the year. Ella for many years served as the editor of the Temple Bulletin and was helpful beyond measure in helping me compile programs for our special music services (more about that in a while). Mostly they were wonderful friends. Ella had a very keen eye and could unearth just about every misspelled word, grammatical error or any other kind of mistake you could imagine in a document. This was a very special gift she had. She also had a great facility with language, and a wide and deep knowledge of many subjects. She was a true music lover in a serious sense. She chose to listen to music that others might avoid because she was eager to exert the extra effort it took to dig deeper.

On a social level, I spent much time in the companionship of the Westheimer family. I spent many summer afternoons enjoying the lakeside peace of Oscawwana. During the year we enjoyed concerts and theater together. Ruthie always hosted a big Hanukah party. Alas, Freddie joins the many in these recollections who warrant the (z"l) next to their names.

I want to make mention of the office staff with whom I worked on a daily basis. Sheila Klein was Rabbi Lehman's secretary and was responsible for a huge amount of the day to day work load. Vera Oppenheim (z"l) took care of the finances. Together they were the telephone voice of the Congregation. Very early on, Vera mentioned to me that many people thought that Rabbi Lehman and I sounded very much alike on the telephone. She derived no end of pleasure from this similarity and the occasional confusion this caused. After a while, when she found herself passing to me a call from Rabbi Lehman, she would say, "Your brother is on the phone."

From time to time a very young Amy Klein, Sheila's daughter (Sheila's husband is Paul Klein) would show up after school. Sometimes during those years, a young Steve Wittner used to also come to the office to mount the lettering for our outdoor bulletin board. One of the reasons I remember this is because the young Mr. Wittner told me that he enjoyed my organ playing. There's a very special young man I thought. Many years later I had the distinct pleasure of cooficiating, with Rabbi Lehman, at the wedding of Steve and Amy. The Wittners are now raising a family of their own and are active in the Congregation.

Going back again to the early days, Alice Federmann (z"l) was a volunteer in the office. She was there daily and helped with some of my secretarial needs as well as preparing the weekly Kaddish list. During my first year, Mrs. Federmann celebrated a special birthday. I wrote a Bayom Hahu to commemorate that event. That piece of music became regular feature of the service whenever we used Gates of Prayer. In those years that amounted to twice a month. In later years Stephanie Goldman (z"l) also volunteered in the office. I should add here, that my summary of the work that was done in the Temple office is very brief indeed. I know that all of those people and some I've not mentioned here, did much more then I can enumerate in this space. Without them, it would be impossible to run a congregation.

In a previous paragraph, I alluded to music presentations. I'll talk about them briefly. Many of these were part of the larger Congregational celebration of Hanukah and took place during the evening service for Shabbat Hanukah. For all of these occasions I did the conducting. We had to use a video camera so that the organist could see me. In 1978 we presented music of Rossi, Gabrielli and Benedetto Marcello. This service also featured a brass ensemble which played from the rear gallery. The final verse of Ma-oz Tzur was sung by the full Congregation, accompanied by full organ (pipe in those days) and brass. What a sound! There were other years when we incorporated selections from Judas Maccabaeus the great Handel oratorio. Sometimes these services would feature additional singers and instrumentalists (harp, timpani, flute). Much of the funding for these services came from very supportive individuals in Congregation. We had a special Friday evening service on April 2, 1982, during which we dedicated the stained glass Etz Chaim (Tree of Life) window on the North East wall. This was our first stained glass in the 185th Street building, coming quite a while before the beautiful stained glass which now comprises all the main windows of the Sanctuary. The Etz Chaim window was commissioned by Emma Michel (z"l) in memory of her husband to honor the 75 th anniversary of the Congregation. I composed a liturgical piece for this service "Ki B'or Ponecho" an unusual combination of Sim Sholom and Psalm 100. We had eight choristers. She service also included two pieces of Haydn from his oratorio, Creation, "The Heavens are Telling" and "Achieved is the Glorious Work." As an aside, I should mention that one of Rabbi Lehman's favorite selections was Beethoven's Hallelujah from a little known oratorio "Mount of Olives." I found excuses to do that one fairly regularly even when we did not have additional forces available.

I'll just mention two more of these services of music. The first was a presentation of excerpts from Handel's oratorio Israel in Egypt, with a choir of 16 singers and a string quartet and of course our organ. It took place during the Friday evening service of April 13, 1984, which was Shabbat Hagodol (Sabbath immediately preceding Passover). For me the crowning achievement of all of these presentations was a concert which took place on a Sunday afternoon, probably in November of 1982. Inexplicably, I do not have at hand the program for this concert (so much of my materials had to be stored away after I left), so I am guessing at the date. But the event is very clear to me. We started with a choir of 16 voices singing Leonard Bernstein's "Almighty Father" from the vestibule. They then

divided into two groups of eight. Each group proceeded into the sanctuary simultaneously, one halfway down the main east aisle the other halfway down the main west aisle. When they were in position, we did several of the larger Psalm settings of Rossi exploiting the antiphonal aspect of this music in particular. By this I mean that the first group would sing a portion and that would be followed by the second group singing a portion. They would answer back and forth in this manner, occasionally joining together for a grand conclusion. Stereo without electronics. When this section of the concert concluded, the choirs met to form one group on the bemah, where we did my own aforementioned Ki B'or Ponecho, and Naumbourg's and Lewandowki's Psalm 150 (Hallelujah, Praise God in His sanctuary). A brief intermission followed. When we returned, we presented the entire Avodath Hakodesh –Sacred Service for Sabbath Morning by Ernest Bloch. Stephen Poulos sang the part of the Cantor for that presentation. He was a wonderful, young baritone. It grieves me to have to tell you here that he too must have (z"l) next to his name. He died tragically in the 911 attacks.

Now I want to come to the most lasting gift of the Hebrew Tabernacle. At some point in the early 1980's a young and very beautiful Marie Mora started attending our services. Little did I dream, in fact I could hardly imagine, that she would someday become my wife. But you see, miracles do happen. We celebrated a great wedding feast with the Congregation on December 8, 1985 which happened also to be the first evening of Hanukah. The Sanctuary was filled for our wedding ceremony and the Congregation hosted a reception afterwards. We had music for organ and brass, and a 16 voice choir singing the music of Rossi. Officiating were Rabbi Lehman, Cantors Ehrenberg and Erwin Hirsch (z"l). The latter was at that time Cantor of Congregation Habonim, retired by then, I believe, where I served as his assistant for two years very early in my career. One of the congregants, I hope I have this right, Kurt Kaufman, prepared the cake for us. Sisterhood also provided a cake. So we were blessed in abundance. Our son David was just five then. After a little time passed, I adopted him legally. He took on the Herman name. I am the only father he ever knew and he is my only son. So we never use the term "step" son or "step" father. For us it's not the accident of biology that defines a relationship. In our little family, David is my son and I am his father. Of course, let it not be forgotten, Marie is his mother. She would remind me too, that when we married, David gained a few hundred grand parents, namely, the congregants of the Hebrew Tabernacle.

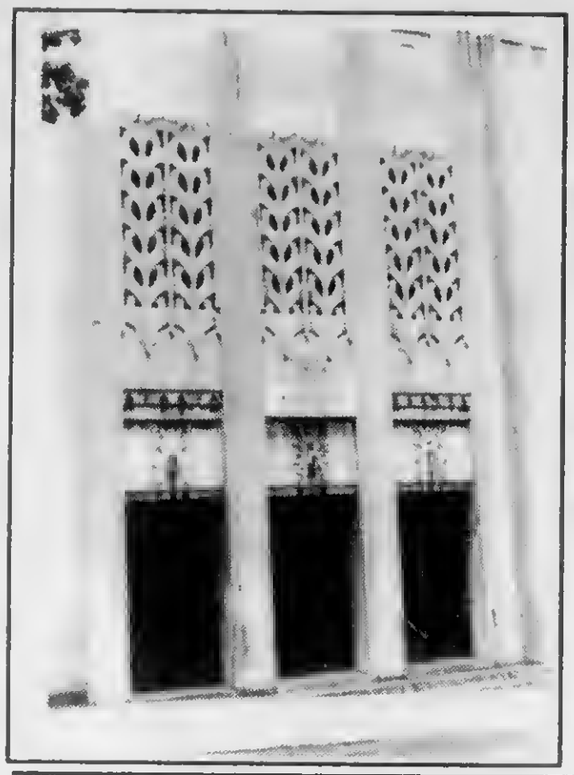
As I conclude now, I look back at so many of the people I've included here who are no longer with us. I am reminded of some beautiful words from the old Union Prayer Book Yizkor service for the Three Festivals. "We recall the men and woman who but yesterday were part of this congregation and shared in the tasks of our community. We pay our tribute of respect and affection to all those whose self-sacrificing devotion has contributed to the growth of our sacred institutions and the well being of our people."

"We think, too, of the whole household of Israel. We behold the vacant places once filled by brave and consecrated spirits, who by noble teaching and personal example stood forth as faithful guides unto Israel and a pride to all mankind."

The prayer ends

"In gratitude for all the blessings they brought to us…we rededicate ourselves anew to the sacred tasks they bequeathed." Union Prayer Book vol. 1. P 271-2

I can think of no better way to end. Dear people of the Hebrew Tabernacle Congregation, Rabbi Scott Weiner and Cantor Fletcher, my heart felt Mazal Tov. Thank you so much for allowing me the joy and privilege of serving you for twelve wonderful years. On this your 100th anniversary, may you go from strength to strength, from blessing to blessing Amen.



The TABERNACLE Bulletin

Rabbi Robert L. Lehman
D. Min., D.D.
Cantor Robert M. Bloch
Cantor Emeritus Henry Ehrenberg

Vol. LV | November 1992 - Chesvan-Kislev 5753 | No.3

Shabbat Services

All Friday Evening Services begin at 8:15 P.M.

FRIDAY, NOVEMBER 6th
Following the Service
DR. RUTH WESTHEIMER'S new film:
"SURVIVING SALVATION"
The story of Ethiopian Jewry in Israel
DR. WESTHEIMER will attend for a
Queston and Answer period.

FRIDAY, NOVEMBER 13th
ANNUAL "KRISTALLNACHT" OBSERVANCE
RABBI LEHMAN will preach

FRIDAY, NOVEMBER 20th
Rabbi Lehman will report on
REFORM JUDAISM IN ISRAEL

FRIDAY, NOVEMBER 27th
Rabbi Lehman will speak in observance of
JEWISH BOOK MONTH

All Saturday Morning Services begin at 10:15 A.M.

SATURDAY, NOVEMBER 7th
Shabbat "Lech L'cho"
TORAH FOR TOTS at 10:30 A.M.

SATURDAY, NOVEMBER 14th
Shabbat "Vayeroh"

SATURDAY, NOVEMBER 21st
Shabbat "Chaye Soroh"
TORAH FOR TOTS at 10:30 A.M.

SATURDAY, NOVEMBER 28th
Shabbat "Toldos"

!!! Important December Dates !!!

Saturday, December 5th: ADULT BAT MITZVAH of three members

Friday, December, 18th: PUBLIC CONVERSION CEREMONY

Saturday, December 19th: 1st NIGHT OF CHANUKAH,
service at 5:30 P.M.

Friday, December 25th: SHABBAT CHANUKAH

No. LV No. 3

TABERNACLE BULLETIN

Published monthly from September through June
Congregation Hebrew Tabernacle

A Liberal Congregation and Progressive Community Center

551 Ft. Washington Avenue
New York, New York 10033

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Cantor's Residence 568-6868

Park West Chapels - Nat Tallen, *Sexton*

The Rabbi and Cantor of the Congregation would appreciate being advised of congregants to whom they could be of service in any way.

Non-Profit Organization, U. S. Postage Paid
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DECEMBER OCCASIONS YOU WILL NOT WANT TO MISS!!!

December is a very special month, and not only because CHANUKAH will be celebrated during the latter part of the month. The FIRST LIGHT will be kindled on SATURDAY evening, December 19th at 5:30 P.M. This will be the usual special celebration which we share on this first night what with candles and Menorahs being brought by the children and then we will light them together. The service will last no longer than ONE HOUR, in plenty of time to go to their homes for their individual celebrations.

SHABBAT CHANUKAH this year is on December 25th; that service at the usual Shabbat hour of 8:15 P.M.

In addition, during the month of December we will have Adult Bat Mitzvahs of three of our member: MRS. BARBARA FISCHBACH, MRS. SHELLY NOIRE and MS. LAURA WEISSMAN. The three ladies have been preparing for this event for more than a year and we look forward to their official "coming of age"! The ceremonies will take place on SATURDAY MORNING, DECEMBER 5th, at the usual worship hour of 10:15 A.M. All are invited to attend.

Further, on Friday, December 18th we will have the conversion to Judaism of MS. PANTANASSA HIRSCH, who has been studying also for a year with Rabbi Lehman, and prior to that time, took the required course for prospective converts offered at the Union of American Hebrew Congregations. This will be an event of unusual interest to our congregational family and we invite you to attend.

In addition, our MEN'S CLUB will sponsor a Sunday afternoon program on December 6th, featuring the North Manhattan Repertory Theater in a play called "THE JURY" based on the stirring drama, "TWELVE ANGRY MEN."

And finally, our annual RAFFLE, for the benefit of our Religious School will take place on Sunday afternoon, December 13th. This will be an occasion also for sociability, for tasty refreshments and for the possibility to participate in a fun afternoon. Please note this date on your calendars so that you can look forward to an afternoon of joy and, at the same time, help our Temple family and its children.

As you can see, it will be a very busy but special month for us all and we hope that you will participate to the fullest in the activities which we sponsor for all of us of the Temple family. We invite you and your family and friends to join us. Thank you.

MEN'S CLUB PRESENT LIVE THEATER

The Men's Club is proud to present on December 6th for an afternoon's entertainment, a production by the Northern Manhattan Repertory Theater (NMRT). The play is called 'THE JURY," an adaptation of the Reginald Rose stirring drama, "TWELVE ANGRY MEN."

The NMRT, a project of the Washington Heights Neighborhood Association, has produced several other successful plays.

Refreshments (coffee and cake) will be served prior to the presentation which will begin at 3:00 P.M. Fliers will be mailed to the Congregation with more details and information on how to obtain tickets for this production.

Please support your Men's Club who are bringing "Broadway" to you in the Hebrew Tabernacle.

Richard Ehrenreich
President, Men's Club

SISTERHOOD HOT LUNCHEON SUNDAY, NOVEMBER 15TH

Once again we want to invite you to one of the very special programs of our season of activity: our SISTERHOOD FALL LUNCHEON, this year to be held on Sunday, November 15th at 12:30 P.M.

This HOT luncheon will be followed by a CARD PARTY and all members and friends of the congregational family are invited to join. The festivities begin at 12:30 P.M. and will extend until...

We look forward to having you with us on SUNDAY, NOVEMBER 15TH.

THANK YOU

My sincerest thanks to all my friends of the Hebrew Tabernacle for your good wishes, calls and visits at the time of my recent stay in the hospital. Your interest helped me greatly in my recovery.

Margarethe Jonas

MAZAL TOV to:

our member, MRS. MARTHA HERZ on her special birthday

our member, MR. RICHARD ERLE on his special birthday

our member, MRS. MARGOT BODENHEIMER on her special birthday

our member, MRS. LUCY WERTHEIMER on her special, 95th birthday

our member, MRS. ROSE HIRSCHHEIMER on her special birthday

our member, MRS. EDITH EISEMANN on the birth of her great grandchild, Michelle Lynn Elsner

our member, MRS. RUTH WERTHEIMER on her son's appointment as St. Croix County Court Commissioner. ROBERT WERTHEIMER practiced law in Hudson, Wisconsin.

our member MR. JOSEPH HIRSCH, who will receive a 40th anniversary medal from the RUSSIAN FEDERATION, at the embassy in Washington, D.C. for his participation in the Allied convoys carrying supplies to Murmansk and Archangel during the Second World War.

our member, MR. PETER KOHLMANN., who recently received a medal from the Department of Defense for his "creative efforts" in organizing the welcome home parade for the Persian Gulf Veterans. The Department of Defense Medal for Outstanding Public Service was presented, in person, by Hon. Dick Cheney, Secretary of Defense. Mr. Kohlmann is a member of our Board of Trustees and we congratulate him and all member of his family.

OUR SYMPATHIES TO:

our member, MRS. SENTA FRANK on the death of her sister, MS. HERTHA LEVITE.

our members, MR. AND MRS. GERALD SCHLESINGER on the death of their mother, MRS. ROSA SCHLESINGER.

the family and friends of our late member, MR. WALTER SIMONS.

DR. WESTHEIMER'S FILM FRIDAY, NOVEMBER 6th

We are very pleased that we have been given permission to screen the documentary recently completed under the supervision of our member and good friend, DR. RUTH WESTHEIMER. She is Executive Producer of "SURVIVING SALVATION," the story of Ethiopian Jewry's immigration to Israel.

This major modern-day "miracle," as thousands of Ethiopian Jews (Falashas) were transported to their new home within the space of 24 hours, was one of the extraordinary events of 5752. But their adjustment was not as simple as might be supposed at first glance; the family upheavals, the changes of status within the group, the difference in adjustment between young and old are all subjects touched upon in this highly interesting documentary, which will be previewed on PBS toward the end of October.

DR. WESTHEIMER will be in attendance on Friday, November 6th and we will have a chance to see the hour-long film as well as to engage in discussion with her. It should prove to be one of the most interesting evenings of our year of activity and we look forward to having you with us. Please note the date: FRIDAY, NOVEMBER 6th at 8:15 P.M.

ANNUAL "KRISTALLNACHT" OBSERVANCE

Every year, on the Shabbat closest to November 9/10th, we observe a moment of reflection in memory of the events now known as "KRISTALLNACHT." This year, our observance falls on FRIDAY, NOVEMBER 13th.

Rabbi Lehman will preach the sermon, appropriate music will be chanted and we will say Kaddish and hear the "mole" by our Memorial Plaque, erected in memory of the Six Million. Six Yahrzeit candles will be visible, symbolic of those who died Al Kiddush HaShem.

As ever, we ask the congregational family to be present and to join us for this time of remembrance. This commemoration is part of our generation's heritage and as long as we can, we should pay tribute to their memory.

Please mark the date on your calendars NOW: FRIDAY, NOVEMBER 13th.

THANKS TO ONE & ALL

The holydays and holidays are over, but the glow of those special days lingers. These were days of wholeness for us all and we derived a sense of sanctity and fulfillment as we shared music, prayers and words of Torah for the month of Tishrei.

Our services and the arrangement for them would not have been as good and satisfying were it not for the help of many of our members and friends. We thank, in particular, MRS. GERTRUDE MAIER for handling the seating arrangements once again this year, so ably assisted by MRS. MARGOT REIS. The Memorial Booklet was the work and effort of MRS. ELLA MAIER, whose devotion to the Temple is legendary. Our gratitude as well to MR. ALEX ROTHSCHILD who was in charge of our Usher Committee and, finally, our gratitude, as always, to our office staff for their attention to detail, as well as to the volunteers without whom we could not function.

In terms of our services, we are indebted to those who read from the Torah on Rosh HaShono as well as Yom Kippur: MR. LLOYD HARTOG and the President of the Congregation, MR. CHARLES BLEIBERG (who read twice). The Shacharit services on all three occasions were conducted by MR. FREDDY SEIDEL; he and the Torah readers added dignity and expertise to our prayers.

In terms of the music we say Thank You to our Quartet as well as to our Organist, MR. STEPHEN RUMPF.

There were beautiful flowers on the pulpit during all the holydays: on Rosh HaShono these were donated by MRS. MARGOT REIS and DR. and MRS. HARRY REIS in memory of their husband and father, the late GUS REIS. On Yom Kippur, the flowers were given by MR. & MRS. EDGAR FEIBEL, of Florida, in memory of their parents: HENRY and GERTRUDE BRONHEIM and GEORG FEIBEL. We appreciate the touch of warmth and beauty which they added to our Sanctuary.

In addition, we are indebted to our SISTERHOOD for their building of the Succah, also, our MEN'S CLUB, together with representatives of our younger generation; further, the work of our PARENTS' ASSOCIATION for Simchat Torah deserves our praise as always. These all were delightful holiday experiences and we know that the gestures of self-sacrifice would not be a part of us if there were not such a deep feeling of love and devotion to what we represent. All the members of the Official Family join us in saying TODAH RABA, THANK YOU.

Mr. Charles Bleiberg, President,
Cantor Robert M. Bloch and
Dr. Robert L. Lehman, Rabbi.

A VERY SPECIAL LETTER

In another part of the Bulletin, you will find acknowledgment of pulpit flowers given by our member s and friends, MR. AND MRS. ED FEIBEL; these flowers were displayed on Yom Kippur.

Separately and entirely unrelated to the gift of flowers, ED AND VERA wrote a letter which deserves to be quoted because a portion of its refers to our congregational family. I thought you would want to know and share these sentiments, especially since so many of us know the Feibels who moved to Florida some years ago, but still retain their contacts with us "up North." The excerpt follow. (R.L.L.)

"What has kept us for 37 years as members of the Hebrew Tabernacle is the warmth, the cohesiveness, the richness, the prevailing spirit, the traditional values and beautiful liturgical services of the congregation. One becomes particularly aware of it by comparisons, when not any longer partaking in it. While Vera and I, together with mother and daughter Sue, with her family, are very happy to have moved to Florida, and there are indeed many improvements in the quality of our lives, there are, of course, also shallow spots which with the passing of time I hope we shall overcome. I wanted you to know that we have not as yet found an equal to your great congregation. Keep up the good work!

Kindest regards "from house to house," and best wishes.

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IN MEMORIAM

In grateful memory of the departed whose names are taken from the permanent records of our Synagogue and which appear here, Kaddish will be said at our Sabbath Services during the month of November

Josef Nesselroth
Jane Collin
Ida Gordon
Arthur Berg
Lydia Tislowitz
Bertha Moses
Rae Friedland
Regina Landau Freeman
Irma Knoepfler
Morris Kahn
Ilse Stadthagen
David Baer

November 6th and 7th

Harriet Rothschild
Rudolph R. Pfeffer
Meta Goldmann
Paul Hahn
Fred Gluck
Fred Bern
Alphons Mayer
Bella Friedberg
Leo Steuerman
Herman Levite
Ida S. Kuerer
Abraham Ward
Helene Goldstein
Julius Goldschmidt
Markus Oppenheim
Lily Freedman
Isaac Baulan
Bernard F. Wickert
Ernest Jakobsberg
Boris Choron
Cocelia Nadler
Peter Landauer

NOVEMBER 13th and 14th
(Kristallnacht observed)

Ida Stern
Samual Herz
Karoline Herz
Erich Herz
Jakob Spaethi
Pepi Gartner
Theresa Schaye
Herbert Elias
Emanuel Arnstein
Kurt Wallner
Gerhard Ollendorff
Herman Bloch
Gunther Will
Eugene M. Moses
Otto Bissinger
Ida Levey
Fred Ebel
Aaron Oppenheim
Louis Hopp
Resi Hamburger

Fanny Weber
Walter M. Meyers
Arthur Sommer
Lillian Sontheimer
Rose Kuehnrich
Hans Walter Sittenmann
Nathan Bloom
Paul Pergamenter
Sarah Pergamenter
Siegbert Herzfeld
Sarah Herzfeld
Martin Herzfeld
Sarah Herzfeld
Lillie Henoch
Max Henoch
Lore Lewy
Rosalie Englaender
Lucie Riess
Isidor Bloch
Hermann Altmann
Julius Stiefel
Regina Frankenberg
Samuel Kaplow
Laura Pollack
Viola Eschelbacher
Rudolf Grunewald
Edgar Friedberg
Sol Seelig
Hedy Oppenheimer
Richard Deman
Miriam Hess
David Goldfarb
Max Erman
Hans Hermann
Benjamin Barnett
Abraham & Rita Rimpel
Moritz Meyer & family
Jacob & Mathilde Kauf
mann

Max Oppenheimer
Thekla Strauss
Betty Gold
Leah Haines
Florence Friedland
Gertrude Singer
Marie Klopfer
Ruth R. Maier
Adolph Koestler
Joseph Elias
Emmy Nathanson

NOVEMBER 20th and 21st

Henrietta Konig
Hede Meyerstein
Erna B. Herzfelder
Abraham Kestenbaum
Thekla Wolff
Nathan Bendheim
Lucie Wiesengrund
Samuel D. Propper
Rosa Steuerman
Adolph Mastbaum
Bessie Jaffe
Herbert Marx
Robert Ottensooser
Walter Robert
Kurt Goetz
Julie Bachenheimer
Hermann Wellisch
Lilly Weil
Max Wallenstein
Rose Rosenthal
John Glaser

Abraham Arndt
Dr. Walter C. Fleck
Ludwig Brandt
Fred Luft
Yettchen Collin
Henrietta Vogel
Leiser Neuman
Bertha C. Austern
Helene Adler
George Rawle
Jacob Stern
Irving Doniger
Phyllis Stream

NOVEMBER 27th and 28th

Henry H. Kramer
Bertha Hirschowitz
Sussana Meyer
Sophie Phillips
Jeannette Berger
Lina Rubel
Jacob Rosenberg
Eric Kaufman
Siegfried Jonas
Ethel Kohon bas Rav Avrum David
Mark Wolff
Jindrich Hoffman
Lisel Rosenthal
Samuel Kestenbaum
Ernest Bergman
Ilse Seelig
Max Fried
Julie Koerpel
Rose Nadelman
Markus Wollner
Charles Meyer
George Schlein
Dr. Lincoln F. Baar
Sophie Intner

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AR 25598 7/15 HISTORY OF THE HEBREW TABERNACLE OF WASHINGTON HEIGHTS – CORRESPONDENCE, REPORTS, INTERVIEW TRANSCRIPT 1972-2013 ARCHIVES

KRISTALLNACHT AT HEBREW TABERNACLE: A HISTORY

By Mark S. Hamburgh [1]

(President of Hebrew Tabernacle 1999-2004)

Our Shabbat-long observance of this 75th anniversary of Kristallnacht is the culmination of what has been a tradition here at the Hebrew Tabernacle for decades.

Surprisingly, the tradition took a long time to develop.

There was a special service on Sunday, November 10th, 1963 "To mark the rededication of our renovated sanctuary and to observe the 25th commemorative anniversary of the destruction of synagogues in Europe." The haunting memories of the flames in Germany were evoked but the renovation of the sanctuary symbolized a rising from the ashes.

Before then, the anniversary seems to have been noted only sporadically. For instance, on November 12, 1954, Rabbi Jacob Polish preached on "The Fire of Madness and the Fire of Faith." The Bulletin noted that the sermon would be "dedicated to the 16th anniversary of the burning of the Synagogues in Germany." That seems to have been Rabbi Polish's last, and perhaps only, acknowledgment of the anniversary before his departure in 1956. That year, the Bulletin announced only that on Friday, November 9th *"Rabbi Herbert Brichto will preach."* On Friday, November 8, 1957, near the end of the first year of his lengthy ministry here, Rabbi Robert L. Lehman chose to deliver a book review as his sermon. The following year, 1958, however, marked the 20th anniversary of the pogrom, and Rabbi Lehman did choose as his sermon topic, "Synagogue Destruction: 1938 and 1958." In 1959, however, Rabbi Lehman

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[1]This essay is based on Temple Bulletins and other documents located in our admittedly incomplete archives, my memory, which is also admittedly incomplete, and such inadequate research as I was able to perform.

reverted to a book review for his sermon.

Note that even when the significance of the date was acknowledged, the observance was in the form merely of a sermon touching on the subject. The 1963 dedication service seems to have been the first service with a November 1938 theme throughout, and even that service framed the events of 1938 as a counterpoint to a celebration of new improvements to the sanctuary.

The 1963 service marked the 25th anniversary, but it did not usher in a regular annual commemoration. For example, in 1966, on Friday, November 4th, Rabbi Lehman spoke about the Police Department's controversial civilian review board, and on the 11th he used the conjunction with Veteran's Day to discuss the Vietnam War.

1968, however, was another 5-year marker and the Bulletin announced for Friday, November 8th *"!!!Special Service !!! To Commemorate the 30th Anniversary of the Destruction of Synagogues in Europe, Rabbi Lehman Will Preach."*

Thereafter observance once again was sporadic. For instance in 1969, Rabbi Lehman's sermon at this time of year was a commentary on the mayoral election. In 1971, the anniversary fell in midweek. The Shabbat before there was a discussion about a film. The Shabbat after, Rabbi Lehman reported on a UAHC[2] convention he had attended. In 1973, however, a round 35 years after the event, Friday evening fell on November 9th, and the sermon topic was *November 9th – Again.*

That was the final November at 161st Street. On Sunday, February 4, 1974 the

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[2]Union of American Hebrew Congregations, the umbrella organization of Reform synagogues. It is now the Union for Reform Judaism (URJ).

congregation departed the 161st Street building to move into this one on 185th Street. There was a final service at 161st Street. I recall Rabbi Lehman, in his sermon, making a declaration to the effect that "We leave of our own free will, on our own terms." (The quote may be inexact.) Surely this was an oblique comparison to November 1938. Later in 1974, in early November, Rabbi Lehman preached on *Have We Learned From Kristallnacht?*

For the next few years the anniversary was touched on in oblique fashion. It seems that Rabbi Lehman and Cantor Henry Ehrenberg[3] held a service at the cemetery annually for several years at approximately one week into November. The Bulletin of November 1, 1975 notified the congregation that "This coming SUNDAY, NOVEMBER 9TH (*a date all too familiar to us),*[4] we will hold our annual service..." at the cemetery. Additionally, the plaque in remembrance of the six million who died in the Holocaust, which still hangs at the front left of the sanctuary, was unveiled on Friday, November 12, 1976. The Bulletin announcing that service made no mention of 1938, but surely the date selected for the unveiling was not mere happenstance. Thereafter, on Yom Hashoah and Kristallnacht, the practice became for the clergy to recite the mourner's Kaddish in front of the plaque.

Then in 1978 came the 40th anniversary. In conjunction with the occasion the congregation published *Reflections on the Holocaust,* a compilation by a second generation member, Rosalyn Manowitz, of the oral histories related to her by members of the congregation. At the service on Friday, November 10, 1978 every seat was filled. The president of the

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[3]Cantor Ehrenberg had actually been arrested during the November 1938 pogrom and incarcerated for several weeks at Buchenwald.

[4]Emphasis supplied

American Federation of Jews From Central Europe (AFJCE), Dr. Curt C. Silberman, spoke. Publication of the book was celebrated. For the first time, the remembrance of Kristallnacht suffused the entire Shabbat service.

The service in 1974 seems to have been the first time that the term "Kristallnacht" was used to describe what was being recalled. All previous commemorations related to the destruction of the synagogues, but did not append a name to the rampage. In the program for the dedication service in 1963 the name "Kristallnacht" nowhere appears. The note for what was then called the "Adoration" – i.e., the alenu – was a "PRAYER OF DEDICATION FOR THE NAMES ATTACHED TO OUR NEW MEMORIAL PLAQUE,...and in *sacred observance of the 25th anniversary of the DESTRUCTION OF SYNAGOGUES IN EUROPE."* (Emphasis supplied)

For that matter, although the anniversary of the night of terror has long been officially observed on November 9th, which is the date in 1938 on which the violence commenced, that was not always the case. My parents for a long time referred to November 10th, the date on which the violence continued after midnight and eventually ended, as the date synonymous with the event, in like manner as one refers to December 7th, November 22nd and September 11th. Indeed, my father, in his speech at my Bar Mitzvah luncheon in October 1964, less than a year later than that 25th anniversary in 1963, still spoke of "those of us for whom the 10th of November" had special meaning.

I believe that November 9th was the more symbolic date for the Nazis and, like the name "Kristallnacht" itself, it eventually came to be accepted. November 9, 1938 was the 20th anniversary of the abdication of Kaiser Wilhelm II upon Germany's defeat in World War I and

the 15th anniversary of Hitler's failed Beer Hall Putsch.[5] Fixing the date of Kristallnacht as November 9th mitigated the humiliation of those two earlier events. Ironically, the Berlin Wall later was breached on November 9, 1989. Kristallnacht was thereby relegated to being merely one of four seminal events in German history that now share the November 9th stage.

My father, incidentally, in his speech at my Bar Mitzvah also did not utter the word "Kristallnacht." The term itself does not seem to have come into common usage until the 1970s. That may be because of the origin of the term, the details of which are murky:

If the early observances at the Tabernacle are any indication, the significance of that night was the burning of the synagogues. This was also a night on which ninety-one Jews were beaten to death in the streets and on which occurred forcible entries into many Jewish homes, the arrests of thirty thousand Jewish men and the herding of them into concentration camps, which resulted in many deaths from the brutality of those camps.[6] Yet, the word "Kristallnacht" evokes only the broken glass of the Jewish storefronts. The name seems to have enjoyed official sanction; it was a variation of "Reichskristallnacht.". Why did the Nazis append this particular moniker to the pogrom? Why not "Feuernacht" ("Night of Fire"), for example? Our president, Ralph Selig, theorizes that after it was over, the Nazis had no intention, obviously, of rebuilding the burned-out synagogues. But the shattered and looted stores did have to be repaired because empty stores

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[5]See Read, Anthony and Fisher, David *Kristallnacht, The Nazi Night of Terror* (New York: Random House, 1989), p. 58.

[6]See, for example, Gilbert, Martin, *The Holocause: A History of the Jews of Europe During the Second World War* (New York: Henry Holt and Company 1985), p. 69 (paperback edition), and Evans, Richard J., *The Third Reich in Power* (New York: Penguin Books 2005) p. 591 (Paperback edition), and Kaplan, Marion A., *Between Dignity and Despair: Jewish Life In Nazi Germany* (New York: Oxford University Press 1998), p. 122.

with no doors or windows posed a danger to the buildings in which they were located, and which good Germans would continue to own and reside in. The need to repair the damage gave the Nazis a pretext on November 12th to levy the confiscatory property tax that the government imposed on every Jew, ostensibly to pay for repairing the damage. Thus, to the Nazis, the shattered glass was the critical aspect of the affair. I would add to this the gloss that the purpose of the entire pogrom was to induce the Jews to self-deport[7], as we would say today, but the Nazis wanted the Jews' money to remain in Germany[8].

Even if the night is to be defined by the broken glass, why the word "Kristallnacht", or the variation, "Reichskristallnacht"? There is scant treatment of this subject in the small sample of the literature that I have sampled. Crystal and glass are different substances. The German words for them are not synonymous. The German "Kristall" means crystal, not glass. Glass in German is "glas". A shard of glass is "ein Glasscherbe."[9] Martin Gilbert holds that the term is one of mockery.[10] Richard J. Evans says that the term is one of understated humor that circulated among the populace.[11] Presumably, if Evans is correct, some clever burgher came up with the name and, even without modern social media, it went viral. Marion Kaplan states that

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[7]Evans, supra., pp. 97-598.

[8]Read and Fisher, supra., pp. 35-149.

[9]See variously *Collins English German Dictionary*, www.collinsdictionary.com/dictionary/english-german/; *bab.la English-German Dictionary,* en.bab.la/dictionary/english-german/; *Reverso English-German dictionary*, dictionary.reverso.net/english-german/ .

[10]Gilbert, supra., p. 70, and *Kristallnacht, prelude to Destruction* (New York: Harper Collins 2006), p. 14 in Harper Perennial paperback edition

[11]Evans, supra., p. 584.

"Kristallnacht" was a euphemism to disguise the vicious nature of what went on.[12]

I offer one more theory: Beauty is in the eye of the beholder and names derive from perspectives. Shards of broken glass from Jewish stores that littered the streets of Germany may have been merely the detritus of a riot, but to persons consumed by anti-Semitic hatred, those shards were as beautiful as pieces of crystal glass. Hence, "Kristallnacht."

Although the exact origin of the name seems to be lost in the mist of history, "Kristallnacht" does appear to be a Nazi appellation for the pogrom of November 1938. So why did it come into common usage? Again, I am not aware of any scholarly answer to this question. Miriam Frank of our congregation posits that as the decades passed, the word "Kristallnacht" lost its stigma as Nazi propaganda.[13] In any event, it is not the first name for the events of that era to be applied retroactively. "Holocaust" did not come into general use until sometime in the 1970s.[14] "Kristallnacht" is also not the only Nazi term to gain general acceptance. It is now acceptable to objectively refer to "The Final Solution" in polite company. Whatever one conjectures, by 1974 our service was explicitly stated "To mark the 40th anniversary of Kristallnacht."

Whatever the name, why was the anniversary not regularly commemorated before that? More conjecture: Perhaps memories were too raw. Perhaps the drive to assimilate into American culture precluded regular observance of the horror in Deutschland. In any event, it became the practice at the Tabernacle, beginning in 1978, to conduct a special Shabbat service

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[12]Kaplan, supra., p. 125

[13]I am grateful to Ralph Selig and to Miriam Frank for their insights.

[14]I thank Martin Gilbert's wife, Esther for pointing this out in an e-mail.

dedicated to "Kristallnacht" every year on the Friday evening closest to November 9th. Kristallnacht became a part of the soul of Hebrew Tabernacle.

To distinguish Kristallnacht Rabbi Lehman, himself a refugee from the Third Reich, often invited a guest speaker or musician(s). In ensuing years a cavalcade of eminent personages spoke or performed from our pulpit:

1979 -- Dr. Otto Nathan, executor of Albert Einstein's estate

1985 – Cast of an Off-Broadway musical about Anne Frank gave a musical presentation

1986 – Sybil Niemoeller, the widow of the Lutheran pastor, Martin Niemoeller, who spent seven years in concentration camps as punishment for his activism in opposition to the Nazi regime.

1987 -- Author, Agathe Glaser (recounted her personal memories of Kristallnacht)

1989 – Dr. Leon Bass, then co-Chairman of the Inter-faith Council on the Holocaust, who had participated in the liberation of Buchenwald

1990 – Former members of the Children's Choir of Worms (sang)

1991 – Paul Waldeck, a member of the Board of the American Jewish Committee (discussed how he was affected all his life by the loss of his father in the Holocaust)

1993 – (55th Anniversary) Dr. Curt Silberman, again, and Rabbi Gunther W. Plaut of Toronto, a former president of the Central Conference of American Rabbis.

1994 – Rabbi Bernard M. Zlotowitz, former New York regional director of the UAHC (spoke about whether there was, in fact, a certain rabbi who actively led Jewish observances in Berlin during the war)

1996 -- Rabbi Peter Grumbacher of Wilmington, DE (had grown up and been Bar Mitzvah here)

1988 marked the 50th anniversary. Our service that year was the occasion for dedicating the beautiful stained glass windows that grace this sanctuary on 185th Street to this day. The choice of Kristallnacht as the occasion for dedication of the windows echoes the pairing of the

"destruction of the synagogues in Europe" with the dedication of the sanctuary renovations on 161st Street twenty-five years earlier in 1963.

The service in 1996 was the last Kristallnacht service that Rabbi Lehman conducted before his retirement. Rabbis Stephen Berkowitz, Scott Weiner and Jeffrey Gale have continued the practice of conducting a commemorative service every year, but in a more homegrown format. Some years during their rabbinates we have had congregants relate their personal experiences of that awful night. Some years we have had special readings.

For the 70th anniversary in 2008, we once again welcomed an outside speaker, Fritz Weinschenk, the then president of the AFJCE. and a member of the board of directors of the Conference on Jewish Material Claims Against Germany. Dr. Weinschenk, a veteran of the D-Day invasion, is a prominent figure in the film *About Face* that we are screening as part of our observance this year. This year, our service both features a guest speaker and at the same time is homegrown, in that it is our honor to be addressed by our member, Dr. Ruth Westheimer.

In recent years, members of Beth Am who joined Hebrew Tabernacle have voiced criticism of our minhag (custom) of observing Kristallnacht as part of the Friday evening service. The objection is that the celebration of Shabbat should not be marred by the solemn observance of a historical cataclysm. There is merit to this viewpoint. However, melding the Kristallnacht observance with Shabbat augments the attendance at the Shabbat service and the remembrance of past horrors heightens one's appreciation of the fact that we continue to welcome Shabbat in the present day.

In any event, such is the tradition here. If my research is correct, this is the 36th consecutive year that we have observed Kristallnacht on Shabbat. There must be some

symbolism there! On this 75th anniversary, we observe Kristallnacht not just in the Friday evening service, but throughout this Shabbat.

The spirit implicit in our 25th anniversary observance in 1963, which was paired with the dedication of the renovated sanctuary, and explicit in our 50th anniversary observance in 1988, at which we dedicated the stained glass windows, was clearly one of survival, of resilience, and of rebuilding in the New World. To mark this diamond anniversary, we revisit those themes again. This time we do so not through physical improvements to the sanctuary but by depicting the spirit of survival, resilience and rebuilding in selected individuals – in our selection of Ruth Westheimer as our guest speaker, in presenting the life stories of various congregants in the art exhibit in the Gold Wing, and in the wartime experiences of the refugees who are featured in the film, *About Face*, that we are screening.

I have attended every one of the thirty-five Kristallnacht services from 1978 through 2012. For me, it is a rite of autumn to come to the Tabernacle on a November Friday evening, shortly after the switch to standard time hastens the darkness, view the pictures of the *synagogen* in Germany that adorn our western stairwell, and imagine what it was like on that awful night.

As the years have elapsed, the nature of Kristallnacht here has changed. As the German liberal format of service has been phased out due to generational change and budgetary stresses, the very reversion to that format is part of what now makes the Kristallnacht observance distinctive. The clergy wears robes as was the custom in Germany and here at the Tabernacle until recent years – in sports terminology, throwback uniforms. The cantor is accompanied by a choir and organ. The music is that of the German composers, Lewandowski, Sulzer, et al. For those of us who treasure their melodies and the choir and organ service there is now an element

of Kristallnacht, The Musical.

There is also a more poignant element of change. The seeds of that change were being planted even as our tradition was in its nascent stage. My father, although he was president of the Tabernacle and was supposed to deliver remarks, arrived at the 1978 40th anniversary service conspicuously late. This was unusual at any time at what was then a bastion of punctlishkeit (punctuality), much less on so momentous an occasion. His flight from Miami Beach was delayed. He had attended there the funeral of a cousin -- who was also a refugee from Nazi Germany and, before moving to Florida, had lived near and frequently attended at the Tabernacle's old building. That death on Kristallnacht 40 was a harbinger of the mortality of the entire Fourth Reich generation.

In 1978 and in the succeeding years the Kristallnacht service was an occasion on which several hundred of those who had emigrated from Nazi Germany came together to remember the nightmare that defined their lives. With the exception of a precious few, most of them are now gone. What was once an occasion on which they remembered is now an occasion to remember them. And even the Baby Boomer generation that remembers the rememberers is at Social Security age.

We are at a crossroads. What is to become of Kristallnacht here? What will it be like when there are no more persons among us who lived in Nazi Germany? Will it retain its poignancy? Will it drift out of our consciousness? Will it retain relevance as a historical occurrence in the saga of the Jewish people, a modern-day Tisha B'av? Will it survive as an occasion on which to stage a Tabernacle Classic service? The evolution of Kristallnacht at Hebrew Tabernacle continues to unfold.

HEBREW TABERNACLE CONGREGATION OF WASHINGTON HEIGHTS
605 West 161st Street
New York 32, N. Y.

ROBERT L. LEHMAN
Rabbi

HENRY EHRENBERG
Cantor

MORRIS A. ENGEL
President

SPECIAL SERVICE TO MARK

THE REDEDICATION OF CUR RENOVATED SANCTUARY

and

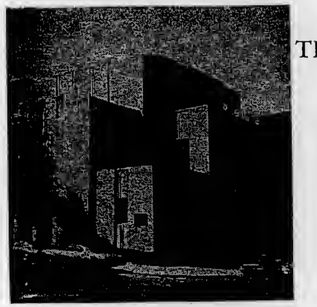
TO OBSERVE THE 25th COMMEMORATIVE ANNIVERSARY
OF THE DESTRUCTION OF SYNAGOGUES IN EUROPE.

NOVEMBER 10th, 1963

(The prayers for this Service were written and selected by Rabbi Lehman.

The musical portions of the Service are under the direction of Cantor Ehrenberg.
At the organ: Mr. Otto Seyfert.

The Responsive Readings are culled from the "Traditional Prayer Book", edited and translated by Rabbi David De Sola Pool; authorized by the Rabbinical Council of America, 1960.)



THE TABERNACLE *Bulletin*

Hebrew Tabernacle of Washington Heights

Rabbi Robert L. Lehman
Cantor Frederick C. Herman
Cantor Emeritus Henry Ehrenberg

Volume XLI | Nov. 1, 1978 — 1 Cheshvan 5739 | No. 5

Sabbath Services

FRIDAY, NOVEMBER 3, 1978 at 8:15 P.M.

RABBI LEHMAN will speak

SATURDAY, NOVEMBER 4, 1978 at 10:15 A.M.

Torah Reading: "Noah," Gen. 6:9 - 11:32

FRIDAY, NOVEMBER 10, 1978 at 8:15 P.M.

SPECIAL COMMEMORATIVE SERVICE

TO MARK THE 40th Anniversary of KRISTALLNACHT
as well as
the publication of our Oral History project
"REFLECTIONS ON THE HOLOCAUST"
authored by ROSALYN MANOWITZ and published by
HEBREW TABERNACLE CONGREGATION

The American Federation of Jews from Central Europe has invited its members and friends to participate in this commemoration.
MRS. ROSALYN MANOWITZ will make the presentation.
DR. CURT C. SILBERMAN will extend greetings.
DR. MAX HAMBURGH will welcome the assemblage.
Sermon by Rabbi Lehman

SATURDAY, NOVEMBER 11, 1978 at 10:15 A.M.

Torah Reading: "Lech L'chah," Gen. 12:1 - 17:27

REFLECTIONS ON THE HOLOCAUST

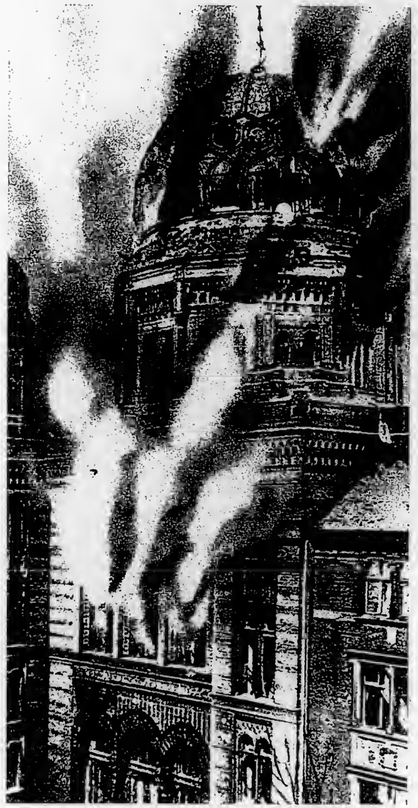
ROSALYN MANOWITZ

IN COMMEMORATION OF THE 40th ANNIVERSARY
OF "KRISTALLNACHT"
NOV. 9-10, 1938 — NOV. 10, 1978

Published by the Hebrew Tabernacle Congregation of
Washington Heights — New York City

Rabbi Robert L. Lehman

A SERVICE OF REDEDICATION



ON
THE 50th
COMMEMORATION

**OF THE DESTRUCTION
OF SYNAGOGUES
IN GERMANY**

Nov. 9, 1938—Nov. 9, 1988

and the

**DEDICATION OF
EIGHT STAINED GLASS
MEMORIAL WINDOWS**

embracing the themes

CREATION
LEARNING
PEACE
AWE
YOUTH
ISRAEL
FREEDOM
HOLOCAUST

HEBREW TABERNACLE CONGREGATION
551 Ft. Washington Avenue, N.Y.C.

Paul A. Kohlmann, President
Henry Ehrenberg, Cantor Emeritus

Dr. Robert L. Lehman, Rabbi
Frederick C. Herman, Cantor

A CELEBRATION
NOT A MEMORIAL ONLY

It is very hard to think of November 9th objectively; indeed, one should reflect subjectively. What can this date mean to us? The choices are two-fold: first, to make of it a day of mourning as we recall the devastation of our Synagogues or, second, to look at us observing this date NOW, in our time. Look at us!

Despite it all, WE ARE HERE, WE HAVE SURVIVED, WE LIVE!

I choose to emphasize a message of hope as we recall the time of desecration. Look at us! We are part of a congregation more than 80 years YOUNG and we are a vital influence in this neighborhood. Our congregation has given new life to the community, our membership is at an all time high, young people are again finding a home in our midst, and the voices of their children renew our spirit.

Look at us! We have survived as a community and as a religious family. We were a cohesive group when our Temple was located on 161st Street between Ft. Washington Avenue and Broadway; upon our move to these new surroundings in 1973 we began the process of renewal once again. Today, in 1988, we are stronger and more dynamic than ever before.

Look at us! We have renovated this sanctuary and have made it our own. We have beautified it with the addition of eight (8) stained glass memorial windows, including one dedicated to the Holocaust. We remember the victims of the past; in the present, we glory in the beauty of our Temple as we glory in the beauty we pass on to the next generation.

Look at us! We have reason to shed tears as we recall the splendor and possibilities of past generations, but now we have moved on and the blessings of our new life are all about us.

Look at us! We are Americans, we are Jews, we are friends, we speak with pride and in freedom, we anticipate with hope that there will be a Hebrew Tabernacle Congregation long past our time; indeed, let the future be our prime.

R.L.L.

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MEMORIES

50 years have passed since the infamous day of November 9, 1938, when our world had come to a virtual standstill.

We had experienced prejudice, bigotry and intolerance before. Many restrictions had changed our way of life, but Kristallnacht was the beginning of the end of Jewish life in Germany, for most of us unforeseen and beyond comprehension. This day with its fury and cruelty shattered our innermost being.

I was Cantor in Frankfurt-on-Main at that time. I was expected to conduct services on that Friday night at the "Hauptsynagoge" and a Bar Mitzvah was scheduled for Saturday morning. I did not see the destruction of our Synagogue during the night but in the morning I was informed by an official of the Congregation that our Synagogues are burning and services could not take place. I remember to this day the name of the Bar Mitzvah: Alfred Goldschmidt, whom I met later in New York.

Only hours after learning the dreadful news I was arrested in my home by the Gestapo and taken to the Buchenwald concentration camp with many other Jewish men. My wife recalls when she together with a few orthodox women waited for news of our whereabouts on that Friday afternoon, the orthodox women left early to prepare for Sabbath observing the most important commandment of Judaism. It was remarkable to see their courage and their unbroken faith. Nothing could destroy the sanctity of the Sabbath even at the time of their greatest anguish.

On December 25, 1938, I was released from Buchenwald with a group of men from Frankfurt on condition to leave Germany on January 15, 1939. We did not have enough money to pay for our trip home from the camp. We needed help. I remember that I, together with Howard J. Fields, looked up a Jewish name in the Eisenach telephone book. The Cohn family was very helpful to us providing us with the first meal and with money needed to continue our return trip to Frankfurt.

Howard J. Fields also settled in New York and is prominent in Jewish life.

On January 15th we left for England which had granted us permission to stay until our quota number for immigration to the United States was called. On February 17, 1940, we arrived in New York to begin a new life again.

46 years ago, in August 1942, I was elected Cantor of the Hebrew Tabernacle, a congregation where many of us have found their new spiritual home. And today we are all joined together in prayer to commemorate Kristallnacht, the destruction of our homes and Synagogues, the darkest hour in the history of our people.

Although the human mind tends to forget and memories become dimmer with the passing of time, it is our solemn duty to keep alive the memory of the Holocaust and Kristallnacht forever.

HENRY EHRENBERG
Cantor Emeritus

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THE EIGHT STAINED GLASS MEMORIAL WINDOWS

THEMES & EXPLANATION

The eight windows being dedicated today, November 9, 1988, are the work of our committee, our architect Mr. Norbert Turkel, and particularly the artist, Mr. Jean Jacques Duval. The project evolved over a period of three years. The first six windows were in place by Rosh HaShonoh 5748 and the last two by the New Year of 5749 (1988).

Each window has a theme, written in Hebrew at the bottom of the frame, taken from traditional sources. The eight windows and their themes are explained, clock-wise, from left to right (starting in the front of the sanctuary on the Cantor's side).

CREATION: This first window has the theme "and it was very good," taken from the Book of Genesis. The verse refers to the totality of God's handiwork. The division at the top of the window indicates a difference between chaos and order, emptiness and fulfillment, neutrality and good. Two hands are held in priestly blessing; at the top the image of the wings of the "Shechinah," God's Presence, are evident.

This window is sponsored by HARVEY AND MARIANNE GOLD and is dedicated to the Gold Family, past, present and future!

LEARNING: The theme of this second window states that "the study of Torah supercedes all else." We find a scroll linked to a tree, the Tree of Life. The tree reaches upward filled with fruit and growth. On the right side there is an open book, again as part of a tree, perhaps this time the Tree of Knowledge. On the lower right hand side there are children facing the book; they who are our future are in the process of this sacred Jewish duty: learning.

This window is sponsored by MRS. ANNY BONDY in remembrance and in honor of her family.

PEACE: "And they shall learn war no more" is the theme taken from Isaiah. At the top of this third window there is a dove, the symbol of peace resting on the letter "shin", which begins the word "Shalom". At the bottom right there are sword handles broken in two and from them emerges the plow to fulfill the prophecy: "they shall beat their swords into plowshares." We can also see two tablets of the Covenant, which leads to peace among men, so they may dwell in safety.

This window is sponsored by MRS. RITA GREENBERG, MR. HERBERT AUSTERN AND MS. SYLVIA AUSTERN in memory of the Austern, Greenberg and Rosenfeld families.

AWE: This fourth window speaks to us of philosophy and theology; there is the mountain engulfed by fire much as was the case at Mt. Sinai. Rays from the sun shoot down from amid the clouds and we sense the awe and majesty of the Revelation. Isaiah's words are to be found at the bottom: "the whole earth is full of His glory," words familiar to us by way of the Kedusha prayer.

This window is spon
Julius and Lina Erle, an

YOUTH: The them
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ISRAEL: The sixth
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HOLOCAUST: Th
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This window is sponsored by RICHARD AND JANE ERLE in memory of Julius and Lina Erle, and Jacob and Frieda Spaeth.

YOUTH: The theme for this fifth window is taken from the prophet Joel "and you shall teach it to your children and they will teach it to their children." We see the growth of a human being from childhood through maturity. Along the way there are the stages of Jewish life and experience: study from an elder, holiday time with gragger, dreidle, the mask of a Purim-spiel, spice box for Shabbat, tallit for Bar/Bat Mitzvah, Chuppah, etc. The brilliant colors reflect the vitality of youth.

This window is sponsored by the OTTENHEIMER AND BODENHEIMER FAMILIES in memory of Henny and Eugen Ottenheimer, and Peter Bodenheimer.

ISRAEL: The sixth window is dominated by the brilliant yellow of the theme "if not now, when?" This is the question when it comes to the rebirth of Israel. After two thousand years, the time is ripe! The grey colors at bottom right show the Western Wall, but the lighter buildings on the left, with the domes, indicate the new style of Jerusalem. Two hands hold a shofar which is being blown to celebrate the rebirth of the nation and the reunification of Jerusalem. The abundant fruit and vegetation tell of the achievements of our people in reclaiming the land and the Negev in particular.

This window is sponsored by a member who wishes to remain anonymous at this time.

FREEDOM: The theme is taken from the Book of Leviticus and is echoed on the Liberty Bell: "Proclaim liberty throughout the land and unto all the inhabitants thereof." The ship at sea is coming toward us, passing a hand holding aloft a torch, much as we who arrived in New York harbor, passed the Statue of Liberty. We see a chain but this symbol of slavery is broken. There are several cups, symbolic of the cup of freedom which we drink at Passover time. Last, there are splashes of red at the bottom to remind us of another festival of freedom: Chanukah and its lights.

This window is sponsored by MRS. FRIEDEL WOLLMERINGER in memory of her husband, Robert Wollmeringer and her parents, Gustav and Caroline Roos.

HOLOCAUST: The red flames speak of the tragedy which befell our people; the burning Synagogues are seen at bottom left and remind us of the reason for our gathering this day; "Kristallnacht" occurred fifty years ago today: November 9, 1938. But notice that a bird rises out of the flames: the mythical Phoenix which arises out of the ashes to indicate renewal and rebirth. This concept is found also in the theme of this eighth window: "I shall not die but live," from Psalms. The waves at the top are divided to, again, indicate a separation between good and evil but also between life and death; further, as the Israelites passed through the two columns of waters of the Red Sea so have some of us survived. The round opening at bottom right is symbolic of the door through which all of us must pass as we reenter the world of the living after the time of darkness and death.

This window is sponsored by DR. RUTH WESTHEIMER in memory of her parents Irma and Julius Siegel, who died at Auschwitz *al kiddush HaShem.*

R.L.L.

American Federation of Jews from Central Europe, Inc.

570 SEVENTH AVENUE, NEW YORK, NEW YORK 10018 • (212) 921-3871 • Cables: Amfedera, New York

February 1996

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Dear Member and Friend,

It is with great pleasure that we extend to you an invitation to join us at

THE PRINCETON CLUB
15 West 43rd St.
on
THURSDAY, MARCH 28, 1996

We invite you to this special meeting in order to hear one of the most renowned "Second Generation" rabbis of our time:

RABBI WALTER JACOB
Senior Rabbi, Rodef Shalom Congregation
Pittsburgh, Pa.

Rabbi Jacob, who comes from Augsburg, is widely known and respected as author and as past president of the Central Conference of American Rabbis. He has travelled widely and has maintained close contact with the German Jewish Community in many different cities. His topic will be

"THE REBIRTH OF GERMAN JEWRY"

Our program, and the reception which preceds it, is being sponsored jointly by the Jewish Philanthropic Fund of 1933 and the American Federation. We owe a debt of gratitude to the Research Foundation for Jewish Immigration. Its Secretary and Coordinator of Research, Dr. Herbert A. Strauss, as a member of the Princeton Club, has provided us with the opportunity to meet at this location.

The reception will commence on the 4th floor at 5:30 p.m. Please join us promptly for the program (at 6:00 p.m.) so that we will have an adequate allowance of time for questions and answers. We will end by 7:00 p.m. Also note that our meeting will be listed in the lobby under the name of the Research Foundation. We look forward to our get together and we urge you to mark the date of THURSDAY, MARCH 28TH on your calendars NOW!

So that we might adequately prepare, please indicate your attendance by filling out the tear sheet below, and return it to us in the enclosed self-addressed envelope.

Shalom,

Rabbi Robert L. Lehman
President

I/we will attend the meeting of the American Federation and the Jewish Philanthropic Fund of 1933 to be held at the Princeton Club on Thursday, March 28th, 1996, 5:30 p.m.

_____
Number Attending

_____
NAME (PLEASE PRINT)

The 75th Anniversary of KristalInacht

Hebrew Tabernacle Congregation

November 8, 2013 6 Kislev 5774



Acknowledgements

Putting together the 75th Anniversary Kristallnacht Service was a daunting task as I had to take into account the sensibilities and spiritual needs of a broad cross-section of the Hebrew Tabernacle congregation. It is, of course, a memorial service for our Holocaust survivors and their second and third generation descendants. It is also the goal of the service to reach out to the greater Jewish community and the greater New York community. It seeks to also touch the minds and hearts of those individuals who have little knowledge and connection with the events that took place on November 9-10, 1938.

This weekend program would not have been possible without the strong partnership between Hebrew Tabernacle and the YMHA of Washington Heights. I salute the support and tireless efforts from so many stakeholders. Therefore, I would like to acknowledge the following individuals:

The Dedicated staff of the YMHA of Washington Heights and Inwood:

--Martin Englisher, the Executive Vice-President
--Deborah Katznelson, the Chief Social Services Officer
--Ari Lewis, the Marketing Director
--Victoria Neznansky, the Chief Program Officer
--Halley Goldberg, Social Workers in Partners in Caring

The Congregants and Musicians who speared-headed the musical component of the November 8th Service:

--Dr. Ralph Selig, President of Hebrew Tabernacle and Music Coordinator
--David Schuler, Organist and Choir Director
--Cantor Josh Finkel, Student Cantor of Hebrew Tabernacle
--Jeremy Gershonowitz, Guest Celloist

The Eight Survivors

--Ruth Wertheimer
--Hannah Eisner
--Charlie Friedman
--Lilli Friedman
--Fredy Seidel
--Pearl Rosenzveig
--Gizelle Schwartz Bulow
--Yan Neznansky

Our Guest Speaker: Dr. Ruth Westheimer

The Three Artists

--Yael Ben-Zion
--Peter Bulow
--Roj Rodriguez

The Curators

--Regina Gradess for her tireless efforts in reaching out to the staff of the YMHA of Washington Heights, in working with both the Holocaust survivors and the artists, and for donating countless hours of her time in making the exhibit, "Experiencing a Time of War and Beyond: Portrait of Holocaust Survivors" a reality. Her input and suggestions concerning the nuts and bolts of the service were invaluable.
--Roger Gradess for his patience and for foregoing use of the computer for days to enable Regina to do her work
--Diana Douglas and Harriet Bailer for warmly embracing the project and working with Susan Blum on the refreshments

Student Participants

Nate Kushnirsky
Daniela Drakhler
Shira Saar
Rose Cytryn
Alex Farber
Noah Koy

Other Supporters

--Ruth Lillenstein, the Office Administrator
--Susan Blum, our In-house Caterer
--Mitch Gershonowitz, the Webmaster
--William Ramos, the Head custodian
--Mike Klein, who is in charge of our facilities and who keeps the Gold Wing in top condition.
--Charlie Friedman and Mark Hamburgh for their input and for sharing valuable insights
--Shelly Koy, the Principal of the Hebrew Tabernacle Religious School

Special Mention: Steve Ramos, the Executive Director of Fresh Youth Initiative

A Brief Historical Account of Kristallnacht

(from the 50th Commemoration of Kristallnacht at Hebrew Tabernacle Congregation)

by Rosalyn Manowitz

On the night of November 9th, 1938, the Jews of Germany, who had lived under ever-increasing discriminatory laws since Hitler's seizure of power in 1933, witnessed the well coordinated Nazi terror known as "Kristallnacht", the night of glass. During the night of November 9th, 1938 synagogues throughout Germany were burned, Jewish businesses and homes were broken into and looted and, in the aftermath, on November 10th, over 30,000 Jewish men were arrested and taken to concentration camps, Jews from southern Germany were arrested and taken into concentration camps. Jews from southern Germany were taken to Dachau, on the outskirts of Munich, those from central Germany were taken to Buchenwald near Weimar and the Jews from Prussia and the Baltic areas were taken to Sachsenhausen, only 30 kilometers outside of Berlin. The Nazis, in their ever-increasing fervor to make Germany "judenrein"...free of Jews, used the murder of Ernst von Rath, a minor official in the German Embassy in Paris, by Herschel Grynspan, a Jews whose parents had been deported to Poland due to their original Polish nationality, to stage a coordinated "Aktion" against the Jews. For the first time, the German Jews recognized the utter hopelessness of their situation; they understood the prophetic words uttered by Rabbi Leo Baeck in 1933:

> "For us, the Jews of Germany, an epoch has come to an end...It was our belief that the German and Jewish mind and culture could co-exist and meld on German soil. This was an illusion...the thousand year history of the Jew in Germany is at an end."

The Nazi controlled German press called these actions a "spontaneous demonstration". In reality, they were a coordinated effort directed by the Nazi high command and carried out by the local Nazi organizations. The German press coined the phrase "Kristallnacht" to describe the events of the night. For Jews, in the light of the tragic Holocaust which was to come, this word is a misnomer. It was not simply "a night of glass"! Rather, it was a night of desecration, the prelude to the systematic destruction of European Jewry!

For the Jewish community of Germany, the night of November 9th shattered any remaining illusions of rapprochement or co-existence within the Third Reich. Out of the approximately 500,000 Jews living in Germany in 1933, only 150,000 had emigrated by mid-1938. After Kristallnacht, when conditions worsened substantially, the urgency to leave Germany became paramount. Many of those taken to concentration camps on November 10th were released only upon the contingency that they substantiated plans to leave Germany. It is estimated that 100,000-150,000 Jews left Germany after November 9th. Time became crucial; the war which was to seal the entire European Jewish community into the Nazi inferno began only 10 months later on September 1, 1939.

Introductory Music (Bloch's "From Jewish Life": Jeremy Gershonowitz

Rabbi's Opening Prayer

In the presence of eyes
which witnessed the slaughter,
which saw the oppression
the heart could not bear,
and as witness the heart
that once taught compassion
until the days came to pass
that crushed human feeling.
I have taken an oath: To remember it all,
to remember, not once to forget!
Forget not one thing to the last generation
when degradation shall cease,
to the last, to its ending,
when the rod of instruction
shall have come to conclusion.
An oath: Not in vain passed over
the night of the terror.
An oath: No morning shall see me
at flesh-pots again.
An oath: lest from this we learned nothing.

Congregation

This evening we recall a most devastating episode of our history: We have a duty to remember: for the sake of those who perished so that they may not be forgotten; for the sake of those descendants who survived after them, so that they may know that they are not alone in their sorrow; for our own sakes; so that we may not be blind to the evil of which human beings are capable; and for the sake of future generations; so that they may consider well what is needful to prevent such a tragedy from happening again, to our people, or to any people. We pledge ourselves to remember.

Rabbi

We kindle six Yahrzeit candles in memory of the destruction of Jewish homes, businesses, and institutions that were destroyed during the November Pogrom. It was the single event that marked the beginning of the end of German Jewry.

Six Hebrew Tabernacle members who were in Europe during Kristallnacht will ascend the Bima with their families. As the duty to remember applies not only to Holocaust survivors, but to all subsequent generations, they will be accompanied by six students from the Hebrew High School. We ask all of you to stand by your respective Yahrzeit candle until all of the candles have been kindled. There will be extra chairs on the Bima for those survivors who prefer to sit.

As we welcome our survivors and High School students, let us recite an excerpt from a poem written by Daniel Gradess.

Congregation:

Between the ovens' unholy smoke
and ashes that don't wash away
Between the Wagon and the Folk
made by slaves of common day.

Here I lie, between these lines
the pain of parents seldom felt
for New York City defines
the Jews as one in its pot of melt.

My face has never felt the toe
of steely boots on frozen flesh
Nor, thank G-d, the reddened snow
beneath my skin that's healed afresh.

I wear no star around my arm.
I've built no cities beneath a whip.
I've saved no lives by quick-whit charm
to loosen the Soldiers' pistol grip.

But not for time is this the case
The past is not hate's only home
Merely class, and home and place
can I thank for this peaceful dome.

Candle #1: Ruth Wertheimer (accompanied by Rose Cytryn)

I am Ruth Wertheimer. I was seven years old on Kristallnacht. My shul, Haupt Synagogue of Mannheim was destroyed. My mother was taken away later and died. I came to America and began attending services at Hebrew Tabernacle in 1946. This candle is lit in memory of my mother.

Candle #2: Edith Rosenbaum (accompanied by Alex Farber)

I am Edith Rosenbaum. I was thirteen years old on Kristallnacht. I am from Lueneburg. My father and grandfather were taken away. I came to America in June, 1939 and joined the Hebrew Tabernacle in 1998. This candle is lit I memory of the six million.

Candle #3: Charles Friedman (accompanied by Nate Kushnirsky)

I am Charles Friedman. I was thirteen years old on Kristallnacht. I am from Jena,Thueringen. My father, my grandfather, my uncle, and most of the men in the city were taken away. I came to America in August, 1941. I, along with 450 refugees, was on the last ship to arrive in the United States. I joined the Hebrew Tabernacle in 1971. This candle is lit in memory of my grandfather who died shortly after Kristallnacht, due to the beatings in Buchenwald.

Candle #4: Lilli Friedman (accompanied by Daniela Drakhler)

I am Lilli Friedman. I was thirteen years old on Kristallnacht. I am from Prinz Regenten Strausse in Berlin. Various close relatives were taken away. I can to America in 1940 via London. I joined the Hebrew Tabernacle in 1971. This candle is lit in memory of my grandmother, who had to stay behind.

Candle #5: Hannah Eismer (accompanied by Shira Saar)

I am Hannah Eisner. I was fourteen years old on Kristallnacht. I am from Offenbach. My uncle and various other relatives were taken away. I came to America in April, 1939 and joined the Hebrew Tabernacle in 1973. This candle is lit in memory of the six million.

Candle #6: Eva Feist (accompanied by Noah Koy)

I am Eva Feist. I was eighteen years old on Kristallnacht. I am from Eisenach, Thueringen. I came to America in 1949 via London. I joined the Hebrew Tabernacle in 1949. This candle is lit in memory of my mother.

Rabbi

All those sitting in the congregation who define themselves as Holocaust survivors, please rise at this time….All those who are children of Holocaust survivors, please rise. All those who are grandchildren of Holocaust survivors, please rise. All other descendants of Holocaust survivors, please rise. Together we say:

Congregation

These sacrifices have been made
by generations of countless past
I live a life for which they prayed,
that I might now be Free at Last.

I pray that in this world of strife
despite my luck in this game of dice,
That I might make something of my life.
That I might be worthy of their sacrifice.

(Everyone is seated. The High School students escort the candelighters and their extended families to their seats in the congregation.)

Rabbi

Blessed is the match consumed in kindling flame.
Blessed is the flame that burns in the heart's secret places.
Blessed is the heart with strength to stop its beating for honor's sake.
Blessed is the match consumed in kindling flame.

Cantor

אַשְׁרֵי הַגַּפְרוּר שֶׁנִּשְׂרַף וְהִצִּית לְהָבוֹת.
אַשְׁרֵי הַלֶּהָבָה בְּסִתְרֵי לְבָבוֹת.
אַשְׁרֵי הַלְּבָבוֹת שֶׁיָּדְעוּ לַחֲדוֹל בְּכָבוֹד.
אַשְׁרֵי הַגַּפְרוּר שֶׁנִּשְׂרַף וְהִצִּית לְהָבוֹת.

Reader

On Kristallnacht, all the synagogues in Germany rose in flame and smoke to the skies. The churches next to them stood in darkness, and in silence. Glass littered the streets--the broken shop-window of the Jewish community. The neighbors walked upon the crunching splinters and were silent. A few prayed. Some churches courageously expressed their grief. But a dark cloud of silence filled the world.

Congregation

When will that silence end? When will we speak out on behalf of suffering neighbors? Not until we affirm God together; not until we acknowledge that we are all God's children. From the silence of uncaring, let us move on to the silence which is the search for God, the search within ourselves. Then we can move beyond that silence: we can affirm the One God, we can proclaim God's Name to the world!

Choir and Cantor: Enosh (Psalm 103: 15-17)

אֱנוֹשׁ כֶּחָצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ: כִּי רוּחַ עָבְרָה־בּוֹ וְאֵינֶנּוּ וְלֹא־יַכִּירֶנּוּ עוֹד מְקוֹמוֹ: וְחֶסֶד יְהוָה | מֵעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים:

15. As for man, his days are like grass; he flourishes like a flower of the field.
16. For the wind passes over it, and it is gone; and its place knows it no more.
17. But the loving kindness of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children.

Lighting of the Shabbat Candle: The Gradess Family

Responsive Reading

"Take comfort, take comfort, My people," says your God.

This I call to mind, and therefore I have hope:

God will swallow up death forever; the Lord God will wipe the tears from every face.

God will remove from all the earth the reproach that lies upon His people.

Thus says the Lord: "Hold back your voice from weeping, your eyes from tears!"

"There is hope for the future", says the Lord.

The holy lights of Shabbat prevail over the unholy fires of Kristallnacht.

Their brightness dispels gloom and lights a path to faith and hope.

Their glow reminds us of the sacred bonds that link us to our people over space and time.

Their illumination reminds us that we are a covenant people, a light to the nations.

Their radiance summons us to fulfill our people's mission.

To cast the light of freedom, justice, and peace upon all the world.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-olam, a-sher ki-di-sha-nu b'mitz-vo-tav, v'tzi-va-nu l'had-lik neir shel Shabbat.

Praised be Adonai our God, Ruler of the universe, who hallows us by the commandments and commands us to kindle the lights of Shabbat.

Rabbi

Kabbalat Shabbat begins with the recitation of Psalms 95-99 and Psalm 29. These biblical poems celebrate the wonders of God's handiwork during the six days of creation.

Kristallnacht represents the diametric opposite. It represents the destruction of Jewish sacred objects, of synagogues, of Jewish homes, and of Jewish businesses. It represents the beginning of the Holocaust and the dashing of all hope for a Jewish future in Germany. It represents a desecration of God's handiwork and an abomination against humanity.

The current exhibit at the Hebrew Tabernacle is entitled, "Experiencing a Time of War and Beyond: Portraits of Spirited Holocaust Survivors." While we recall the devastation and disruption which took place in 1938 and we juxtapose the celebration of God's creation of the world with the celebrate the re-creation of six broken Jewish lives within our own congregation.

Psalm 95/Hannah Eisner

Congregation

Come, let us sing joyously to Adonai. Raise a shout for our Rock and Deliverer.

Reader

There was a small Jewish population in Offenbach, and during Kristallnacht, almost all of the apartments were ransacked and the synagogue set on fire. After Kristallnacht, Hannah remembers the devastation that took place and how it affected her and her community. She remembers getting ready to go to school the next day and being told by one of her classmates to go home because there is no school left. Later on, she and one of her friends walked to the school, "we looked into the broken windows, and we saw it all black and burned." Jewish businesses were greatly affected. Their stores were empty, and no gentile dared to go in. She also describes that her father was pushed out of his position at the bank as the bank was taken over by someone else who was not Jewish, "After Kristallnacht, we knew we had to get out if we could."

Hannah was 14 years old when she came to America. She attended junior high school and then George Washington High School. After graduation, Hannah worked as a billing clerk in a slipper manufacturer.

Hannah was married in 1950 to an Austrian man that she met in America. She has two sons and three grandchildren. Her middle grandson was just accepted into the Israeli Army. She is tremendously proud of him.

"Hitler made me proud to be a Jew. Hitler made me Jewish."

Psalm 96/Charles Friedman

Congregation:

Sing to Adonai a new song. Sing to Adonai all the earth.

Reader

On Kristallnacht, Charlie remembers hearing the sounds of windows and glass breaking as well as yelling and screaming coming from outside. His parents came into his room and told him and his brother not worry, that the police would be there shortly to stop what was going on. The police were there and they did not try to stop any of the destruction that was taking place. The department store and other Jewish businesses in town were owned by Jews and after Kristallnacht, the windows were broken and the store had been vandalized. During that night, Charlie's parents informed him and his brother that they have to leave them behind for a little while, but not to worry. Charlie's father's secretary was due to come in the next morning and she would check on them. His parents left them alone in the house. Charlie's parents were taken to the police headquarters.

The next day, the secretary came for a little while, but that did not comfort the boys. Charlie went to school. He was called into the principal's office. The principal was part of the same veteran's organization as Charlie's father. When he was brought into the office, the principal told him in a very kind way that he was no longer allowed in school and that he should go home so that his parents could explain to him why this was happening.

Later that afternoon, Charlie's mother came back. They found out that Charlie's father, grandfather, uncles, and basically every German Jew in town was held for a few days in jail and then sent to Buchenwald, a concentration camp 25 km outside of Jena. After the men were taken to Buchenwald, Charlie, his brother, and his mother moved into his grandparents' house, which was a villa right outside the town. Charlie's father spent about four weeks in Buchenwald. He was released a little bit earlier than everyone else because he was a German officer in World War I. Charlie vividly remembers his father coming back from Buchenwald. He lost 25 pounds, had no hair, and was totally depressed. His grandfather had come back and was beaten so severely that he died shortly after his release from Buchenwald. This is when the Friedman's began making arrangements to escape Germany....

The Ciudad De Sevilla was one of the last ships that brought refugees to America. On August 19, 1941, Charlie's birthday, the Ciudad De Sevilla arrived in New York. Charlie has vivid memories of seeing the Statue of Liberty as the ship made its way to harbor. Friends and other German refugees were there to greet him.

Charlie is married to Lilli Friedman who also is a Holocaust survivor. The couple met on the ski slopes in Vermont called Lords Prayer. They have a son, a daughter, and two grandsons who all give him a lot of nachas. Charlie has returned to Jena numerous times. He has been invited to local schools and universities to speak on Kristallnacht. He volunteers for the Jewish Heritage Museum. Charlie continues a legacy that he and his father shared in his dedication to B'nai Brith as well as to school and community activities. He has been a member of the Y for many years.

Psalm 97/Lilli Friedman

Congregation:

Adonai is Sovereign! Let the earth exult, the many islands rejoice.

Reader:

Lilli Friedman was born in Berlin, Germany on April 8, 1925. When Kristallnacht began on November 9, 1938, Lilli's father was working and her mother was out. She was home alone with her grandmother who lived with the family. She remembers on that day that the doorbell rang and her grandmother went to open the door. There were two SS officers who came to arrest Lilli's father. When her grandmother realized what was going on, she called Lilli out from her room and told her to come and say hello to the officers. When her grandmother realized what was going on, she called Lilli out from her room and told her to come and say hello to the officers. Lilli remembers coming out and taking a curtsey in front of the men, While telling the story, Lilli recalls, "I was scared silly. My grandmother sort of pleaded with them...she told them that my father was a wonderful man and this is his only child." The SS officers left their card and said that when her father returns home, he should call the number for instructions. Lilli believes that it was because of her grandmother's cleverness that the officers left and did not wait around all day to arrest her father. When her father came home, he was informed of what happened and he decided to go into hiding with a non-Jewish family, who were friends of her grandmother. He did not come home for one or two weeks. Before he would come home, he would call to make sure it was safe. They never heard from the SS officers again.

As a result of that incident on Kristallnacht, the family began plans to leave Germany....They eventually arrived in America on September 10, 1940 where they were greeted by friends. Initially, they stayed with friends until they were able to get their own apartment. They moved to a small, furnished, two-room apartment in Washington Heights. Her father was around 55 years old and it was very difficult for him to find a job. His English was not very good, so he went to the Hebrew Immigrant Aid Society to take a course in upholstery. He needed this skill

in order to obtain a job. Lilli's mother worked as a maid cleaning houses. Lilli began school at George Washington High School. A few years later, Lilli's father got a job as a bookkeeper for a large insurance company. He worked there until he died at the age of 68.

In 1943, Lilli worked for a textile company while attending night classes at Hunter College. She went on to work at Berkshire Hathaway. Lilli met Charlie in Vermont on the ski slopes. They have a son, a daughter, and two grandsons. Lilli is a member a volunteer at the Y.

Psalm 98/Ruth Wertheimer

Congregation:

Sing unto Adonai a new song, for God has worked wonders!

Reader:

In Mannheim, Germany, Kristallnacht began on November 10, 1938. Ruth recalls the events of Kristallnacht, "We lived in a place where I belonged to a liberal synagogue that was beautiful...It started at 6:00 in the morning, you heard the noise of the burning buildings...it was terrible. There was a lot of noise and I was scared." The Haupt synagogue was destroyed.

Once the destruction was finished, Ruth remembers her family's store being completely ruined. "We had a beautiful photograph of my brother in color and they took it and put it out in the street...and wrote underneath 'dirty Jew.' Dirty Jew! A beautiful picture, I remember, a color picture." After seeing the destruction, Ruth's family decided that they should leave town. Her grandmother was a diabetic and she used to receive her injections from nuns so they decided that it would be best to go to the convent. All the way there, they were followed by children who were calling them dirty Jew. Ruth was able to find protection with the nuns for awhile. From there, she and her family went to go stay with relatives....

Ruth, her brother, and 72 other children traveled to America together on the children transport. They landed in America on September 7, 1946. The boat was overcrowded and many of the children were seasick. When they arrived in New York, there was a strike at the pier and they could not dock....

Since June, 1948, Ruth has lived in Washington Heights. She realized that she had to learn a trade in order to survive, so she decided to go to beautician school. She attended the Wilfred Academy and fell in love with her courses. She went on to receive her beautician's license. Hebrew Tabernacle was the first synagogue that she joined since she came to America and she has been a member ever since. She has one son and a grandson who live in Wisconsin.

Psalm 99/Fredy Seidel

Congregation:

Exalt Adonai our God, and bow towards God's holy hill, for Adonai our God is holy.

Reader:

Fredy Seidel's older brother, Horst, was a schoolboy when Kristallnacht took place in Germany. He described his experience as follows:

"On the morning of November 10th, I went to school as usual. But as I was walking to school I saw many shop windows smashed in and the word "Jude" smeared on the shards of glass still left in the windows or on the doors. Cash registers were strewn in the streets and nobody was attending the stores. Much of the merchandise had been lotted from the display cases."

As I entered the street where my school was located I was met by my teacher, Mr. Marx. "Horst, go home, quickly. Turn around, go home" he ordered me. I turned around and started walking back home. Something terrible must have happened. I turned the corner and quickly looked back. As I turned around I saw what was happening. The dome of the New Synagogue in Breslau was on fire. Our synagogue was on fire. The big dome was just imploding. Intuitively I sensed something horrible had just happened. Scared of what I saw was happening I ran home as fast as I could. My body was shaking as I told my parents what I had just seen. "Daddy, Daddy our synagogue is on fire!"....

My parents lived on one of the main streets in Breslau and had a window facing the street. Once in a while they would take a peak and look out the window and see what happening in the street. People were being dragged, beaten, and kicked and pushed onto trucks.

Para-military youth groups were marching and singing the "Horst Wessel Lied". It was a frightening scene to watch. This was the day that became known as Kristallnacht, the Night of Broken Glass."

Fredy Seidel comments: "Despite the burning of the synagogues and the burning of the most important possession we have as a people, our Torahs, many German Jews were so stunned that they refused to believe that life for them in Germany would become unbearable. And the Nazis knew this. The display of Nazi venom was more frightening to many, than having served as soldiers on the Western Front during World War. Why were we being victimized? After all, Jewish men and women fought for the German Fatherland and defended it! The answer is that they honestly believed that they would get special treatment in appreciation of the service they provided to Germany! So they thought. My paternal grandfather, Paul Seidel, was among them.

The next step in making the lives of Jews miserable was to force all German Jews to take on typical Jewish names and to stamp a big "J" for "Jude" (Jew) into their passports. If people didn't know what names to choose they were forced to use the names "Sarah" for the females and "Israel" for the males, which were the biblical names of one of our matriarchs and one of our patriarchs, respectively. All these events put together made it very clear to my parents and to many others that they had to leave Germany and leave it fast, before it became too late!"

In 1939, the Seidels moved from Selisia, Germany to Shanghai, China. Fredy's parents received a telegram at their synagogue on Saturday morning during services from the organization. The telegram stated that they found money for them to leave Germany and that they should come to the organization immediately. Fredy Seidel was born on May 1, 1941 in Shanghai, China. The Seidels stayed in Shanghai for 11 years....

In 1952, the Seidels returned to Germany where they stayed for seven years. Fredy was the first boy to celebrate a Bar Mitzvah in post-war Germany. Many rabbis came from all over to be there for this occasion.

In 1959, the Seidels made their way to America. Fredy initially enrolled at Columbia University at 18 years of age. He eventually took a part-time job working at the American Gathering of Holocaust Survivors. Fredy got very involved with the organization and business so he left school and never graduated. In his last job, he worked as a paralegal at a law firm for 10 years.

At present, Fredy is an active member of Hebrew Tabernacle, mentors B'nai Mitzvah students and gives occasional lectures on Jewish history and Jewish liturgy after Shabbat morning services. He is the Hebrew Tabernacle historian.

Psalm 29/Pearl Rosenzweig

Congregation:

May Adonai grant strength to God's people, may Adonai bestow peace upon God's people.

Reader:

Although Kristallnacht took place in Germany, the flames of hatred against Jews spread to much of Central and Eastern Europe. Pearl Friedman Rosenzweig was born in Badacin, Romania on February 22, 1919. When Pearl was 15, the Prime Minister of Romania put restrictions on Jewish owned businesses. The Friedmans lost their business and were forced to move to Simlieu Silvaniel. Pearl attended community college in Simlieu Silvaniel, but was told that she failed her classes because she was a Jew. This did not make any sense to Pearl because when the gym teacher was absent, Pearl was called upon to replace her because she was such a talented gymnast. Even though Pearl tried to fight her way to stay in school, she was forced to withdraw at the age of 17.

In subsequent years, life went from bad to worse for Pearl Rosenzweig. In October to December, 1943, she went on a march orchestrated by the Hungarian police to Bergen-Belsen. When she got to the concentration camp, her jewelry and clothes were confiscated. She was given clothing that was full of lice. On the days that it would snow, Pearl would strip herself down to nothing and wash herself with soap in the snow. When she was done, she had to put her dirty clothes back on and go back to the barracks. When more people would come to the camp, Pearl would do what she could to make room for people in the barracks. This would leave her without a place to sleep. She stayed in the cold corridor and became very ill.

When the camp was liberated, Pearl was moved to a better facility in Germany. Eventually she moved to Sweden and a few years later, she immigrated to America.

On June 14, 1948, Pearl arrived in New York City. Her aunt was at the harbor waiting for her. She recognized Pearl by the pictures she had sent. She lived with her aunt and uncle. When she first arrived, Pearl worked as a seamstress.

Pearl never imagined that she would marry an American man. She recalls that she met her husband when she was visiting a friend. She married Max Rosenzveig and they had two daughters. Pearl has six grandchildren.

Rabbi

As we celebrate the six days of creation, we admire the courage and endurance of six survivors, Hannah Eisner, Charlie and Lillie Friedman, Ruth Werthheimer, Fredy Seidel, Pearl Rosenveig. While their lives were embitterd by Kristallnacht and/or by anti-Semtism, they built new lives in this country and they are an inspiration for subsequent generations of Jews.

As American Jews living in a free country, let us now welcome the Shabbat Bride.

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה׃

Beloved, come to meet the bride; beloved come to greet Shabbat.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד, הִשְׁמִיעָנוּ אֵל הַמְיֻחָד. יְיָ אֶחָד וּשְׁמוֹ אֶחָד. לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה׃

"Keep" and "remember": a single command the Only God caused us to hear; the Eternal is One; God's name is One, glory and praise are God's.

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֹאשׁ מִקֶּדֶם נְסוּכָה. סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה׃

Come with me to meet Shabbat, forever a fountain of blessing, Still it flows, as from the start, the last of days, for which the first was made.

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי. עוּרִי עוּרִי שִׁיר דַּבֵּרִי. כְּבוֹד יְיָ עָלַיִךְ נִגְלָה׃

Awake, awake, your light has come! Arise, shine, awake and sing: the Eternal's glory dawns upon you.

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ. גַּם בְּשִׂמְחָה וּבְצָהֳלָה. תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה. בּוֹאִי כַלָּה, בּוֹאִי כַלָּה׃

Enter in peace, O crown of your husband, enter in gladness, enter in joy. Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

Rabbi:

Psalm 92 represents the Shabbat that is yet to come. It calls for the triumph of the righteous, the defeat of the wicked, and the permanent establishment of God's reign on this earth. As we commemorate the 75th anniversary of Kristallnacht, may that day come about *bimheira uvyameinu*--speedily and in our days.

A Song for the Sabbath.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת׃

It is good to praise Adonai;
to sing hymns to your name, O Most High,
to proclaim your steadfast love at daybreak,
Your faithfulness each night,
with a ten-stringed harp,
with voice and lyre together

טוֹב לְהֹדוֹת לַייָ
וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן׃
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ
וֶאֱמוּנָתְךָ בַּלֵּילוֹת׃
עֲלֵי עָשׂוֹר וַעֲלֵי נָבֶל
עֲלֵי הִגָּיוֹן בְּכִנּוֹר׃

You have gladdened me with your deeds, Adonai;
I shout for joy at your handiwork

כִּי שִׂמַּחְתַּנִי יְיָ בְּפָעֳלֶךָ
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן׃

How great are your works, Adonai,
how very subtle your designs!
A brute cannot know,
a fool cannot understand this:

מַה גָּדְלוּ מַעֲשֶׂיךָ יְיָ
מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃
אִישׁ בַּעַר לֹא יֵדָע
וּכְסִיל לֹא יָבִין אֶת זֹאת׃

צַדִּיק כַּתָּמָר יִפְרָח
כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃
שְׁתוּלִים בְּבֵית יְיָ
בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ׃
עוֹד יְנוּבוּן בְּשֵׂיבָה
דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ׃
לְהַגִּיד כִּי יָשָׁר יְיָ
צוּרִי וְלֹא עַוְלָתָה בּוֹ.

The righteous blooms like a date-palm;
they thrive like a cedar in Lebanon;
planted in the house of Adonai,
they flourish in the courts of our God
In old age they still produce fruit;
they are full of sap and freshness,
attesting that Adonai is upright,
my rock, in whom there is no wrong.

Cantor: Mourner's Kaddish *(All you are able, please rise.)*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן׃
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָּא (בעשי"ת וּלְעֵלָּא מִכָּל) מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן׃

Exalted and hallowed be God's name,
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel--
speedily, imminently.
To which we say: Amen.
Blessed be God's great name to all eternity.
Blessed, praised, honored, exalted,
extolled, glorified, adored, and lauded
be the name of the Holy Blessed One,
beyond all earthly words and songs of blessing, praise and comfort.
To which we say: Amen.

The Call to Worship

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ׃

Praised the Eternal, to whom our praise is due.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

Praised is the Eternal, to whom our praise is due, now and forever.

בָּרוּךְ אַתָּה יְיָ , אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים,
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עִתִּים, וּמַחֲלִיף אֶת הַזְּמַנִּים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלָיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלוֹךְ
עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֲרָבִים:

Blessed are You, Adonai our God, Ruler of the univese,
who speaks the evening into being,
skillfully opens the gates,
thoughtfully alters the time and changes the seasons,
and arranges the stars in their heavenly courses according to plan.
You are Creator of day and night,
rolling light away from darkness and darkness from light,
transforming day into night and distinguishing one from the other,
Adonai Tz'vaot is Your Name.
Ever-living God, may You reign continually over us into eternity.
Blessed are You, Adonai, who brings on evening.

Congregation:

Everlasting Love You offered Your people Israel by teaching us Torah and mitzvot, laws and precepts. Therefore, Adonai our God, when we lie down and when we rise up, we will meditate on Your laws and commandments. We will rejoice in Your Torah for ever. Day and night we will reflect on them for they are our life and doing them lengthens our days. Never remove Your love from us. Praise to You, Adonai, who loves Your people Israel.

בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
Hear, O Israel, the Eternal is our God, the Eternal is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
Blessed is God's sovereignty, for ever and ever!

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ, בְּכָל-לְבָבְךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ, וּבְקוּמֶךָ. וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶךָ, וְהָיוּ
לְטֹטָפֹת בֵּין עֵינֶיךָ, וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ.

You shall love Adonai your God with all your heart, with all your soul, and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead: inscribe them on the doorposts of your house and on your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם
לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

Thus you shall remember to observe all My commandments and to be holy to your God. I am Adonai, your God, who brought you out of the land of Egypt to be your God: I am Adonai Your God.

Let us continue to work for the day when the nations will be one and at peace. Then shall we sing with one accord, as Israel did on the shores of the sea:

מִי כָמֹכָה בָּאֵלִים יְיָ, Who is like You, Eternal One, among the gods that are worshipped?
מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, Who is like You, majestic in holiness,
נוֹרָא תְהִלֹּת,עֹשֵׂה פֶלֶא: awesome in splendor, doing wonders?

מַלְכוּתְךָ רָאוּ בָנֶיךָ,בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֵלִי עָנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ
לְעוֹלָם וָעֶד.

Your people acknowledged Your sovereign power: "This is my God!" They sang, "The Eternal will reign forever and ever!"

Cantor and Choir

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ, וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, וְחֶרֶב, וְרָעָב וְיָגוֹן, וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה, וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם.

Grant, O God, that we lie down in peace, and raise us up, our Guardian, to live renewed. Spread over us the shelter of Your peace. Guide us with Your good counsel; for Your Name's sake, be our help. Shield and shelter us beneath the shadow of Your wings. Defend us against enemies, illness, war famine, and sorrow. Distance us from wrongdoing. For You, God, watch over us and deliver us. For You, God are gracious and merciful. Guard our going and coming, to life and to peace, evermore.

Cantor:

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

The people of Israel shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is a sign for all time between Me and the people of Israel,
For in six days Adonai made Heaven and earth,
and on the seventh day God ceased from work and was refreshed.

All who are able, please rise.

תפלה

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

Eternal God, open my lips that my mouth may declare your glory.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
לֵאָה, וֵאלֹהֵי רָחֵל, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת וּמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.

Blessed are You, Adonai our God, God of our fathers and mothers,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
the great, mighty, and awesome God, transcendent God
who bestows lovingkindness, creates everything out of love,
remembers the love of our fathers and mothers,
and brings redemption to their children's children for the sake of the Divine Name.
Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ: [מַשִּׁיב הָרוּחַ וּמוֹרִיד
הַגָּשֶׁם:] מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא
חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר, מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי
דְּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:
וְנֶאֱמָן אַתָּה לְהַחֲיוֹת הַכֹּל. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַכֹּל.

You are forever mighty, Adonai; You give life to all.
You cause the wind to shift and the rain to fall.
You sustain life through love giving life to all through great
compassion, supporting the falling, healing the sick, freeing the captive, keeping faith
with those who sleep in the dust. Who is like you, Source of Mighty acts? Who
resembles You, a Sovereign who takes and gives life, causing deliverance to spring up
and faithfully giving life to all?
Blessed are You, Adonai, who gives life to all.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ.

You are Holy. Your name is holy and those who are holy praise You every day. Blessed are You, Adonai, the Holy God.

(Those whose custom is to sit after the Kedusha, please be seated.)

Congregation

Disturb us, Adonai, ruffle us from our complacency;
Make us dissatisfied. Dissatisfied with the peace of ignorance,
the quietude which arises from a shunning of the horror, the defeat,
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us
the delusions of satisfaction amid a world of war and hatred.

Wake us, O God, and shake us
from the sweet and sad pregnancies rendered by
half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary
is not the border of living
and the walls of Your temples are not shelters
from the winds of truth, justice, and reality.

Disturb us, O God, and vex us;
let not Your Shabbat be a day of torpor and slumber;
let it be a time to be stirred and spurred to action.

Praise to You, Adonai, who sanctifies Shabbat. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת׃

Cantor and Choir

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.
אֵל קָרוֹב לְכָל קֹרְאָיו, פְּנֵה אֶל עֲבָדֶיךָ וְחָנֵּנוּ, שְׁפוֹךְ רוּחֲךָ עָלֵינוּ.
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Find favor, Adonai, our God, with Your people Israel
and accept their prayer in love.
May the worship of Your people Israel always be acceptable.
God is near to all who call, turn lovingly to your servants.
Pour out your spirit upon us.
Let our eyes behold Your loving return to Zion.
Blessed are You, Adonai, whose presence returns to Zion.

Rabbi

God of Goodness, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

Cantor

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Grant abundant peace to Israel Your people forever, for You are the sovereign God of all peace.
May it be pleasing to You to bless Your people Israel in every season and moment with Your peace. Blessed are You, Adonai, who makes peace.

Silent Meditation for Kristallnacht *(The Holocaust: A History of the Jews of Europe During the Second World War by Martin Gilbert)*

After a while, the Stormtroopers were joined by people who were not in uniform; and suddenly, with one loud cry of, "Down with the Jews", the gathering outside produced axes and heavy sledgehammers. They advanced towards the little synagogue which stood in Michael's own meadow, opposite his house. They burst the door open, and the whole crowd, by now shouting and laughing, stormed into the little House of God.

Michael, standing behind the tightly drawn curtains, saw how the crowd tore the Holy Ark wide open; and three me who had smashed the ark, threw the Scrolls, which had stood in their quiet dignity, draped in blue or wine-red velvet, with their little crowns of silver covering the tops of the shafts by which the Scroll was held during the service--to the screaming and shouting mass of people which had filled the little synagogue.

The people caught the Scrolls as if they were amusing themselves with a ball-game--tossing them up into the air again, while other people flung them further back until they reached the street outside. Women tore away the red and blue velvet and everybody tried to snatch some of the silver adorning the Scrolls.

Naked and open, the Scrolls lay in the muddy autumn lane; children stepped on them and others tore pieces from the fine parchment on which the Law was written--the same Law which the people who tore it apart, had in vain tried to absorb for over a thousand years.....

When the first rays of a cold and pale November sun penetrated the heavy dark clouds, the little synagogue was but a heap of stone, broken glass and smashed-up woodwork.

When the two well cared for flowerbeds had flanked both sides of the gravel path leading to the door of the synagogue, the children had lit a bonfire and the parchment of the Scrolls gave enough food for the flames to eat up the smashed up benches and doors, and the wood, which only the day before had been the Holy Ark for the Scrolls of the Law of Moses.

Cantor:

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ: אָמֵן.

May the One who makes peace in the high heavens make peace for us, for all Israel and all who inhabit the earth. Amen.

Rabbi

At this section of our service, we think of our loved ones who require spiritual or physical healing. As my eyes, meet yours, feel free to call out the appropriate names.

Cantor: Mi Shebeirach

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

Mi she-bei-rach a-vo-tei-nu
M'kor ha-bra-cha l'imoteinu

May the source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say, Amen.

מִי שֶׁבֵּרַךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לַאֲבוֹתֵינוּ

Mi she-bei-rach i-mo-tei-nu
M'kor ha-bra-cha l'avo-tei-nu

Bless those in need of healing
With r'fu-a sh'lei-ma
The renewal of body
The renewal of spirit
And let us say, Amen.

Introduction of Guest Speaker: Charles Friedman

Guest Speaker: Dr. Ruth Westheimer

Memorial Prayers

Musical Piece: Eileh Ezkerah

אֵלֶּה אֶזְכְּרָה וְנַפְשִׁי עָלַי אֶשְׁפְּכָה
כִּי בְלָעֻונוּ זֵדִים כְּעוּגָה בְּלִי הַפּוּכָה.
כִּי בְיֵי הַשַּׂר לֹא עַלְתָה אֲרוּכָה, לַעֲשָׂרָה הֲרוּגֵי מְלוּכָה.

Rabbi

These things do I remember and pour my heart out. How the arrogant devoured us! Rulers have risen through the endless years, oppressive, savage in their witless power, filled with a futile thought: to make an end of which that which God has cherished.

Congregation

When we recall the pain of our past, we also must recall its splendor, the foundation with which our lives begin, and our debt to the long line of our ancestors, of blessed memory, all those who have come before, beginning with Abraham.

Their lives and their teachings sustain us. The merit of their lives stands at our side today as we recall an ugly chapter in our history.

Because of the strength and the beauty and the piety of their lives, because of our hope for the future which they have planted within us--in spite of everything which strangles hope--we say Yes to creation and we say Yes to our Creator and to God's eternity and holiness.

Kristallnacht Kaddish: Cantor and Choir

(We all rise for the Kaddish to remember those who have no one to remember them.)

יִתְגַּדַּל
Auschwitz
וְיִתְקַדַּשׁ
Lodz
שְׁמֵהּ רַבָּא.
Ponar
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
Babi Yar
וְיַמְלִיךְ מַלְכוּתֵהּ
Buchenwald
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
Maidanek
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
Birkenau
בַּעֲגָלָא וּבִזְמַן קָרִיב
Kovno
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
Theresienstadt
וְיִתְפָּאַר וְיִתְרוֹמַם
Buchenwald
וְיִתְנַשֵּׂא, וְיִתְהַדָּר
Treblinka
וְיִתְעַלֶּה וְיִתְהַלָּל
Vilna
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
Bergen-Belsen
לְעֵלָּא
Mauthausen
מִן כָּל בִּרְכָתָא וְשִׁירָתָא

Dachau
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
Minsk
דַּאֲמִירָן בְּעָלְמָא
Warsaw
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

(Please be seated. We pause for a moment of silent meditation.)

Hymn: "Shomer Israel" (The Guardian of Israel)

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׁאֵרִית יִשְׂרָאֵל
וְאַל יֹאבַד יִשְׂרָאֵל הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל׃

שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׁאֵרִית עַם אֶחָד
וְאַל יֹאבַד גּוֹי אֶחָד מְיַחֲדִים שִׁמְךָ.
יהוה אֱלֹהֵינוּ יהוה אֶחָד׃

שׁוֹמֵר גּוֹי קָדוֹשׁ, שְׁמוֹר שְׁאֵרִית עַם קָדוֹשׁ
וְאַל יֹאבַד גּוֹי קָדוֹשׁ הַמְשַׁלְּשִׁים
בָּשְׁלוֹם קְדֻשָׁה לְקָדוֹשׁ׃

מִתְרַצֶּה בְּרַחֲמִים שׁוֹתְפִים בְּתַחֲנוּנִים.
הִתְרַצֶּה וְהִתְפַּיֵּס לְדוֹר עָנִי כִּי אֵין עוֹזֵר׃

Guardian of Israel, guard the remnant of Israel.
Let Israel not perish who daily declare: "Hear O Israel!"

Guardian of this unique nation, guard the remnant
of a people who are one;
Let this nation that stands alone not perish,
who daily declare: "Adonai is our God, Adonai is One!"

Guardian of this holy nation, guard the remnant of a holy people.
Let this holy nation not perish, who daily declare:
"Holy, holy is Adonai!"

Rabbi

After recalling a dark period of our history and remembering those who senselessly perished in the death camps, we turn to the sweetness of Shabbat and recite the Kiddush.

Cantor

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם, כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים, וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Praise to You, Adonai our God, Sovereign of the universe
who finding favor with us, sanctified us with mitzvot.
In love and favor, You made the holy Shabbat our heritage
as a reminder of the work of Creation.
As first among our sacred days, it recalls the Exodus from Egypt.
You chose us and set us apart from the peoples.
In love and favor You have give us Your holy Shabbat as an inheritance.
Praise to You, Adonai, who sanctifies the Shabbat.

Cantor and Choir:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם.
וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One of Blessing.

Congregation

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are our God. O may all, created in Your image, become one in spirit and one in friendship, forever united in your service. Then shall your reign be established on earth, and the word of your prophet fulfilled: "Adonai will reign forever and ever."

וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד׃

Thus it has been said, Adonai will be Sovereign over all the earth,
On that day, Adonai will be one, and God's Name will be one.

Rabbi

At this sacred moment we turn our thoughts to those we love who have gone from life. We recall the joy of their companionship. We feel a pang, the echo of that intense grief when first their death lay before our stricken eyes. Now we know that they will never vanish, so long as we keep them in our hearts and thoughts. By love they are remembered, and in memory they live.

O God, grant that their memory may bring us strength and blessing. May the nobility in their lives and the high ideals they cherished endure in our thoughts and live on in our deeds. May we, carrying on their work, help to redeem Your promise that life shall prevail.

Rabbi Gale and Congregation: Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma di-ve-ra chi-re-u-tea,

וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית

ve-yam-lich mal-chu-tea be-chad-yei-chon u-ve-yo-mei-chon u-ve-chad-yei de-chol beit

יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן.

Yis-ra-eil, ba-a-ga-la u-vi-ze-man ka-riv, ve-i-me-ru: A-mein

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ye-hei she-mei ra-ba me-va-race le-a-lam u-le-al-mei al-ma-ya

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר

Yit-ba-race ve-yish-ta-bach, ve-yit-pa-ar ve-yit-rom-mam ve-yit-na-sei, ve-yit-ha-dar

וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָּא מִן כָּל

Ve-yit-a-leh ve-yit-ha-lal she-mei de-ku-de-sha, be-rich hu, le-ai-la min kol

בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא

Bi-re-chad-ta ve-shi-ra-ta, tush-be-chad-ta ve-ne-che-ma-ta, da-a-mid-ran be-al-ma

וְאִמְרוּ אָמֵן.

Ve-i-me-ru: A-mein

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

Ye-hei she-la-ma ra-ba min she-ma-ya ve-chad-yim a-lei-nub ve-al kol Yis-ra-el

וְאִמְרוּ אָמֵן.

Ve-i-me-ru: A-mein

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל

O-seh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom a-lei-nub ve-al kol

יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Yis-ra-eil, ve-i-me-ru: A-mein

Exalted and hallowed be God's great name,
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel--
speedily, imminently.
To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,
extolled, glorified, adored, and lauded
be the name of the Holy Blessed One,
beyond all earthly words and songs of blessing, praise and comfort.
To which we say: Amen.

May there be abundant peace from heaven, and life, for us and all Israel,
to which we say, Amen.

May the Holy One who creates harmony on high, bring peace to us and to all Israel.
To which we say Amen.

Closing Hymn: Yigdal

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
Yigdal Elohim chai v'yishtabach,

נִמְצָא, וְאֵין עֵת אֶל מְצִיאוּתוֹ׃
nimtza v'ein el m'tziuto.

אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ,
Echad v'ein yachid k'yichudo,

נֶעְלָם, וְגַם אֵין סוֹף לְאַחְדוּתוֹ׃
nelam v'gam ein solf l'achduto.

אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גּוּף,
Ein lo d'mut haguf v'eino guf,

לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ׃
lo naaroch eilav k'dushato.

קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא,
Kadmon l'cho davar asher nivra,

רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ׃
rishon v'ein reishit l'reishito

הִנּוֹ אֲדוֹן עוֹלָם, לְכָל נוֹצָר.
Hino adon olan l'chol notzar,

יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ׃
yoreh g'dulato umalchuto.

שֶׁפַע נְבוּאָתוֹ נָתָנוֹ, אֶל
Shefa n'vuato n'tano El,

אַנְשֵׁי סְגוּלָּתוֹ וְתִפְאַרְתּוֹ׃
anshei s'gulato v'tifarto.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד,
Lo kam b'Yisrael k'Moshe od,

נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ׃
navi u'mabit et t'munato.

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ, אֵל,
Torat emet natan l'amo El,

עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ׃
al yad n'vio ne-man beito

לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ.
לְעוֹלָמִים, לְזוּלָתוֹ:
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ,
מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ:

Lo yacha life HaEl v'lo yamir dato,
l'olamim l'zulato.
Tzofeh v'yodei-a s'tareinu,
mabit l'sof davar b'kadmato.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ,
נוֹתֵן לָרָשָׁע רָע כְּרִשְׁעָתוֹ:
יִשְׁלַח לְקֵץ יָמִין פִּדוּת עוֹלָם,
כָּל חַי וִישׁ יַכִּיר יְשׁוּעָתוֹ:

Gomeil l'ish chesed k'mifalo,
notein l'rasha ra k'rishato.
Yishlach l'keitz yamin p'dut olam,
Kol cahi v'yesh yakir y'shuato.

חַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ,
בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:

Chayei olam nata b'tocheinu,
baruch adei ad shem t'hilato.

Magnified and praised be the living God: God's existence is Eternal. God's unity is infinite. God is unfathomable, and God's oneness is unending.

God has neither form nor body; God is incorporeal; God's holiness is beyond compare. God preceded all creation; God is the first and uncreated.

Behold the Eternal, who reveals greatness and sovereignty to every creature. God inspired with the gift o prophecy those chosen to make known God's glory.

Never has there been a prophet like Moses, whose closeness to God is unmatched. A Torah of truth did God give to our people, through this prophet, this faithful servant.

God does not change; God's teaching will not be supplanted; God will always be the same. God watches us and knows our secret thoughts; God perceives the end of every matter before it begins.

God deals kindly with those who merit kindness and brings upon the wicked the evil consequences of their deeds. At the end of days, God will send an everlasting redemption; all that lives and breathes will witness God's deliverance.

God has implanted eternal life within us. Blessed is God's glorious Name to all eternity.

American Federation of Jews from Central Europe, Inc.

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*Members of Executive Council

January 13, 1993

TO: Mark Hamburgh, Steven Wittner, Naomi Hirsch, Michael and Barbara Lissner, Jeff Stein, Glen Hockley, and Sharon Lehman

FROM: Rabbi Lehman

This note is to thank you all, once again for attending our get-together on Sunday evening, Jan. 10th. I appreciate your friendship very much.

I am writing this letter as a method of review, so that we can get a better idea of what transpired at our meeting; your comments, corrections and suggestions would be appreciated!

The tenor of our discussion was, I think, that we do have certain things in common, coming from German-Jewish ancestry; also, that these shared experiences and characteristics of the past should be preserved in some meaningful manner. We felt that we all, (and others), ought to meet again sometime in the Spring, perhaps that time with an audio-tape running. The general idea, for the future, was to make a video-tape so that our reminiscences and ideas could more easily be transferred to the next generation, as well as the older generation, and be kept as a loving record for our children and grandchildren.

A most interesting phenomenon came into focus: a few of the group were collecting, saving remnants of different kinds in order to pass this information on to their children; the realization that others were doing the same thing astounded the group because each one felt that what he was doing was unique to his/her own background.

It was noted, in no particular order or preference, that, coming from our background:

1- we live very consciously aware of a social hierarchy, and structure
2- that language was a major issue in the home of our parents: accents to be understood by "real" Americans, German vs. Yiddish, etc.
3- that there is no ghetto mentality amoung our people
4- that there is a time mentality, punctuality is basic
5- that while, at best, we are "organized", we are mostly compulsive
6- that there is virtually no German-Jewish home without a Persian carpet
7- that at all festive occasions, there is always someone who makes a speech or poem
8- that we always dress appropriate to the occasion

9- that we save documents becoming, in fact, historians
10- that certain rituals are carried on: baking at home for special days
11 that there is not one social occasion where Holocaust is not mentioned
12 that through our parents we all know and are familiar with certain books, games, nursery rhymes from which
13 we know basic German words but have no real idea of their meaning
14 that afternoon coffee and cake were part of life even after emigration and that from N.Y.C., we still remember Nash and Sterns Bakeries, Bloch and Falk, Pollack Meats, etc., as well as the smell of the products.

The above represents my recall of what we discussed in greater detail; unless I hear from you to the contrary, I would like to communicate these impressions, with notification of our meeting, to our entire Board, to indicate to them that the younger generation is alive and well and, at the very least, conscious of its heritage.

Please let me hear from you at the beginning of February or shortly thereafter.

Best regards

R.L.L.

REPORT OF THE MEETING WITH THE 2ND AND 3RD GENERATION

By: Rabbi Lehman
To: Members of Federation, Executive and Board

February, 1993

At the beginning of January, a group of our young people met with me to discuss their interest and concern re Federation, its work, and their points of reference to their German-Jewish heritage.

In fact, this was the second meeting of such a group. The first took place in early Fall in my study, at which point we decided that we would meet on a more formal basis sometime in the future, but that, above all, there is a commonality of interest in the subject of our background.

This time, eight young people joined me for a light supper and discussion; the meeting which had originally been scheduled for an hour extended for close to three hours and evinced a very good spirit.

Some of the issues we spoke of follow:

1. we live very consciously aware of a social hierarchy and structure
2. that language was a major issue in the home of our parents; accents to be understood by "real" Americans, German vs. Yiddish, etc.
3. that there is no ghetto mentality among our people
4. that there is a time mentality, punctuality is basic
5. that while, at best, we are "organized", we are mostly compulsive
6. that there is virtually no German-Jewish home without a Persian carpet
7. that at all festive occasions, there is always someone who makes a speech or a poem
8. that we always dress appropriate to the occasion
9. that we save documents, becoming, in fact, historians
10. that certain rituals are carried on: baking at home for special days
11. that there is not one social occasion where Holocaust is not mentioned
12. that through our parents we all know and are familiar with certain books, games, nursery rhymes from which we know basic German words, but have no real idea of their meaning.
13. that afternoon coffee and cake were part of life even after emigration and that from N.Y.C., we still remember Nash and Sterns Bakeries, Bloch and Falk, Pollack Meats, etc., as well as the smell of the products.

Further, a most interesting phenomenon came into focus: a few of the group were collecting, saving remnants of different kinds in order to pass this information on to their children; the realization that others were doing the same thing astounded the group because each one felt that what he/she was doing was unique to his/her own background.

In sum, the tenor of our discussion was that we do have certain things in common, coming from German-Jewish ancestry; also, that these shared experiences and characteristics of the past should be preserved in some meaningful manner. We felt that we all, (and others), ought to meet again sometime in the Spring, perhaps that

time with an audio- tape running. The general idea, for the future, was to make a video-tape so that our reminiscences and ideas could more easily be transferred to the next generation, as well as the older generation, and be kept as a loving record for our children and grandchildren.

From a personal point of view, it was a gathering which speaks well for the future; young people are interested in what we represent, who we are and they do relate in some tenuous way to the culture of their parents and grandparents. They understand and feel their background, although they are not involved with it from day to day. Nevertheless, we will meet again, perhaps this time with additional people in order to carry on the ideas of the projects mentioned above. Your reaction to this report would interest me greatly and I look forward to hearing from you.

Thank you.

Shalom,

RABBI ROBERT L. LEHMAN
President

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November 16, 1992

Dear Friends,

A few weeks ago 7 of the younger generation met with me to discuss the relevance and future of the American Federation. We met for over an hour and felt that there were sufficient positive and negative aspects to the question for us to meet at least one more time. Our ambivalence was felt, for example, in that while the 30-40 age group was way past the generation of those who emigrated to the U.S. due to the Shoah, and therefore physically distant to those events, there were also many items of "nostalgic" value which we wanted to talk about and possibly figure out a way to preserve them.

Consequently, I am now writing to more than 15 individuals to ask them to meet with me at my study on

SUNDAY, JANUARY 10th, 1993, at 5:30 P.M.

The HEBREW TABERNACLE is located at 551 Ft. Washington Avenue, at 185th Street, in Manhattan.

We will have a deli-style supper and to help defray some of the additional cost of this subsidized meal I would ask you to contribute $5 per person.

Please make a concerted effort to attend; this early notice should give you sufficient time so that you can arrange to join us. Bring your friend(s) and/or spouse.

I am happy to serve as facilitator but do ask you to PLEASE inform me as to your attendance, so we can plan adequately. Leave your name and your intention and number of people attending, either with

DENNIS at (212) 921-3873, or with
SHEILA at (212) 568-8304, or
Return the response slip at the bottom of this letter.

Parking is a problem but you can double-park, put a sign in the car window that you are in the Temple and then have faith! Sorry, we can NOT be responsible for tickets; my powers reach high but not as high as the NYC Traffic Dept.

I look forward to meeting with you, Shalom,

Rabbi Robert L. Lehman

I/We will attend_____ will not attend_____

The meeting with Rabbi Lehman on January 10, 1993, 5:30 P.M., Hebrew Tabernacle

_____ _____

Name (please print) Number attending

AR 25598 7/16 HISTORY OF HEBREW TABERNACLE - SCRAPBOOK 1962-1990 ARCHIVES



Hebrew Tabernacle

Congregation

New York City

in Commemmoration of its

75th Anniversary

May 8, 1907 May 2, 1982

Multifaceted Revival of a Manhattan Community

To the Editor:

I would like to applaud the motives for focusing on the Washington Heights-Inwood area ("A Renaissance in a Forgotten Neighborhood," Oct. 8.). True enough, great strides have been made in our neighborhood. Planning Board 12, Rudi Garcia and his newspaper, the political figures, among others, have contributed greatly to the renaissance of which the article speaks.

At the same time permit me to voice a small caveat: there is more to our area than is reflected in your story. It should be of interest to your readers, and the officials of our city, that in addition to the Latins, there is a large concentration of citizens of Greek ancestry as well as a large representation of those who fled Nazi Germany. In addition to the churches, there are many synagogues with large active memberships. Our congregation this year is observing its 75th anniversary. Nor can we forget the great contribution made to our area by Yeshiva University.

Furthermore, why no word of the many social agencies, the vitally active Y and its senior center on Nagle Avenue, the Self-Help Bridge Project, the concerts, art exhibitions, film festivals, etc., which augment what is already scheduled, infrequently, at our northern neighbor, the Cloisters?

In short, we hope that the next article on this area will emphasize a more well-rounded picture of who we are and what is at stake in maintaining this area at the very best level possible.

Ours will never be the South Bronx. We will not permit it. We will make certain that the renaissance of which you speak will touch the lives of all who live within the scope of our vision.

(Rabbi) ROBERT L. LEHMAN
Hebrew Tabernacle
of Washington Heights
New York, Oct. 15, 1981

The New York Times Company
229 West 43d St., N.Y. 10036

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Oct 31, 1981
p. 26

Rice(3-4)	Arkansas(5-2)	17-16	Two in middle of S.W.C. pack with little chance at title.
Texas(5-1)	Texas Tech(1-6)	20-24	Tech, in S.W.C. cellar, gives Longhorns hope to get into lead.
Texas A & M(5-2)	S.M.U.(6-1)	0-27	Teams tied for S.W.C. lead but only Aggies can go to Cotton Bowl.
T.C.U.(2-4-1)	Houston(4-3)	5-37	Steve Stamp, T.C.U. quarterback, puts on a show despite team record.

FAR WEST

Air Force(2-5)	Army(3-4)	24-47	The second of the three service academy games of this season.
Brig. Young(6-2)	New Mexico(3-5)	21-25	Suddenly, mighty Brigham Young is not leading the W.A.C. race.
California(1-6)	Oregon St.(1-6)	27-6	No run for roses here but Bears and Beavers paddling about.
*Hawaii(5-0)	Nev.-L.V.(4-3)	24-19	Surprisingly, Hawaii is one of two leaders of the W.A.C.
Oregon(1-6)	UCLA(4-2-1)	20-14	Oregon is one of four teams battling for last place in Pac 10.
So.Calif.(6-1)	Wash.St.(6-0-1)	—	Here is where roses could really begin to bloom for Cougars.
Utah(6-1)	San Diego St.(4-2)	20-21	Utah is other team tied with Hawaii for W.A.C. leadership.
Washington(6-1)	Stanford(1-6)	27-24	If Huskies want Rose Bowl spot, Stanford shouldn't stop them.
Wyoming(5-2)	Colo.St.(0-7)	25-28	Cowboys handled Brigham Young so Colo. St. is an easy roundup.

Other Games

*Akron at Austin Peay, Alfred at Albany St., Amherst at Tufts, Arkansas St. at Texas-Arlington, Boise St. at Nevada-Reno, Bowdoin at Wesleyan, Brooklyn at Brockport St., Buffalo at Edinboro, Catholic at Georgetown, Cent. Conn. at Amer. Int., Cent. Mich. at Ohio U., Colby at Bates, Cortland at Canisius, Dickinson at Muhlenberg, *Drake at Tulsa, *E.Illinois at N.Iowa, E. Kentucky at Murray St., E. Michigan at Ball State, Fresno St. at Utah St., Fullerton at Pacific, Gettysburg at Moravian, *Grambling at Texas Southern, Hamilton at Middlebury, Hobart at Ithaca, *Idaho St. at Idaho, Illinois St. at Wichita St., Kean at Glassboro, Kent State at Bowling Green, James Madison at William & Mary, Maine at Northeastern, Marshall at Furman, *McNeese St. at Lamar, Memphis St. at Vanderbilt, Miami of Ohio at Toledo, Miss. Valley at Prairie View, Montana at Montana St., Montclair at Trenton St., Morehead at W.Kentucky, *Nicholls St. at N.E.Louisiana, *N.W.Louisiana at S.E.Louisiana, Norfolk St. at Howard, Norwich at Springfield, *Presbyterian at The Citadel, S. Illinois at Indiana St., S.W.Louisiana at Louisiana Tech, Susquehanna at Upsala, *Texas-El Paso at Arizona, Tenn. St. at Southern U., Trinity at Coast Guard, Troy at Tenn. Tech, Tulane at Cincinnati, V.M.I. at Virginia, West Chester at E. Stroudsburg, *W. Illinois at New Mexico St., W.Michigan at N.Illinois, Widener at F. and M., William Paterson at Jersey City, Williams at Union, Youngstown St. at Middle Tenn.

*Night game. † Televised game.


CHARM
DIPOSIT

Rabbis Plead for Adherence to Values

9/20/71

By IRVING SPIEGEL

As Jews began the observance of Rosh ha-Shanah, the start of the 10-day period of the High Holy Days, yesterday at sundown, rabbis pleaded for a greater adherence to the values of Judaism and called attention to the problems that confront modern society.

The rabbis called on their worshipers to rededicate themselves to the search for a world of peace. In temples and synagogues, the emphasis was on prayer and self-examination as the Jewish New Year 5732 started.

In sermons, there were appeals to the free world to safeguard Israel's territorial and political integrity and to the Soviet Union to restore the religious and cultural rights of Jews.

The Rev. Dr. Nathan A. Perilman, senior rabbi of Congregation Emanu-El, 65th Street and 5th Avenue, charged that the "authorities which we once respected in matters of religion, home, family and state, are in total disarray." He added that "many have surrendered to the moral and spirltual chaos as a once-cultivated garden is overtaken by jungle or swamp."

Rabbi Perilman said that the Holy Days "impose upon us the necessity to examine our lives, look back to yesterday to judge our worth and achievements and shortcomings in it."

Preaching at the Stephen Wise Free Synagogue, 30 West 68th Street, the Rev. Dr. Edward E. Klein, its spiritual leader, said Israel desired peace with its Arab neighbors "but not at the price of self-immolation."

Rabbi Klein said that negotiations, either directly or through an intermediary, "must determine borders which take into account Israel's security needs" and Israel's possession of Jerusalem as "vital to our faith and our future."

In a similar vein Rabbi Fabian Schonfeld, preaching at Young Israel of Kew Gardens, 86-23 73d Avenue, Queens, urged the United States not to "ally itself with the Arab forces which are seeking to have Israel condemned by the Security Council for allegedly 'Judaizing' Jerusalem."

Rabbi Alan W. Miller, in his sermon at the Society for the Advancement of Judaism, 15 West 86th Street, called attention to racial tensions and the threat to Israel, but said that "men and women, Jews and Gentiles the world over refuse to submit to the cynicism of despair."

He said that people reaffirm, in the "greeting of 'A Happy New Year,' their unbelievable belief that there must be hope for renewal else we all perish."

Al Temple Israel, 112 East 75th Street, Rabbi Martin J. Zion asserted that Rosh ha-Shanah "gives us not only hope but revolutionary hope: the hope that impels us to work for change and the confidence that we can shape for the future."

Rabbi Robert L. Lehman, speaking at the Hebrew Tabernacle of Washington Heights, 605 West 161st Street, described the "confusion and uncertainty" that existed today and said, "That is why we need these days of prayer and meditation and reflection so desperately."

Sunday
XII/5/1965

DIVORCE REFORMS FAVORED BY RABBI

Lehmann Cites Judaism's Humanitarian Position

By GEORGE DUGAN

Rabbi Robert L. Lehmann suggested in his sermon yesterday that divorce in New York State be permitted on more grounds than the present single one of adultery.

Adding his voice to those recently raised in proposing revision of the state's divorce law, the rabbi said that Judaism long ago recognized that family unity, love and respect could flourish only "amid peace and tranquility."

"Therefore," he observed, "divorce was never excluded from our tradition, for the ancients knew that if a man and woman could not live together, it was far better to permit them to separate than to ask them to spend a lifetime torturing each other and degrading each other's spirit."

Rabbi Lehmann preached at the Hebrew Tabernacle of Washington Heights, 607 West 161st Street.

"Divorce," he said "was never considered by Jews to be an immoral religious practice, although, of course, it carried with it for centuries a social stigma.

"On the contrary, divorce was there to be used in order to permit the establishment of a peaceful, loving home in which argumentation, friction and heartache might be eliminated for the sake of the adults and, naturally, for the sake of the children. The Jewish position, then, in advocating divorce when necessary, is deeply humanitarian.

"Marriage in our day is no longer a purely commercial transaction or a contractual arrangement; rather, it should lead toward the good of two people and not to their discord or unhappiness."

The rabbi told his congregation that divorce "is never a pretty sight, nor does it always solve all of the problems of individuals, but it will never do to enslave unhappy participants in a relationship which can only lead to ever greater turmoil, hurt and distress."

"Divorce was a common custom in ancient times," he said. "A man could renounce his wife at will and, if he so desired, without giving any reason.

"This manner of divorce was unfair, unjust and terribly one-sided. It was Judaism, however, that added the extra element of humanity for, contrary to practices by other nations and peoples, a Jewish man could divorce his wife only for a specific cause."

Sunday Tu 4/6 2

THE NEW YORK TIMES,

Rabbi Decries Sectarian Design To Put Christ in Constitution

A Reform rabbi warned in his sermon yesterday against attempts to inelude "a Chrlstian amendment" in the Constitution.

The Rev. Dr. Judah Cahn, spiritual leader of the Metropolitan Synagogue of New York, said a bill had been introdueed in Congress that would have the country recognize "the authority and law of Jesus Christ, Savlour and ruler of nations, through whom are bestowed the blessings of Almighty God."

A similar amendment has been introduced several times in the past.

The amendment, the rabbi said, is being championed by nine Representatives in Congress and some conservative Protestant groups but is opposed by "pcople who are interested in the freedom and sanetity of American democracy." He eontinued:

"Those misguided members of the Christian faith who seek the assistance of the Government for the perpetuation of their religious beliefs demonstrate a woeful laek of eonfidence in the effectiveness of the message of their faith.

"If their security must be bolstered by Government support, there is something wrong either with them or with the faith they possess. The United States should not espouse any single faith or doetrine as its official belief.

"We are and should remain a religious nation that grants to every man the right to believe as he will and to disbelieve if he wishes. * * *"

"Thomas Jefferson believed in an absolute separation of ehureh and state. He would not eompromise and he would not straddle the issue.

"We, too, must reeognize that this principle possesses the highest kind of religious implieation. It gives to man that freedom of ehoiee whieh is indispensable for the ereation of a moral state.

"The principle which separates ehurch from state is not right beeause It is in the Constitution; it is in the Constitution because it is right."

Dr. Cahn addressed his eongregation at the Community Chureh, 35 West Fortieth Street, the synagogue's temporary house of worship.

*

Impact of Television

Television has made the people of this country members of the world at large, the Rev. Dr. Robert L. Lehman told his congregation at the Hebrew Taberic deviee give us an insight into the ways of people of whom we had heretofore only read," he said, "but it also links us into a eommunity of common conеern from whieh there is no escape and in whieh we are irrevoeably involved."

Reealling that onee the people were eoncerned only wlth the happenings in their own neighborhood, the rabbi went on:

"Today, with the magie of the picture tube, the tears of a ehild in Africa whieh rolled down hls eheeks in the early morning hours disturb us deeply that very same night; the speech of a leader thousands of miles away touehes our destiny at the very moment of his smile or frown.

"The coneept of isolation no longer exlsts.

"No matter how remote the people or how strange their beliefs or how difficult the name of a town or a river or a man, it all applies to us without reservation and without hope of reprieve.

"The days are gone when we ean live unto ourselves; what happens here or there will have some sort of effect upon each of us."

*

Religion While Riding

A news story in The New York Times last Tuesday dramatized the faet that soeiety must not think of religion as a "onee-a-week" exercise, the Rev. Dr. Louis C. Gerstein said in a sermon yesterday.

Speaking to Congregation Shearith Israel, Central Park West and Seventieth Street, the rabbi was referring to an artiele and picture showing eommuters on a train from Chappaqua engaging in a diseussion of religious ethics in business.

The diseussion was conducted by the Rev. Dr. Edwin D. MeLane, minister of education of the First Congregational Chureh of Chappaqua.

Observing that the session suggested that religion should be thought of as a great part of man's everyday life, Dr. Gerstein said:

"The teaehings of religion are relevant to our home life as they are to our daily business praetiees, as important to indlvidual men as they are to nations.

"Only as the moral and ethieal preeepts are applied to our daily lives does religlon have value and meaning for us. It can glve us guidance in our lndlvidual lives and show us the

Mussolini's Son Marries Sister Of Sophia Loren Amid Confusion

Special to The New York Times.

PREDAPPIO, Italy, March 3 — Romano Mussolini, jazz pianist and son of the late dictator, Benito Mussolini, today married Anna Maria Scicolone, sister of Sophia Loren, the film star, in a scene of almost complete confusion.

About 2,000 persons crowded into the Church of St. Anthony while 5,000 filled the square outside. At the end of the ceremony the press of the crowd forced the wedding party to abandon plans for a breakfast reception at the church and flee to the home of the bridegroom's mother, Donna Rachele Mussolini.

Hundreds of extra police were brought into this tiny village, where the late dictator was born, to keep the crowds in order, but their efforts were practically in vain.

Photographers swarmed around the couple inside the church. At one point they prevented the Bishop, who officiated at the wedding, from approaching the couple waiting for him at the altar.

The police finally pushed the photographers aside and held them back until the ceremony was finished.

Before the wedding began the bridegroom fainted but was revived after a physician gave him an injection.

The wedding party included Miss Loren and Dino Romualdi, a neo-Fascist deputy who was a witness for the bridegroom.

Later in the afternoon a car in which Miss Loren was riding was involved in an accident in which a motor scooter driver was killed. She was uninjured.

The accident occurred when her chauffeur-driven Rolls Royce collided with another car a few miles from here. The motor scooter was also involved in the collision but it was not known which of the cars hit it.

Miss Loren, her chauffeur and the driver of the other car were questioned, by the police. The actress then returned to the villa of Signora Mussolini.

Life-Giving Blood

Benjamin Lacy, a business executive, was rushing to keep an appointment on a lower floor of his Manhattan office building. He lost his footing and tumbled down five flights of stairs. Result: compound fractures in both legs, a broken arm, a concussion. Twenty pints of blood from the Red Cross blood program saved Mr. Lacy's life.



The Red Cross is now making its annual appeal for funds to finance the blood program and other services. Contributions can be mailed to Red Cross, New York 16.

The artist will attend a reception for him at the gallery from 4 to 6 P. M. on Sunday, March 18.

Heads Adelphi Art Staff

GARDEN CITY, L. I., March 3- Richard F. Clemo has been appointed director of the Adelphi College Institute of Creative and Performing Arts. Dr. Paul Dawson Eddy, president of the college, said that for the present Mr. Clemo

of 200 voices will perform in the annual Westchester Junior High School Music Festival at New Rochelle High School next Friday and Saturday. The concert, sponsored by the Westchester County School Music Teachers Association, will bring together student musicians from forty schools.

RAIL STRIKE BOARD PICKED BY KENNEDY

WASHINGTON, March 3 (UPI)—President Kennedy appointed an emergency board today to head off a strike threat by 600,000 nonoperating employes of the major railroads.

Acting under the Railway Labor Act, he set up a three-man board to investigate the dispute between eleven nonoperating railway unions and the management of all the Class 1 railroads.

The law forbids a strike or any change in wages and working conditions for sixty days after creation of the board.

The unions have demanded a wage increase of 25 cents an hour. The dispute also involves proposals from both union and management for changes in working rules.

After the unions had taken

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HOSTILITY TO U. N. DECRIED BY RABBI

Dr. Mark Links Extremists to 'Deterioration' in 1961

The "most discouraging" of all developments in 1961, according to the Rev. Dr. Julius Mark, was "the continuing deterioriation of the United Nations as man's last hope for the establishment of a peaceful world."

In his sermon at Temple Emanu-El the senior rabbi said:

"We have witnessed not only the increasing contempt with which nations, such as the Soviet Union and more recently India, regard the decisions of the United Nations, but also what appears to be the determination of an unlikely partnership consisting of the Communist countries and the extreme rightist elements in the free world to destroy this body completely.

"At first blush it might seem incongruous that such bitter and relentless foes as the Communists and the rightists would agree on anything. Alas, it has happened before. Thirty years ago similar elements in Germany combined to destroy the Weimar Republic and bring on the brutal and vicious era of Nazism.

"If the United Nations is permitted to go the way of the League of Nations, the fate of mankind on this earth will be irrevocably sealed. The nations of the world managed to stumble back on their feet after the awesome destruction of the Second World War. Their very survival is in grave doubt if a third world war is permitted to come to pass.

"The strengthening and revitalization of the United Nations must become the chief objective of men and nations of goodwill in 1962 and in the years that lie ahead."

In praise of President Kennedy, the rabbi had this to say:

"Our youthful, vigorous and courageous President, although in office only a year, has already evidenced, by deed as well as word, that he possesses the gifts of mind, heart and spirit so essential to the exercise of leadership in these trying and difficult times."

Pride in American Way

The Rev. Dr. Israel Margolies, in his sermon at Beth Am, The Peoples Temple, 71 Thayer Street, urged Americans to accept "with confident pride the challenge of peaceful competition between communism and capitalism."

"In striving against communism for the support of mankind," he observed, "we are often strangely ashamed to be classified as a capitalistic society. We ought rather to be proud of the unique achievements, not only economic, but political and spiritual, that are the fruits of the humane, disciplined American version of the capitalistic system.

"Let no one doubt our capacity to compete with communism for the minds and hopes of men. Let us confidently proclaim that, in contrast to the crushing coercion of communism, the purpose of American capitalism is not to tear down but to raise up; not to abolish higher classes in favor of lower, but to unite the unique contributions of all classes, and make this sum of diverse values the common possession of all our people."

*

How to Protect Peace

The Rev. Dr. Edward E. Klein proposed yesterday that the Department of State issue a booklet entitled "Peace Protection, What to Know and Do about the Threat of War."

In his sermon at the Stephen Wise Free Synagogue, 30 West Sixty-eight Street, Rabbi Klein suggested that the booklet serve as a companion volume to the Defense Department's new pamphlet entitled "Fall-out Protection, What to Know and Do About a Nuclear Attack."

"While there is a heartening shift of emphasis in the Defense Department pamphlet from private fall-out shelters to community shelters on a cooperative level," he said, "there is a danger that such preparations will put the American citizenry in a defensive mood which regards nuclear war as inevitable. civil defense or no civil defense.

"Of course we have the moral duty to protect ourselves and our dear ones against danger, but God forbid that we concentrate all our energies on defense when the power of minds and hearts and hands should be channeled to the establishment of lasting peace."

*

Neglect of Vital Issues

The Rev. Dr. Robert L. Lehman, preaching at the Hebrew Tabernacle of Washington Heights, 607 West 161st Street, told worshipers that the recent messages delivered by Governor Rockefeller and Mayor Wagner were "singularly ineffective in delineating a program of worthwhile endeavor as far as the people of this city and state are concerned."

"Both the Mayor and the Governor may have been campaigning for higher office within the context of their addresses," he said, "but the needs of the individual were largely ignored insofar as these affect our daily lives.

"In terms of our city, what of recommendations for new hospitals; and where was the need recognized for new recreation areas, integration in housing, rent control, fall-out shelters, police protection, further welfare services, parks, reduction of tolls and the general attitude toward cleanliness in the streets of our city?

"All these were major issues in the last campaign; they were faced by local officials seeking election and by the state officers who supported their party's choice. These issues have not been clarified for action by either Mayor or Governor in their addresses; surely the citizen has a right to demand answers to the vital issues of his life."

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1/7/62 p. 59

BLO

Jerome Hines
Isaiah 53

THE HEBREW TABERNACLE CONGREGATION
551 Fort Washington Ave., New York City

presents

Jerome Hines

Bass

by arrangement with Harold Shaw

ALEXANDER ALEXAY, Pianist

Sunday, May 1st, 1983
3 P.M.

...Program...

I

Non piu andrai, from "Le Nozze di Figaro" ..... MOZART
Invocazione di Orfeo ..... PERI
What Land is this?, from "Hercules" ..... HANDEL

II

O wüsst ich doch den Weg zurück ..... BRAHMS

Lied des gefangenen Jägers)
Der Doppelgänger) ..... SCHUBERT
Der Erlkönig)

III

Vittoria, vittoria mio core ..... CARISSIMI
Visione Veneziana ..... BROGI
La Calunnia, from "Il Barbiere di Siviglia"..... ROSSINI

INTERMISSION

IV

Hulanka (A Drinking Song)..... CHOPIN-LISZT
Jewish Children's Song ..... TRADITIONAL
(transcription by Alexander Alexay)
Toccata .....KHATCHATURIAN

V

Chanson de Sancho .....IBERT
Danse Macabre ..... SAINT-SAENS
Bon jour, Suzon..... DELIBES
Mephistopheles' Serenade, from "Faust"..... GOUNOD

VI

Bound for the Promised Land ..... TRADITIONAL
(Arr. by Alexander Alexay)

Jonah and the Whale)
Down to the Rivah) .....MAC GIMSEY
Go Down, Moses ..... TRADITIONAL

CBS Masterworks, Angel, RCA, London, Word and Zandervan Records

Concert Management: SHAW CONCERTS, INC.
1995 Broadway, New York, N.Y.10023

CONCERT COMMITTEE

Rabbi Robert L. Lehman
Co-Chairman

Mrs. Eva B. Feist
Co-Chairperson

Mrs. Sheila Klein

Ex Officio

Mr. Ernest Hartog
President

Cantor Frederick C. Herman

Ms. Vera Oppenheim

The Concert Committee thanks all the volunteers, members and friends of the Hebrew Tabernacle who helped to make this event a success.

LONI

LOCATION

CENTER BALCONY

ROW

S

SEAT NO.

115

HEBREW TABERNACLE CONGREGATION
551 Fort Washington Ave., N. Y. C.

presents

JEROME HINES

in concert

Sunday afternoon, May 1st, 1983
at 3:00 P.M.

Reception to follow

p. 76

RABBI ATTACKS ABORTION LAWS

Margolies Calls Deformed Baby 'a Mockery of God'

Laws that prevent the abortion of deformed babies are barbarous, the Rev. Dr. Israel Margolies said in a sermon here yesterday.

Rabbi Margolies told his congregation at Beth Am, The People's Temple:

"The truly civilized mind would be hard put to devise a greater sin than to condemn a helpless infant to the twilight world of living death, or to sentence two innocent parents to a life term of caring for, yes, and loving, a creature who is a grotesque mockery of God's image."

The rabbi referred specifically to the acquittal Nov. 10 of Mrs. Suzanne Van De Put of Leige, Belgium, in the mercy-killing of her 8-day-old daughter. The baby had been born without arms as a result of the mother's having taken thalidomide pills during the pregnancy.

He recalled the case of Mrs. Robert Finkbine of Phoenix, Ariz., who went to Sweden to have a legal abortion after she found she had been given thalidomide.

Mrs. Finkbine had been refused a legal abortion in Arizona, where the law allows such operations only if the expectant mother's life is in peril. Physicians who performed the abortion in Sweden on Aug. 18 reported that the fetus was deformed.

"Here was dramatic, horrifying evidence of the desperate lengths to which a loving mother can go to spare her child a lifetime of handicap and heartbreak," Dr. Margolies commented.

"The medieval barbarity of birth control taboos and abortion laws was clearly exposed when Mrs. Finkbine was compelled to seek compassion and help abroad that were denied in her own country."

It is all too easy, the rabbi said, to dismiss the subject of birth control and legalized abortion under the heading of "sin."

"Such spineless and irrational subservience to the dogmatism of theologians, who speculate with fine detachment upon such matters in their cloistered towers, is unbecoming the rational and largely moral society of a great nation," he declared.

Rabbi Margolies asked why "benighted state legislators" and "timorous politicans" refused to liberalize laws on contraceptive counsel and legalized abortion "in the face of the mounting tragedy of unwanted, unloved, and even abnormal children."

"Is it not time," he asked, "that we matured sufficiently as a people to assert once and for all that the sexual purposes of human beings and their reproductive consequences are not the business of the state, but rather free decisions to be made by husband and wife?"

Beth Am is a Reform temple at 71 Thayer Street.

*

Answer to Nazism

In the Hebrew Tabernacle of Washington Heights the Rev. Dr. L. Lehman preached a sermon on the 24th anniversary of the beginning of overt Nazi persecution of the Jews in Germany.

The demonstrations in November, 1938, he said, were the start of "a reign of terror that lasted seven years and, in all Europe, took a toll of 6,000,000 Jewish lives."

This, the rabbi said, was but one instance in a long series of persecutions of the Jews. Jews cannot give up because they are rebuffed, he observed, but must continue to seek a hearing in decent society. He continued:

"The world is not yet ready to heed, we know that; mankind is not able to reconcile itself to humanitarian ideals, we know that; but we also know that had the nations of the world not only listened but endorsed the values which our faith represents, the tragedy

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Hebrew Tabernacle is at 607 st 161st Street.

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It is the reason, the rabbi d, that Thanksgiving was lebrated in 1621 by the ear-st settlers of America.

"Their reverence and love of the Biblical teachings occasioned their instinctive reaction to thank God for the saving of their lives despite all the hardship they faced," he went on.

"The spirit of thankfulness expressed in prayer deepens our lives and adds to life's worthwhileness."

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Guidance in Ethics

The Rev. Dr. Kurt Klappholz of Congregation Tifereth Israel said yesterday that Chief Justice Earl Warren's proposal to create a profession of "counselor in ethics" raised questions about the effectiveness of religion.

Justice Warren suggested in a speech here last Sunday that clergymen or lay scholars could be trained to guide politicians, businessmen and professional men in making ethical decisions. The rabbi commented:

"If religion were not merely preached — and very often preached in the most nebulous of terms—but would be applied with determination and vigor, our ministers and rabbis of today would be well qualified to guide the laity in their pursuit of honesty, integrity and decency in all areas of life."

Tifereth Israel is an Orthodox congregation in Mapleton Park, Brooklyn.

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"To be a blessing unto the people of the world by what we represent—that is our great and noble challenge; it is a vision and an ideal. To establish decency, humaneness, justice and a spirituality of universal appeal—these are the goals which are within the reach of every man, if he but will it."

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INTRODUCING SOME OF OUR LOCAL CLERGYMEN--

(Additional photos in subsequent editions)

HOLY WEEK GREETINGS!



RABBI IRVING BAUMOL
Temple Beth Sholom



REV. DR. A.E. CLAXTON
Braodway Temple



REV. ERNEST DAVIES
Holy Rood Episcopol



REV. YASUYUKI FUKUDA
St. Paul's Lutheron



RABBI JACOB GOLDBERG
Ft. Tryon Jewish Ctr.



RT. REV. MSGR. C.V. HAYES
St. Elizabeth's Church



REV. DAVID M. HUNT
Woshingtan Hts. Baptist



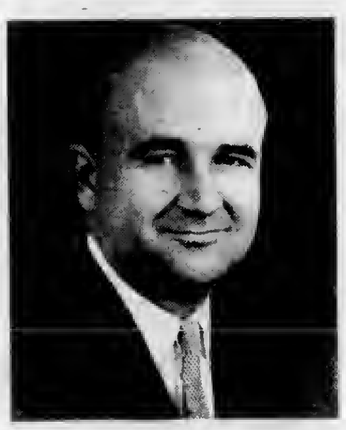
RABBI ROBERT L. LEHMAN
Hebrew Tobernacle



RABBI MENDEL LEWKOWITZ
Cang. Tikwoh Chodoshoh



RABBI MEYA MACHLIS
Temple of the Covenant



REV. RICHARD MORRISON
Wodsworth Ave. Boptist



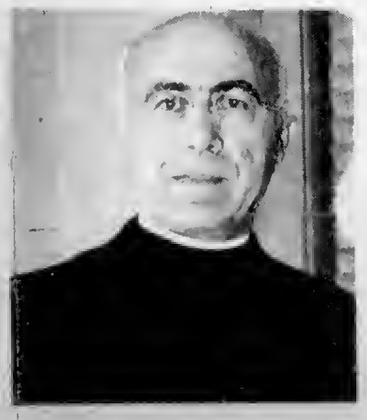
RABBI MURRY S. PENKOWER
ngregation Mt. Sinoi



REV. DR. D.K. POLING
Ft. Woshington Callegiate



REV. GEORGE ROUSS



REV. ELISHA SIMONIAN
Holy Crass Armenian Church



REV. A.W. TRINKLEIN
St. Motthew's Lutheran



RT. REV. MSGR. E.J. WATERSON
Incornation Church

Rabbi Robert Lehman of the Hebrew Tabernacle explains that" "Passover is, without doubt, one of the most joyful occasions within the context of the Jewish year and, also, one of the most important. It represents the spiritual freedom accompanying our physical release from bondage; it tells how our Jewish ancestors, an oppressed and persecuted people, crossed the Sea of Reeds, wandered in the wilderness and found their way to Mt. Sinai to receive the Ten Commandments. We began humbly but we accepted the Law of God; it was at that very moment that, through the Jew and for the first time, the Moral Law entered the lives of men for the benefit of all the generations of man."

upper Rank.
Frontier News
April 11, 1963
p. 1

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THE NEW YORK TIMES,

Campaign t

RALLY HERE ASKS HELP FOR NEGROES

Washington Heights Group Scores Alabama Officials

By EMANUEL PERLMUTTER

Treatment of Negroes in Blrmingham was denounced last night by religious leaders at a rally in Washington Heights.

Financial support of the Blrmingham civil rights movement was urged by rabbis who addressed the street meeting at 181st Street and St. Nicholas Avenue.

The clergymen also accused local and state officials in Alabama of failing to restrain segregationist extremists who they said were responsible for violence in Blrmingham.

The speakers included Rabbi Israel Margolies of Beth Am Temple; Rabbi Asher Yaeger of the Inwood Hebrew Congregation; Rabbi Robert Lehman of the Hebrew Tabernacle of Washington Heights, and Rabbi Meyer Makiis of the Temple of the Covenant.

Several hundred persons took part in the rally, which was held under the auspices of the Washington Heights Committee for Civil Rights. Manuel Guerreiro and Mrs. Susan Cohen were co-chairmen of the meeting.

Rallies are scheduled for tonight in Harlem and tomorrow in the Bronx, with Rev. A. D. King, whose home was bombed in Birmingham Saturday night, as the principal speaker at both meetings.

The Harlem meeting will be held at 125th Street and Seventh Avenue under the auspices of the Emergency Committee to support Birmingham, consisting of 100 Negro ministers and civil rights groups.

The meeting tomorrow night in the Bronx will be held in Morris High School, 166th Street and Boston Road. Sponsors include the Bronx chapter of the National Association for Improvement of the Colored People, veterans and civic groups.

Jackie Robinson, the former baseball star, charged last night that plans were being formulated in Birmingham to assassinate the Rev. Dr. Luther Martin King Jr. and the Rev. Dr. Ralph D. Abernathy, integration leaders.

In a filmed interview over WABC's "The Big News" television program, Mr. Robinson said that if an attempt was made on the lives of the two ministers "you are not going to be able to control the Negro reaction, not only in Birmingham but throughout this country."

He said he had called Washington yesterday to tell Justice Department authorities about the plot. He left last night for Birmingham. Floyd Patterson, former heavyweight boxing champion, also left for the Southern city.

At a news conference yesterday at 211 West 125th Street, Mrs. Vera Pigge of Clarksdale, Miss., said there was "a desperate need for money to pay fines in the South." She said that she had been struck by a white gasoline attendant in Clarksdale when she asked for the key to a white washroom.

Mrs. Pigge was here as guest of the Mississippi and Alabama Relief Commitee, which is gathering food, clothing and medicine for civil rights victims there.

Eartha Kitt said yesterday that she would contribute $5,000, a week's salary for a singing engagement, to the campaign of Dr. King.

"In addition to this," Miss Kitt said, "I am also collecting money from various persons."

Architectura

City Club Criticism Underscores Need

By ADA LO

The announcement by th City Club of New York that n municipal structure built her since 1958 was deserving of th newly established Bard Award may mark New York's official awakening to the state of its municipal design.

Although the quality of the municipal building program has been a concern of professional architects for many years, this is the first important burst of fire from a group of civic-minded non professionals. It may well be the initial wave of increased general interest in municipal architecture. The chief significance of this no-award fiasco," as the club's report terms it, is that it brings the questions and criticisms into the open. The club's report was sadly subtitled "a fruitless search for excellence."

The fact that a civic organization devoted traditionally to the pursuit of good government should now involve itself equally with good architecture bodes well for the esthetics of the city.

City Hall a Gem

The report's most shocking single statement, that "New York has not built a municipally sponsored building of generally recognized excellence since City Hall was designed in 1803," is backed by most architectural observers. Considered a gem of early Federal architecture, City Hall was followed by a series of increasingly overblown, academic structures, regarded kindly by few critics and defended only by the most tradition-bound practitioner.

The greatest claim to fame of the scandalously shoddy Court House of the 1860's, directly behind City Hall, is that

Mayor Gives Scholarships To 7 Who Want to Teach

Scholarship awards ranging from $50 to $500 were presented by Mayor Wagner at City Hall yesterday to seven prospective school teachers.

The winning students were from the city's junior and senior high schools. They were the first to be chosen under a 10-year program set up by the Board of Education to encourage students to enter teaching.

Under the program, seven scholarship awards will be presented annually to pupils who plan careers in education.

The two top awards of $500 each went to Jeanne Kliarsky of Central Commercial High

GRAM CROWN ROYAL. BLENDED CANADIAN WHISKY. 80 PROOF



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ATONEMENT DAY BEGUN BY JEWS

Yom Kippur Sermons Stress Keeping Traditional Faith

By IRVING SPIEGEL

Yom Kippur, the Day of Atonement, the most solemn event on the Jewish religious calendar, began at sundown yesterday.

Services in temples and synagogues were opened with the chanting of the "Kol Nidre" ("All Vows"), the traditional hymn that expresses the prayer of the congregation for forgiveness.

The observance, which culminates the ten-day period of the High Holy Days, is marked by twenty-four hours of prayer and fasting, confession of sins and pleas for forgiveness.

Rabbis of the three branches of Judaism—Orthodox, Conservative and Reform—emphasized in sermons the traditional spiritual significance of the High Holy Days.

At the Stephen Wise Free Synagogue, 30 West 68th Street, the Rev. Dr. Edward E. Klein described the basic themes of the High Holy Days as "God, prayer, repentance, charity—that holds us enthralled."

Practice of Religion

"Holiness cannot be measured only by a multitude of rituals, important as they may be," he said. "We shall be holy by honoring others, by consideration for the poor, by honesty in word and deed."

Speaking to Congregation B'nai Jeshurun, 257 West 88th Street, the Rev. Dr. Israel Goldstein, rabbi-emeritus, recalled the destruction of Jewish cultural and spiritual institutions by the Nazis.

"Israel is aware of its responsibility to replenish the fountains of the Jewish spirit and culture," he said. "American Jewry, the largest in size, is as yet not sufficiently aware of its responsibility."

He pleaded for greater support of Jewish education in this country.

At the Jewish Center, 131 West 86th Street, the Rev. Dr. Leo Jung appealed to the Soviet Union "to free the creative energies of the Jewish millions in its empire by allowing them again to cultivate our timeless faith."

Temple As a Refuge

The Rev. Dr. William F. Rosenblum, preaching to Temple Israel worshipers, who held their service at the Unitarian Church of All Souls, Lexington Avenue and 80th Street, pleaded for more resort to the temple and its ministry for solution of personal problems.

Dr. Rosenblum will become rabbi emeritus at the end of this year.

Preaching to Congregation Shearith Israel, Central Park West and 70th Street, the Rev. Dr. Louis C. Gerstein called Yom Kippur "a reminder of our responsibilities to self, to community, to people and to God."

The Rev. Dr. Bernard J. Bamberger told Congregation Shaaray Tefila, 250 West 79th Street, that "science can prolong life, but it cannot give life meaningfulness and worth."

"The greater our success in solving our physical problems, the less urgent the need to labor for tomorrow's bread, the more plainly we see that our basic problem is spiritual," he said.

At the Hebrew Tabernacle of Washington Heights, 607 West 161st Street, the Rev. Dr. Robert L. Lehman said that "Judaism teaches us of an inherent goodness."

TO THE EDITOR OF COMMENTARY:

. . . It is not easy to retain a point of view which is extremely unpopular, as is that expressed by Elie Weisel. . . . It is difficult to be alone, and the burden of being a conscience in an unpopular cause is a trying task. . . . I feel stronger for having read Mr. Wiesel's words.

The cause of "hate" is not considered good breeding, even among Jews. The businessmen travel by Lufthansa to Germany . . . the salesman improves his economic standing by buying and selling products "Made in West Germany" and it is unbelievable to hear the rationalizations which accompany the buying and displaying of a Volkswagen. . . . It is a far cry from the desperate state of mind of the Jewish community in the 1930's. . . .

Rabbi Leo Baeck, the late scholar and teacher, returned to Germany for a visit after the war. He was asked: "Dr. Baeck, do you condone Germany?" And Dr. Baeck answered, "This is not the question. The point is: can Germany condone itself?" Elie Wiesel has given us an accurate answer to this question also. . . .

(RABBI) ROBERT L. LEHMAN

New York City

April 1963
1:345

Edit[illegible]-in-chief

The *New Republic*
Washington, D.C.

[Correspondence on "My Negro Problem—And Ours" will be continued in forthcoming issues.]

would be hard to imagine a better recipe for lasting hate than the present combination of expectation and rebuff. I am convinced that Black Muslimism is more a reaction to white liberalism than it is to old-line segregationism.

Second, I agree with Mr. Podhoretz that the Negro problem, as he and James Baldwin pose it, is not going to be settled until color disappears. . . . Both the Negro leader and the white liberal have usually protested that talk of intermarriage was a red herring. Opponents of civil rights have always said warningly that economic and social equality once begun must lead to intermarriage. If I understand Mr. Podhoretz he is saying hopefully that intermarriage once begun might lead to social and economic equality. I can think of various social mechanisms of racial intermingling in history —concubinage, marriage by force, by arrangement, romance—but none, unhappily, that apply at the present time, given the tragically contradictory legal and psychological conditions attending the Negro

"TIMES"
10/62

P. 3

SUNDAY, OCTOBER 21,

RABBI ASKS ROME TO PONDER JEWS

Dr. Lehman Calls on Council to Erase 'Aspersions'

A Manhattan rabbi urged yesterday that the Eeumenieal Couneil remove "invidious referenees to the Jew" in Roman Catholie liturgy and textbooks.

The rabbi, the Rev. Dr. Robert L. Lehman, preaehed in the Hebrew Tabernaele of Washington Heignts, 607 West 161st Street.

While eonsidering unity of the Christain world, he said, the Council now meeting at the Vatiean should speak in terms of Judaism also.

"There are too many passages in the liturgy that east aspersions on the religion of the Jew, his theology, his beliefs and his praetiees," he went on.

"In our modern day and age, when the ehureh emphasizes peaee and human brotherhood, it should eertainly look upon one of the major Western faiths without prejudiee and with understanding."

Dr. Lehman, praised Pope John XXIII for removing the words "perfidious Jews" from the Good Friday liturgy as a beginning.

He urged the seholars of the Couneil to re-examine the pieture of the Jew presented in textbooks for Catholie ehildren around the world.

"In these books," he said, "the Jew is presented as the worst type of stereotype, his aetions and beliefs are questioned in an undignified manner, and the Jew is east in an unfriendly light.

"The time has eome for this injustiee to be eorreeted; at so vital a meeting the hand of friendship should be extended to all faiths of whatever belief."

*

Sunday TIMES
74 IV/21/63 L

RABBIS EULOGIZE WARSAW HEROES

Chide World for Ignoring 1943 Ghetto Uprising

The 20th anniversary of the Warsaw Ghetto uprising was marked yesterday in many Jewish pulpits. Several rabbis deplored the indifference with which they said the rest of the world viewed the plight of the 60,000 Jews in the ghetto.

At Beth Am, The People's Temple, the Rev. Dr. Israel Margolies observed "a tragic contrast between the world's indifference to Jewish martyrdom behind the Warsaw ghetto wall and its present solicitude over Germans who are merely divided by the Berlin wall."

"How topsy-turvy a world this is, in which the first and foremost victims of Germany were abandoned behind a wall in Warsaw, and today the allied powers are prepared to risk the unimaginable horror of a third World War in order to guarantee the freedom of Germans in West Berlin," the rabbi said at the temple, 71 Thayer Street.

Fifty thousand Jews were killed by the Nazis in the three-week Warsaw uprising, which began April 19, 1943.

Calling the uprising both "foredoomed and heroic," Dr. Margolies declared that "the Western world was largely indifferent." In contrast, he said, Berlin, because of its wall between East and West, "has become a veritable touchstone of Western honor and courage."

"While I admire the courage of the East Berliners in their ceaseless efforts to leap or breach the wall . . . I must confess that I find it difficult to weep over their plight," he commented.

Memories of Nazi atrocities are "all too vivid still" for such sympathy, he added.

*

Reproach to World

The Warsaw uprising "put the rest of civilized mankind to everlasting shame," the Rev. Dr. Robert L. Lehman said in his sermon at the Hebrew Tabernacle of Washington Heights.

"Shame must be ascribed to others, for it was their untenable silence in the face of unparalleled persecution that permitted the wholesale destruction of our people," he declared.

Rabbi Lehman called the uprising "the first time during the dark days of the Second World War that an organized act of resistance found expression

against Nazi tyranny."

*

Tragedy of Racism

Anniversary observances of the uprising "are no mere macabre reminders of a tragic past," the Rev. Dr. Edward E. Klein said at the Stephen Wise Free Synagogue, 30 West 68th Street.

"At a time when the world prefers to forget, it is essential that we recall the satanic evil of Nazism," he admonished. "This tragic chapter in the long history of man's in humanity to man indicates the hideous depths of brutality to which mankind can descend while alerting us to present danger."

"The racism that led to the Nazi oppression of the Jews is by no means dead," Rabbi Klein said. "In Egypt, in Argentina, in North Africa, behind the Iron Curtain, even in Mississippi, it mars and defaces the image of God and man, and mocks the memory of all who were martyred in freedom's cause."

*

Neglect Laid to City

New York's lack of a fitting memorial to the Warsaw Ghetto victims was deplored by the Rev. Dr. William F. Rosenblum, rabbi of Temple Israel.

He recalled that the city donated a spot for such a memorial at Riverside Drive and 83d Street, but said there was only a marker on the spot, not a "proper memorial."

"I know there will be hundreds of sermons preached on the heroism of the Warsaw fighters," Dr. Rosenblum said in his sermon in the Unitarian Church of All Souls, Lexington Avenue and 80th Street, where Temple Israel is worshiping temporarily.

"But as for me," he added, "the lavish flow of commemorative tears will not make up for the silent indictment of our indifference, which is represented by the empty site.

"How sad that a city that finds means to erect statues to Latin-American emancipators, whose liberations never seem to endure, cannot find a way to erect an enduring monument to the thousands who died in the Warsaw Ghetto that liberty might remain an everlasting goal for humanity."

*

Faith as Motivation

Dr. Hannah Arendt was taken to task in one pulpit yesterday for her recent series of articles in The New Yorker magazine on the trial of Adolf Eichmann.

The Rev. Dr. William Berkowitz said the articles made the 6,000,000 Jews who were killed by the Nazis look like "cowards rather than heroes."

"Jews behaved like all other human beings—some resisted, some did not," the rabbi told Congregation B'nai Jeshurun, 257 West 88th Street.

"To say they were victims of a strange historical psychology that makes Jews surrender when coming face to face with brutal force . . . is sheer nonsense," he went on.

"The Jews could not believe that the monstrous and diabolical plans of the Nazis would be put into effect. Thus they never lost hope. The Jewish submission was motivated not by cowardice but by faith."

HOMES NEEDED FOR ADOLESCENTS

Teenagers need families, too. The Children's Aid Society is seeking homes within the 5 boroughs for young adolescents. Applicants should have space for 3 to 5 children. Foster parents and agency work together. A monthly fee for service will be paid in addition to board payments for each child.

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gaben, in kleinen jüdischen meinden in Oklahoma, West ginia und Florida.

bbiner Lehman — seit neun en verheiratet, seit fünf en Vater eines Töchterchens freut sich im New Yorker inat grossen Ansehens, und ient ihm in zahlreichen nissionen und Organen der n-Rabbiner; zugleich betä- sich in bürgerlichen und chen Organisationen, in örtlichen Reformvere wie in Bürgerrechtsgru Gesellschaft für christli scher Zusammenarbeit und türlich, in jüdischen Vereini gen und Logen. Nach wie vor nördlichen Zipfel von Manhat tan wohnhaft, soeben von einer längeren Studienreise nach Ost asien zurückgekehrt, als Rund funk- und Fernsehreferent sehr begehrt, in grossen amerikani schen Zeitungen oft zitiert, hat sich der junge Einwanderer vom Neckar in seiner neuen Heimat am Hudson einen Wirkungskreis geschaffen, der beachtenswert ist und Respekt verdient.

Erinnerungskonzert für Grete und Fritz Busch

Die Friends of Fritz Busch Society wird am Sonntag, den 29. Januar, nachmittags 5 Uhr 30 in der Theresa Kaufmann Concert Hall "Y", Lexington Avenue at 92nd Street, ein Erinnerungskonzert für Grete und Fritz Busch veranstalten. Die folgenden Künstler haben sich liebenswürdigerweise zur Verfügung gestellt: Judith Raskin (Sopran), Teresa Stratas (Sopran), Hans Busch (Worte der Erinnerung), Bruno Eisner (Klavier), Felix Eyle (Violine), Donald Gramm (Bass), Alexander Kipnis (Worte der Erinnerung), Joseph Rosenstock (Klavier), George Schick (Klavier), Jon Vickers (Tenor).

Die Friends of Fritz Busch Society konnte aus den Spenden für ihr letztes Erinnerungskonzert eine Fritz Busch Scholarship für die Marlboro School of Music zusammenbringen und will auch jetzt wieder dieses Ziel erreichen. Sie bittet daher um eine Mindestspende von $2.00 pro Eintrittskarte, Scheck auszustellen auf Friends of Fritz Busch Society. Bestellungen (nur schriftlich, mit frankiertem Rückumschlag) sind zu senden an Friends of Fritz Busch Society c/o Walter Strauss, 41 East 42 Street, New York, N. Y. 10017. Bestellungen ohne Spende werden nach dem 10. Januar erledigt, falls noch Karten vorhanden sind.

J. F. Kennedy-Kapelle in österreich

In einem Turm des Schlosses Schwarzenau (Nieder-Österreich), der auf das 16. Jahrhundert zurückgeht, soll eine John F. Kennedy-Gedächtniskapelle errichtet werden.

Die ursprüngliche Schlosskapelle, die als ein Meisterwerk gilt, wurde während des Krieges schwer beschädigt, wird aber jetzt völlig renoviert, um ihrem neuen Zweck — dem Andenken an den ermordeten amerikanischen Präsidenten—zu dienen.

Rabbiner Lehman: Karriere in Washington Heights



Vor wenigen Tagen konnte in einer Synagoge im Norden von Manhattan, in Washington Heights, ein junger Rabbiner, noch nicht vierzig Jahre alt, sein zehnjähriges Jubiläum als religiöser Betreuer dieser Gemeinde, der "Hebrew Tabernacle Congregation", feiern, was in würdiger und feierlicher Form im Rahmen eines Sondergottesdienstes vor sich ging. Dieser jugendliche Jubilar ist Rabbiner Robert L. Lehman, der vor 39 Jahren in Heilbronn geboren wurde und im Alter von elf Jahren mit seinen Eltern amerikanischen Boden betrat.

Das war im Frühjahr 1938. Vater Michael hatte eine angesehene und erfolgreiche Laufbahn im Bankgewerbe hinter sich, die damals ein jähes und unerfreuliches Ende fand. Die Familie liess sich, der Verfolgung glücklich entronnen, in New York nieder, und der Stadtteil Washington Heights wurde ihr — wie unzähligen anderen — zur neuen Heimat. Für den Schuljungen Robert wurde er zum Schicksal; er wurde in der gleichen Synagoge Bar Mitzwoh, in der er heute als Rabbiner amtiert.

Die New Yorker städtischen Schulen nahmen den jungen Einwandererssohn auf; der Diplomierung in der Eliteschule Stuyvesant High folgte (nach zwei Jahren Militärdienst) Studium an der Long Island University und dann die ehrwürdig-angesehene Rabbinatsakademie, Hebrew Union College in Cincinnati, die ihm 1954 die Rabbinerwürde verleiht. Noch einmal kurze Studien auf Universitäten, und dann die ersten seelsorgerischen Aufgaben, in kleinen jüdischen Gemeinden in Oklahoma, West Virginia und Florida.

Rabbiner Lehman — seit neun Jahren verheiratet, seit fünf Jahren Vater eines Töchterchens — erfreut sich im New Yorker Rabbinat grossen Ansehens, und er dient ihm in zahlreichen Kommissionen und Organen der Reform-Rabbiner; zugleich betätigt er sich in bürgerlichen und politischen Organisationen, in örtlichen Reformvereinigungen wie in Bürgerrechtsgruppen, der Gesellschaft für christlich-jüdischer Zusammenarbeit und, natürlich, in jüdischen Vereinigungen und Logen. Nach wie vor im nördlichen Zipfel von Manhattan wohnhaft, soeben von einer längeren Studienreise nach Ostasien zurückgekehrt, als Rundfunk- und Fernsehreferent sehr begehrt, in grossen amerikanischen Zeitungen oft zitiert, hat sich der junge Einwanderer vom Neckar in seiner neuen Heimat am Hudson einen Wirkungskreis geschaffen, der beachtenswert ist und Respekt verdient.

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"OVER FORTY"

Chairman: Mrs. Erna L. Diamant

Sunday, January 15th, 1967, 3:30 p.m. (Blue Room):
Our next Get-Together with
Lilo Alexander
and a fine band for your listening and dancing pleasure.
Details will follow.

SPORTS DIVISION

For information write to:
New World Club, Inc., Sports Division, 2121 Broadway, New York 23.

SOCCER

Sunday, December 18th
Eintracht Oval, Astoria, L. I., N. Y.
2:00 P.M.: National Challenge Cup
Blue Star—Greek A.C.

Cemetery Department

New World Benevolent Assoc.

Falls in den Familien, die bei uns Gräber erworben haben, Todesfälle eintreten, bitte anzuruen: TR 3-7400 oder FL 3-5382.

Stamp Collectors' Group

Chairman: Hans Sax

We are pleased to state that the response to our present drive to collect stamps and other philatelic material has been overwhelming. Not only did we receive a lot of contributions, but the material is of good grade. This is our last appeal for those who did not their share yet. The deadline is December 21st, when we will have Mr. Harold Braunfeld, the Advisory Trustee of the "Retarded Children", Nassau County Chapter as our Guestspeaker.

Plan to be present and bring your donation along. If you are not able to attend this meeting which is being held at 270 West 89th St. (Vestry Hall), N. Y. C., from 6:30 to 10:30 p. m., mail your gifts to the AUFBAU, marked "Retarded Children", 2121 Broadway, N. Y. 23, N. Y.

The Cosmopolitan

Advance Notice: Our Annual Reunion Party will be held on Sunday, January 29, 1967, from 4-7 p.m. We plan to show you movies which have been taken during the past few years, mostly during the Outings and Weekends run by the Young Adult Group, we hope to be able to provide some dance music as well as refreshments. So, won't you make note of that date now, so you will not forget it. We hope to see all of our old friends. Watch for more complete details as the day approaches.

In charge: Kurt Elias.

The New Yorkers

Chairman: Ruth Lewin

Sunday, Dec. 18, at 1 p.m.:
WALK THRU CENTRAL PARK

Take IND Subway to 81st Street (Central Park). Meet inside main entrance on Central Park of Museum of Natural History. About 2 hrs. walking. In case of unfavorable weather for walking no outing. In charge: Ruth Lewin.

Sprechstunden des New World Club

2121 Broadway

Monday thru Thursday, from 10 A.M. to 1 P.M. and from 3:30 to 5 P.M. The office will be closed Fridays.

Beratungsstelle für Alltagsfragen: (Mrs. Julie Pollack) NE 9-2761.

Nur telephonische Auskünfte

Nurses-Group (Dr. Hertha Nathorff): Berufsberatung und Auskunft betr. Ausbildung und Lizenz, telefonisch oder nach telefonischer Anmeldung für persönliche Besprechung: TR 3-6659.

Section for Massage Practitioners: (Mrs. Anne S. Weiss): In Berufsfragen rufen Sie an: TR 7-8584.

Über den "Aufbau"

Ich habe schon einmal "Über den 'Aufbau'" geschrieben, meine Adresse angegeben und aus aller Welt Post bekommen. Wenn es nicht den "Aufbau" gäbe, hätte ich meinen Bruder und seine zwei Kinder nie gefunden.

Ich lese viele Zeitschriften, aber ohne den "Aufbau" wäre es ein leeres Haus.

Adele Zohn,
Dorchester, Mass.

Lufthansa geht mit Swissair zusammen

Die freundlichen Beziehungen zwischen der Lufthansa und der Swissair haben zu einem konkreten Abkommen geführt: beide Gesellschaften unterzeichneten einen Poolvertrag über den Nachbarschaftsverkehr zwischen Deutschland und der Schweiz. Lufthansa und Swissair bieten dem reisenden Publikum nunmehr gemeinsam wöchentlich 150 Direktflüge zwischen Hamburg, Düsseldorf, Köln/Bonn, Frankfurt, München und Stuttgart einerseits, sowie Zürich, Genf und Basel andererseits.

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zusammen

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GIVE TO THE BLUE CARD

Gewiss, sagt Ilona Bodden: ein gutes Gewissen ist ein sanftes Ruhekissen; aber ein schlechtes Erinnerungsvermögen — das tut es auch!

RABBI ASKS ROME TO END ASPERSION

Dr. Lehman Calls on Council for New View of Jews

A Manhattan rabbi urged yesterday that the Ecumenical Council remove "invidious refer-enees to the Jew" in Roman Catholie liturgy and textbooks.

The rabbi, the Rev. Robert L. Lehman, preached in the Hebrew Tabernacle of Washington Heights, 607 West 161st Street.

While eonsidering unity of the Christain world, he said, the Council now meeting at the Vatiean should speak in terms of Judaism also.

"There are too many passages in the liturgy that cast aspersions on the religion of the Jew, his theology, his beliefs and his praetices," he went on.

"In our modern day and age, when the ehureh empasizes peaee and human brotherhood, it should eertainly look upon one of the major Western faiths without prejudice and with understanding."

Dr. Lehman, praised Pope John XXIII for removing the words "perfidious Jews" from the Good Friday liturgy as a beginning.

He urged the scholars of the Council to reexamine the pieture of the Jew presented in textbooks for Catholic children around the world.

"In these books," he said, "the Jew is presented as the worst type of sterotype, his aetions and beliefs are questioned in an undignified manner, and the Jew is cast in an unfriendly light.

"The time has eome for this injustice to be corrected; at so vital a meeting the hand of friendship should be extended to all faiths of whatever belief."

*

Overcoming Adversity

The Rev. Dr. William Berkowitz, preaching on "Meeting Adversity," said he thought there were three ways to cope with grief, loneliness, pain and suffering.

He is spiritual leader of Congregation B'nai Jeshurun, 88th Street west of Broadway.

The first remedy for a man in faeing adversity, the rabbi said, "is to lose himself in worthwhile and humanitarian causes that will give meaning and direction to his life.

"A second road for meeting adversity "is to lift yourself from your own pain and to beeome aware of the pain and suffering of others.

"So many people go through life thinking only of their pain and sorrow! There is so mueh pain and suffering around us. We must awaken in ourselves and others a sense of pity, compassion, understanding for our fellow man and our society.

"The third road for overeoming adversity is faith in God. It not only gives you the strength to meet the tests and trials of life; it gives purpose and direction to existence. It gives eternal meaning to those who have gone."

*

Re-Creation of Self

Man is eonstantly trying to re-ereate the world when he should be trying to re-create himself, the Rev. Dr. William F. Rosenblum said at Temple Israel.

"Perhaps the only thing man has been unable to re-create appreciably is himself," the rabbi observed.

"He seems to be unable to do something radical about his apparent natural bent to hate instead of to love, to make war on his fellow man instead of to live in peaee with him.

"The great 'must' of our times is for man to develop himself as a crass materialistie person."

It must be admitted, the rabbi said, that there are signs of man's trying to do this.

"When he succeeds," he added. "the entire physieal universe will have a different meaning and then man will indeed rule his universe and it will not rule him.

"He will always be filled with awe at the wonders of God's ereations, but he will never suecumb to fear of the universe."

The congregation of Temple Israel is worshiping at the Unitarian Chureh of All Souls, Lexington Avenue and 80th Street.

dying down."

The only persons injured were two Negro men who suffered leg and foot wounds when a homemade bomb exploded at their feet at 10:30 p.m. at Twenty-ninth street and Bond avenue. Anthony Perkins, 28 years old, Apartment 708, Orr-Weathers Housing Project, was in fair condition at St. Mary's Hospital. East St. Louis, and James Frazier, 23, of 522 Brady avenue, was treated at Centreville Township Hospital and released.

Two cases of white motorists being pelted by objects were reported. A windshield was broken but the passengers were uninjured when obects struck an automobile at Missouri avenue and Twenty-fourth street at 2 a.m. Bricks thrown at a car at Thrteenth street and Pennsylvania avenue broke a right rear window. There were no injuries.

Assistant Fire Chief Glen Cadell said arson was suspected at most of the 21 fires. He said there was little interference with firemen. Most of the fires were extinguished in a few minutes, he said.

Two fires were reported in Alorton and one in Centerville, small communities at the southeast end of East St. Louis. A vacant house at 4323 East Broadway burned to the ground at 11 p.m. in Alorton and $500 damage was reported at Thrift's Market, 4068 Bond avenue, Alorton, in a fire which occurred at 12:40 a.m. Police said arson was suspected in both cases.

The Centerville fire in a two-story residence at 4100 Third avenue at about 11 p.m. was of undetermined origin. The building was destroyed.

The East St. louis disturbances began Sunday evening after an appearance at Lincoln Senior High School by Black Power spokesman H. Rap Brown. Forty persons were arrested in the first two nights of disorder. All have been released on bond.

29 MAIL SACKS FALL FROM PLANE IN PENNSYLVANIA

PITTSBURGH, Sept. 13 (AP) In the 200 miles between here and Harrisburg lie rugged mountains, farms, villages — and 29 mail sacks.

United States mail officials



Associated Press Wirephoto

Arrested at East Harlem School

A shouting William Hall being arrested outside a school in East Harlem yesterday after he vaulted a barrier and wrested a picket sign from one of 20 striking teachers marching in front of the building.

WOMAN BEATEN BY INTRUDER; HUSBAND HURT

Thief Takes $10, TV Set From Home on Pershing Avenue

Mrs. Parker Burns was beaten early today by an intruder who broke into her home at 4668 Pershing avenue. Mrs. Bruns's husband also was struck by the burglar.

Mrs. Burns told police she had fallen asleep in front of the television in the library of the home. She said that she was awakened about 4:30 a.m. by a man who was holding a pillow on her face and beating her with his fist.

She managed to scream, she said, awakening her husband who was asleep in a second floor bedroom. Burns ran downstairs and was met at the foot of the steps by the man, who hit Burns in the face, knocking him down. The man ran out through the front door.

The intruder apparently stole $10 from Mrs. Bruns's purse and a portable television set, police said. Entrance to the house was gained by removing a pane of glass from the kitchen window.

Mrs. Burns, 52 years old, was treated at McMillan Hospital for facial bruises and a black eye. Burns, 53, an accountant, refused medical treatment.

LEO J. HOEFLING, 71, Washington, Ind., was held captive for nearly three hours last night after two men forced their way into his automobile and robbed him of $90.

Hoefling suffered powder burns and a cut on the hand when one robber fired a shot from a revolver.

The victim told police that he

5-DAY FORECAST: COOL, SOME RAIN

Forecast for St. Louis and vicinity for the next five days: Temperatures will average 4 to 8 degrees below normal through Sunday. It will turn cooler Friday and further cooling is expected by Sunday.

Normal highs are in the low 80s; normal lows, 58 to 62. A period of rain and thundershowers is likely Thursday and Thursday night.

BOY OVERDOES HAIRCUT, GETS BALD REBUFF

SPRINGFIELD, O., Sept. 13 (AP)—Joseph Apone, a 17-year-old high school junior, was barred from school because his hair was too long and then he was barred because it was too short. That was four hair cuts later.

His mother, Mrs. Rosa Apone Peck, said that he had his hair cut before school started and again last week after Principal Robert Lynch said it was too long. After the second trip to the barber Lynch said more hair still had to come off.

After a third hair cut young Apone appeared in school Monday with an acceptable hair cut. Then yesterday he showed up with his hair sheared to the scalp. He was suspended. He and his mother appealed his case to the School Board last night but the board ruled: no hair, no school.

CONGRESS TO STAY UNTIL DEC. 15, DIRKSEN SAYS

WASHINGTON, Sept. 13 (UPI) — Senate Republican minority leader Everett M. Dirksen of Illinois told fellow Republicans yesterday to plan on eating Thanksgiving dinner and doing their Christmas shopping in Washington.

He predicted that Congress would be in session until Dec. 15.

TEACHER UNION FINES SOUGHT IN NEW YORK

City Wants to Jail Leaders as Strike Enters Third Day

Related Article on Page 3D

NEW YORK, Sept. 13 (AP) — New York City is seeking to have the teachers union fined $10,000 a day and its leaders jailed. The teacher strike, which has snarled classes for 1,100,000 public school pupils, is in its third day.

More than half of those pupils stayed away from school yesterday as pickets from the 49,000-member AFL-CIO United Federation of Teachers continued to picket instead of teach.

Court hearings were set for today on an earlier city motion to ban the strike and on a federation suit seeking to halt the operation of the schools until the dispute is settled.

City Corporation Council J. Lee Rankin said the move late yesterday to fine the union marked the first use of the punitive fines provision in the state's new law against strikes by public employes.

Little Progress

Union president Albert Shanker met for an hour with school officials in a new attempt at negotiation on the wage and policy dispute but said that there was little progress.

However, Board of Education President Alfred A. Giardino found the session "fruittul."

Many schools, especially high schools, simply counted attendance and then sent the youngsters home. Where classes were kept going it was with the aid of volunteers and parents.

Rabbi Robert L. Lehman, father of a 6-year-old girl, taught a class of first graders for the

the ...ed tone of the Southern ...ernors' conference.

He first objected to a report that urged, among other things, the long-range integration of higher education in the South. The report was quickly accepted by the conference.

Maddox then charged that federal welfare programs were "breeding a generation of bums.."

Hearnes replied, "All these things sound good. They make good speech material that is popular with people in the North as well as in the South. It makes good press. It's popular with t he people.

"But I think we should go a little bit further. We should be able to offer solutions to these problems because we ourselves were part of creating the problems by the vacuum created by the lack of (state action."

Maddox assailed the report prepared by the Commission on Higher Education Opportunity in the South on the Negro and higher education.

Maddox first asserted that the report had injected "the race issue" into the conference. He then said that the report's recommendations would "ultimately do away with our Negro colleges."

Gov. Mills E. Godwin Jr. of Virginia, once regarded as a stanch segregationist, told the conference that "this is a landmark report." His remarks were applauded and no one backed Maddox.

Maddox was a "discussion leader" in a program on "highways and highway safety" later in the day, and he took the opportunity to say that the Government has failed "in going down the highway to protect the life and property of our citizens."

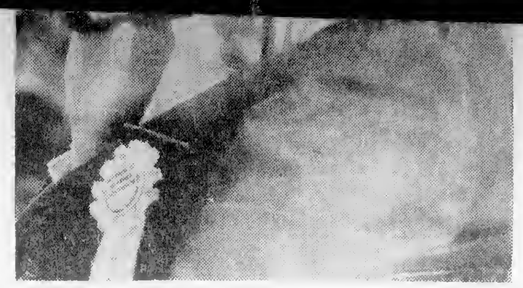
When Hearnes replied, Maddox was again unsupported.

Answer for Hearnes

In an earlier discussion session, Hearnes asked Senator Joseph D. Tyding (Dem.), Maryland, about the possibility of a federal constitutional convention to nullify legislative reapportionment decisions.

Hearnes noted that legislatures of 32 states had adopted resolutions that at least one house of state legislatures be chosen on a basis other than population. He said, however, that some of those resolutions were adopted several years ago by legislatures that were illegally apportioned.

Hearnes asked Tydings, "have the constitutional minds in the House and Senate ever decided whether subsequent legislatures can repeal those resolut...



UPI Telephoto

Rebukes Georgia Governor

Gov. Warren E. Hearnes of Missouri

"... We ourselves were part of creating these problems ..."

RETIRED THIEF SEEKS JOB WITH $8000 INCOME

CHICAGO, Sept. 13 (AP) — An ex-convict who spent 11 years in federal prison for three Midwest bank robberies was looking for a job yesterday with an income in the "$8000 to $10,000 bracket."

Jack Cope placed an advertisement in the Chicago Tribune that read: "Bank robber (retired), 42-year-old ex-convict. Good writer and organizer, 11 years in Leavenworth Kansas prison and 15 years of federal parole to go. Want something challenging."

In an interview Cope said that he placed the ad because he was not ashamed of his past.

His last "job" before going to prison — and he "got $50,000 out of it" — was the robbery with two other men of the Cornerstone State Bank in South West City, Mo., he said. He was caught and sentenced to a 27-year term.

RING FOR POSTMAN BRINGS POLICE FOR ROBBER

INDIANAPOLIS, Sept. 13 (AP) — Because a postman "got the message," police apprehended a man in an armed robbery attempt.

When Chester York delivered mail at the door of a women's wear shop, a shop employe, Mrs. Addie Spencer, handed him one of her rings and said, "Here, take care of this for me."

York was startled, but after some thought, phoned police.

Officers arrived just as the robber was attempting to back an automobile from a nearby garage with Mrs. Spencer as a hostage. Police said the man had menaced a group in the shop for more than 20 minutes with a shotgun before getting

MARINES REPEL RED DRIVES ON BORDER FORTS

Communist Mortar Crews and Troops Attack Nine Posts

From Post-Dispatch Wire Services

SAIGON, South Vietnam, Sept. 13 — Communist mortar crews and assault troops attacked the string of United States Marine and Allied forts on the North-South Vietnam border today, military spokesmen said. Marines drove back the invaders and American heavy bombers struck at their bases.

Marines reported having six men killed and 99 wounded in the last 24 hours in breaking one of the North Vietnamese army's largest recent efforts to crack the U.S.-South Vietnamese defense line.

The Communist fired mortars at nine marine forts. They lobbed about 200 shells onto three government outposts, inflicting light losses on troops. Three civilian adults and a child also were killed.

Red Bases Bombed

After marines at their key Con Thien fort hurled back a predawn charge by a reinforced North Vietnamese company in a 45-minute fight, U.S Air Force B-52 stratofortresses dropped hundreds of tons of bombs on Communist invasion bases in the demilitarized zone.

Wave after wave of bombers kept up the attack into the afternoon.

U.S. spokesmen reported that Communist ground fire knocked down an Air Force F-4C [illegible]

Tight Money in '68

By EILEEN SHANAHAN

© 1967, New York Times News Service

WASHINGTON, Sept. 13 — A group of economists, carefully chosen to represent all points of view, advised Congress with near unanimity yesterday to ignore present soft spots in the economy and vote a tax increase now. They said that without a tax rise there would be an inflationary boom and a renewed credit squeeze in 1968.

The panel of eight economists, who appeared before the House Ways and Means Committee, split 7 to 1 in favor of a tax increase, with most specifying that it should become effective no later than Jan. 1. The dissenter was Norman B. Ture, a tax specialist on the staff of the National Bureau of Economic Research, an independent research organization.

Amont the economists supporting a tax increase were former members of the President's Council of Economic Advisers in the Truman, Eisenhower and Johnson Administrations.

Mills Unconvinced

In the course of the hearings the committee's influential chairman, Representative Wilbur D. Mills (Dem.), Arkansas, came closer than he ever has before to saying that he opposes a tax increase now. He stopped short of saying so unequivocally.

Outside the hearing room, Mills did say that he believed that a majority of his committee opposed a tax increase at this time.

Because the Constitution requires that all tax measures originate in the House of Representatives, and because all House tax bills originate in the Ways and Means Committee, the opposition of a majority of this committee could kill any possibility of enactment of a tax increase.

The views of the members could change, however as they begin their private deliberations on the tax issue after the public hearings end this week. The committee has tentatively scheduled a closed meeting on the tax bill for early next week.

Mills's comments, both as to his own views and those of the other members of his committee, appeared to be designed to elicit further pledges of reductions in government spending from the Administration.

Spending Spurt Objected

Over and over again, he expressed the belief that the large increases in Government spending in the last three years had deflected

said yesterday that the [illegible] containing first class mail, fell through an open door of an airplane Friday. They said nothing was turned up in a search around the airports in the two cities, and indicated that helicopters would be used to search the entire distance.

The 30-inch nylon bags are green and will blend with the foliage.

The pilot of the mail plane said he and his copilot felt a draft in the plane, then discovered a door open and the bags missing.

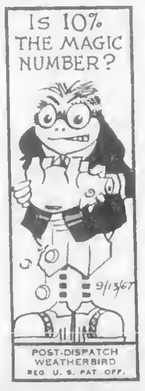
Chance of Showers

Official forecast for St. Louis and vicinity: Variable cloudiness with a chance of a few periods of showers or thundershowers today and tomorrow and not much change in temperature; high today and tomorrow from the low to mid 80s, low tonight in the 60s; little change is expected for Friday.

Temperatures

1 a.m.	71
2 a.m.	71
3 a.m.	68
4 a.m.	68
5 a.m.	68
6 a.m.	68
7 a.m.	69
8 a.m.	70
9 a.m.	72
10 a.m.	*77

*Unofficial



Other weather information on Page 2A

was staying [illegible] Bel-Air West Motor Inn, 4630 Lindell boulevard, and went to his car parked on the lot about 8 p.m. As he got in, two men approached. One fired a shot and froced his way into the car, Hoefling said. The other man

TURN TO PAGE 3, COLUMN 8

Two Accused of Beating Trucker; Used Siren in Chase

Two men who said they were associated with Consolidated Ambulance Service, 5641 South Kingshighway, were arrested early today after they allegedly chased a truck driver for six miles at high speeds with their siren sounding. When they caught him at Imperial, they beat him with their fists, the truck driver said.

Those arrested were William Cunningham, 23 years old, 2737 Gravois avenue, owner and operator of the ambulance service, who was charged in warrants with common assault and illegal use of a siren, and Gary Dale, 24, of 2753 Magnolia avenue, an ambulance driver, who was charged in a warrant with common assault. They are being held at Hillsboro.

The truck driver, Vernon Pratt, 24, Cantwell, St. Francois county, told State Trooper Kenneth Hoelker that he was driving south in Interstate Highway 55 when Cunningham and Dale started chasing him in a new two-door sedan with a siren sounding.

Pratt stopped, but when he saw that neither man was in uniform nor carried badges, and their car had no official markings, he jumped back in his truck and drove off.

The chase continued with the two men following the truck with their siren on. When Pratt saw a State Highway truck weighing station in Imperial, he pulled in, leaped out of the truck and ran for the station. Cunningham and Dale overtook him and started beating him, Pratt said.

The station attendant, Andrew Sucher, saw the trouble and radioed the Highway Patrol for help. Hoelker got the call as he was going south in U.S. Highway 61-67 toward Imperial. En route he saw an unmarked automobile with its siren on passhim heading north.

He gave chase, but the driver of the car would not pull over.

Finally, the tropper used his loud speaker and told them to pull over and stop. They did.

Cunningham and Dale told Hoelker they had been drinking last night. Cunningham explained the siren by telling the trooper that the car was used as an ambulance. They said they had never seen Pratt before.

He made the [illegible] press conference as he recited a long list of major mills pending in the Senate, including appropriations, housing, social security, campaign financing, antipoverty, antiriot, civil rights, anticrime and postal pay and rate bills.

second day in a [illegible] hattan school.

The rabbi said he was happy to volunteer but continued, "in my profession you never know what will happen. I may have a funeral tomorrow and I won't be able to be here."

Negroes Block Teacher

In Harlem, Negro parents prevented a white teacher and reporters from entering a school where Black Power leader H. Rap Brown was said to have taught a class in "black history and the movement."

School Supt. Bernard E. Donovan later contended that Brown was heard only by teachers and volunteers at Intermediate School 201 and did not instruct any youngsters.

There was one arrest later outside the school after a scuffle between picketing teachers and counterpickets.

Another volunteer was Floyd

TURN TO PAGE 7, COLUMN 3

IN TODAY'S POST-DISPATCH

NORTH COMMUNITY NEWS

★

PAGES 1N TO 6N
PAGES 7N TO 12N

Tydings said, "There is a court decision in another mattent that says once 34 petitions (the number required to call the convention) are in, you

TURN TO PAGE 7, COLUMN 8

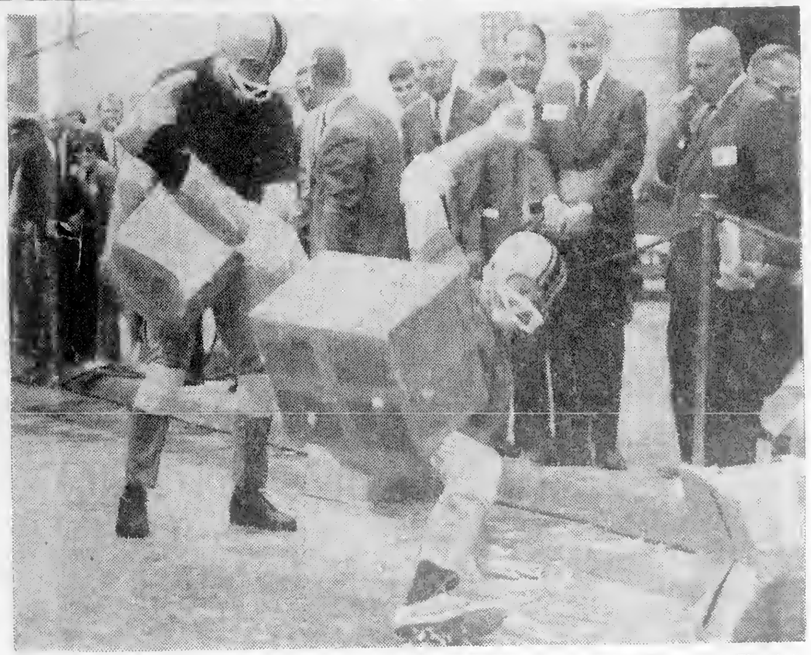
suspicious after the postman's call.

Waymond G. Small, Cincinnati, O., was arrested on charges of robbery, kidnaping, drawing a deadly weapon and violation of a firearms act.

tom on a photo reconnaissance mission over the southern half of the buffer zone yesterday, the 205th U.S. plane lost over South Vietnam.

The massive build-up of

TURN TO PAGE 7, COLUMN 2



Associated Press Wirephoto

So Rioters Won't Have a Leg to Stand On

Delegates attending the International Association of Police Chiefs convention in Kansas City watching a demonstration of "Instant Banana Peel," a chemical designed for use in controlling riots. The chemical makes the surface of a street so slick that rioters cannot keep their footing. These two men were playing the part of looters attempting to flee with stolen merchandise.

icy from the course he believed it had set in 1964 — one of periodic tax reductions. He questioned whether any tax increase enacted now would ever be repealed.

He even suggested that it might be the wisest policy to permit a budget deficit of 29 billion dollars this year, and take whatever inflationary consequences and shortages of credit it brings with it. The 29 billion figure is the Administration's current highest estimate of the likely deficit without a tax increase.

The reasoning advanced by Mills was that reducing the deficit by 7.4 billions, as the Administration's proposed 10 per cent tax surcharge would do, would merely take the pressure off the Administration and Congress to cut Government spending.

The seven economists who favored the tax increase said they thought it would be unwise and even dangerous not to increase taxes on the theory that that was the only way to keep government spending from growing.

Mills indicated, however, that he was not necessarily swayed by the fact that nearly all econ-

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Reader
Sept. 23 1968

JEWS MARK START OF THE YEAR 5729

Rosh ha-Shanah Sermons Call for Spiritual Renewal

By IRVING SPIEGEL

The Jewish New Year of 5729 began at sundown yesterday, and in Roch ha-Shanah sermons, rabbis called for military aid to Israel, a greater understanding of the problems of youth and a stronger adherence to the doctrines of Judaism.

The Rev. Dr. Edward E. Klein, spiritual leader of the Stephen Wise Free Synagogue, 30 West 68th Street, noted the victory of Israel over the Arab states last year but said "peace has by no means been achieved in the Middle East."

"Israel's enemies have been rearmed," he added, "and the Arab nations threaten her existence as truculently as ever. Even America grants arms to the Arab states, while it withholds them from Israel. While the United Nations stumbles and bumbles, terrorist raids and artillery duels still take a deadly toll almost daily."

Rabbi Klein stressed that the American Jewish community "has the grave responsibility to assist our brothers in Israel to maintain the stability of an economy sorely strained by the requirements of military preparedness."

Synagogue Attendance Stressed

In his sermon, Rabbi Robert L. Lehman of the Hebrew Tabernacle Congregation, 605 West 161st Street, held that adults were as guilty as the young in not attending the synagogue more frequently.

"As long as the older generation does not make it a point of honor to assert the relevance of the synagogue for their lives, the young people of our time cannot be expected to do any more," Rabbi Lehman said.

The spiritual leader said: "We were inspired, in terms of our Judaism, by our parents, grandparents, communities in which we grew up, perhaps by teachers, rabbis or friends. But what are we doing to inspire those who will follow in our footsteps?"

Rabbi Lehman said that it was not enough to criticize the young.

"Rather," he went on, "with what do we guide and sustain them and by what criteria do we guide and sustain ourselves? These are the basic questions for us this day, when youth is in revolt but we adults are rebellious as well, except that our actions are neither as appalling nor as sacrilegious, nor as flamboyant. We have no right to criticize youth when our own actions leave so much to be desired."

'People Who Care'

In another sermon, Rabbi Martin J. Zion of Temple Zion, 112 East 75th Street, declared that the United States needs today "people who care deeply about its destiny."

"In this era of free outreach and revolution," Rabbi Zion said, it is imperative to "deepen our roots, to help each individual know that his worth proceeds from a depth far beyond what he personally may estimate."

In this connection, the spiritual leader stressed, Judaism can be a motivating force in aiding those "who would reclaim their Jewish roots, even though in these changing times we must reach out far beyond the old traditions."

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Rosh ha-Shanah marks the beginning of the High Holy Days, which culminate in the observance of Yom Kippur, the Day of Atonement. Orthodox and Conservative Jews mark Rosh ha-Shanah through tomorrow, while Reform Jews end the holiday today at sundown.

Monday, Sept 26, 1960 — N.Y. TIMES

L 33

Deaths

Amster, Abraham
Bassett, David I.
Berman, Lena
Berman, Murray
Boggiano, Maria
Brady, Anna [illegible]
[illegible], Rudolf H.
[illegible]

Luther, Anna E.
Manatis, George
Markowitz, Mack
McCool, Thomas H.
Meeklns, James Austin
Meiklejohn, Almora
Murray Julia
[illegible]

[illegible], Edward A.
[illegible]onin, Nora J.
[illegible]rowell, Dorice
Daly, Harold F.
Donoghue, James W.
Drury, Charles V.
Fine, Samuel
Fox, Adele N. Niess
Fredericks Pierce G.
George, Katina
Gerhardt, Erwin O.
Gimple, Rose
Goldfarb, Nathan A.
Goldman, Maurice
Goldstein, Israel F.
Graham, Mary
Hammel, Laura
Hanson, Harry
Happener, Clarice
Harris, Morton
Hollander, David
Kaswin, Mollie
Kautman, Samuel
[illegible]ssler, Robert
[illegible]eckner, Louise
[illegible]n, Arthur
[illegible] Leo
[illegible]illiam J.
[illegible]chael
[illegible]s.

[illegible]Parkil[illegible]
[illegible]Printz
Pshedes.
Robbins, [illegible]
Rooney, Mildred
Rosenberg, Mary
Rosenberg, Sam
Ross, Fanny
Rotheim, Luclenne
Schaffner, Frances P.
Scheiner, Mollie
Schneider, Hope
Schnell, George P.
Shaw, Frances A.
Slatin, Cella
Spiritus, Isidore
Stream, Rae
Swope, Charles B., Jr.
Toelke, Harry H.
Toffler, Arthur A
Torlo, Vincent J. Sr.
Verrier, Anne M.
Wachter, Charles
Ward, Harry Edwin
Weiman Edward
Weisman, Samuel
Weiss, Max
Will, Hattie Van Alst
Williams, Mathilda
Wolff, Stanley Lewis

Wednesday at 10 A. M.

LEHMAN—Michael. We deeply [illegible] the loss of our beloved Honorary Vice President and devoted member of our congregation, dear husband of Toni and loving father of our Rabbi, Robert L. Lehman. We express our deepest sympathies to the bereaved family. Funeral services Monday, Sept. 26, 2 P. M., at the Hebrew Tabernacle, 605 West 161st St. Kindly omit flowers.

MORRIS A. ENGEL, President.
DAVE NEWMAN, Secretary.
The Hebrew Tabernacle

LEHMAN—Michael. We all mourn the passing of our beloved friend, Michael Lehman, dear father of our Rabbi, and Honorary Vice President of the Hebrew Tabernacle. We offer our sincere sympathy to his wife and to our Rabbi in this hour of their bereavement.

Sisterhood, Men's Club,
Parents Association, Mr. and Mrs. Group

LEHMAN—Michael. We record with sorrow the passing of our Rabbi's beloved father and extend condolences to his bereaved family.

The Mens Club—Hebrew Tabernacle
ABE L. FRANK, President.
SAMUEL GOLD, Secretary

[illegible]SAMUEL [illegible]band of the

Rabbi Lehman to Be Honored By Hebrew Union College

Rabbi Robert L. Lehman of the Hebrew Tabernacle of Washington Heights will receive the honorary degree of Doctor of Divinity from Hebrew Union College, 40 W. 68 St., in special ceremonies to be held on March 6.

Dr. Alfred Gottschalk, president of Hebrew Union College, will confer the degree to Rabbi Lehman in recognition of outstanding contributions to Judaism and the Jewish people. Rabbi Lehman attended the University of Maryland, Yeshiva University and was graduated from Long Island University with honors.

He was president of the New York Association of Reform Rabbis and is a member of the National Executive Committee of the Central Conference of American Rabbis. Rabbi Lehman has been spiritual leader of the Hebrew Tabernacle for 22 years and has been voted "Rabbi for Life" by his congregation. Hebrew Tabernacle is ranked as a leading Reform congregation of upper Manhattan.

Rabbi Lehman's more recent innovations include the establishment of an Adult School, "The Open Mind," at the Tabernacle. The curriculum includes courses in Bible, art, Jewish history, musicology and critical analysis of current events.

Rabbi Lehman has brought such distinguished artists as Pinchas Zukerman to perform at the Tabernacle. His most recent achievement is sponsorship of a book, "Reflections on the Holocaust," in which members of the Tabernacle tell their own stories of "how they survived."

The Sabbath sermons during January will

discuss the theology and history of the prayerbook

Saturday, January 3 — Where Has Reform Led Us?
Dr. Walter Jacob

Saturday, January 10 — Man's Urge to Pray
Rabbi Fredric S. Pomerantz

Saturday, January 17 — The Bible and the Prayerbook
Dr. Walter Jacob

Saturday, January 24 — Historical Roots of Modern Prayer
Rabbi Fredric S. Pomerantz



PRAYERBOOKS OF FOUR CENTURIES

A special exhibition of prayerbooks has been arranged in our Jewish Museum. The selection includes volumes from the Hebrew Union College Rare Book Library, as well as books lent by individual collectors. The Museum is open from 9:30 A.M. to 4:30 P.M. on weekdays; 10:00 A.M. to 12:00 noon on weekends.

WORSHIP
YESTERDAY TODAY TOMORROW

December 28, 1969 - January 24, 1970



SUNDAY, DECEMBER 28—ROCK SERVICE

Directed by Rabbi Pomerantz, the service will use modern music to reinterpret the traditional prayers.

SUNDAY, JANUARY 4—THE PRAYERBOOK WE USE NOW

DR. SOLOMON B. FREEHOF

A lecture which will discuss the Union prayerbook by our beloved Rabbi Emeritus who edited this prayerbook.





SUNDAY, JANUARY 11—
THE DYNAMICS OF PRAYERBOOK REFORM

PROFESSOR JAKOB J. PETUCHOWSKI

Hebrew Union College, Cincinnati

An address by this outstanding authority on the development of the Reform prayerbook.

FRIDAY, JANUARY 16 — A NEW SABBATH SERVICE

RABBI ROBERT L. LEHMAN

Hebrew Tabernacle of Washington Heights, New York.

An original service which seeks to speak to us in modern language and thought.



SUNDAY, JANUARY 18 — THE SACRED SERVICE BY DARIUS MILHAUD



A musical service by one of the greatest modern composers.

THE JEWISH CHRONICLE
Shevat 8, 5730 Thursday
January 15, 1970

Two Experimental Services Set At Rodef Shalom

A new Friday evening service by Rabbi Robert Lehman of New York will be presented at Rodef Shalom Temple this Friday evening, Jan. 16 at 8:15. Rabbi Lehman and his congregation have experimented with the traditional liturgy for several years.



Rabbi Lehman

He states: "This service represents modern man's yearnings in a number of different directions. It asks questions and provides the answers which the Sabbath can give us."

Rabbi Lehman has been with the Hebrew Tabernacle of New York for fifteen years; during these years he has been active in the civic problems of New York.

The service this Friday evening will be, in part, conducted by Perry Morrison as cantor.

A musical service by Darius Milhaud will mark the end of the special cycle of experimental services at Rodef Shalom Temple on Sunday, Jan. 18 at 11 a.m. The music on this Sunday will be incorporated into the regular service.

BRUARY 5, 1971

Zum Gedenken an den Streik von Amsterdam

Sondergottesdienst der Hebrew-Tabernacle-Gemeinde

Die Hebrew Tabernacle Congregation von Washington Heights (605 West 161st Street) wird am Freitag, 19. Februar einen Sondergottesdienst zum Andenken an den Amsterdamer Generalstreik vom 25. Februar 1941 halten. Der Streik war der Ausdruck des Protestes des holländischen Volkes gegen die ersten Deportationen durch die Nazis.

Rabbiner Robert L. Lehman wird an die Tat der Holländer vor dreissig Jahren erinnern, die umso mutiger war, als ein grosser Teil der Welt damals vor den Nazis zu Kreuze kroch oder ein feiges Schweigen bewahrte. Für die holländische Regierung wird der New Yorker Generalkonsul D. A. Van Hamel sprechen.

Wer den "Aufbau" abonniert, freut sich in jedem Jahr 52mal.

RABBI ROBERT L LEHMAN
607 W 161ST ST
N Y N Y 10032

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JEWISH NEWS

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15th of TEVET, 5726 Denver, Colorado, January 7, 1966 VOL. 53—NO. 2

Is the Rabbi on His Way Out?

Rabbi Samuel Adelman of BMH Synagogue disputed the contention of Rabbi Arthur Hertzberg that the modern American rabbi is losing his influence and "is on his way out."

Rabbi Adelman said that Denver may be an exception to Dr. Hertzberg's depressing picture of the American rabbinate, but at any rate, Denver Jewry has a rabbinical harmony that is rare, and the local spiritual leaders exercise a strong influence in community affairs and in congregational life. Rabbi Adelman said he disagrees violently with the Hertzberg theme in Midstream magazine which just became a monthly under auspices of the Herzl Foundation, 515 Park ave., N.Y.

RABBI'S NEW ROLES

Rabbi Hertzberg described the rabbi of today as less a religious leader and more an administrator and a pastoral psychiatrist.

Because "Jews will not come to synagogues in great numbers to pray," the rabbi has become a book reviewer, an entertainer, a commentator on cultural and political life," said the Elizabeth, N.J. rabbi and Columbia University professor.

The present crisis in the hearts and souls of American rabbis, Rabbi Hertzberg contends, is caused by the bigness and the success of the synagogue, the depersonalization of the individual rabbi, and the strengthening of the central rabbinical bodies of the various Jewish religious denominations. Rabbi Hertzberg believes that there are no truly great national rabbis today, "men like Solomon Goldman in Chicago, Abba Hillel Silver in Cleveland, and Israel Goldstein and Stephen Wise in New York."

"The crisis of Jewish faith . . . boils down to the question: If one rejects orthodoxy, why be a Jew at all?," Dr. Hertzberg said.

"In Jewish circles the equivalent of this 'social gospel' has been the continuing battle of the Jews to reorder their own situation in the world. During the last century the rabbinate has been in the forefront of the fight for Jewish equality. In America, this battle is now over . . . The rabbinate, therefore, has no local Jewish social tasks left. The remaining issues concern the relationship of American Jews to other communities, especially to the Jews of Israel and to the Negroes in America. Both of these cares involve basic issues and Jewish commitments, and rabbis are inevitably in the middle of the several battles.

RACE STRUGGLE

"The rabbinate has certainly been serving the Negro cause no less than any comparable group of liberal clergy in any of the denominations, and the organized Jewish community has been involved in the race struggle more, perhaps, than any other white group. Nonetheless, it is hardly likely that the American rabbis in their various pulpits will find an adequate outlet, both within the Jewish community and in the country as a whole, by espousing the cause of the Negro.

"The synagogue is just beginning to face the problem of the Jewish-Christian inter-racial cou-

p. 2

Rabbi Urges Change In N.Y. Divorce Law

NEW YORK—Rabbi Robert L. Lehmann suggested that divorce be permitted on more grounds than merely adultery.

In adding his voice to those already raised in proposing revision of the New York state divorce law, the Rabbi said that Judaism long ago recognized that family unity, love and respect could flourish only "amid peace and tranquility."

"Therefore," he observed, "divorce was never excluded from our tradition, for the ancients knew that if a man and woman could not live together, it was far better to permit them to separate than to ask them to spend a lifetime torturing each other and degrading each other's spirit."

NOT IMMORAL

"Divorce," he said, "was never considered by Jews to be an immoral religious practice, although, of course, it carried with it for centuries a social stigma.

"On the contrary, divorce was there to be used in order to permit the establishment of a peaceful, loving home in which argumentation, friction and heartache might be eliminated for the sake of the adults and, naturally, for the sake of the children. The Jewish position, then in advocating divorce when necessary, is deeply humanitarian.

HUMANE DIVORCE

"Marriage in our day is no longer a purely commercial transaction or a contractual arrangement, rather, it should lead toward the good of two people and not to their discord or unhappiness."

The rabbi told his congregation that divorce "is never a pretty sight, nor does it always solve all of the problems of individuals, but it will never do to enslave unhappy participants in a relationship which can only lead to even greater turmoil, hurt and distress."

"Divorce was a common custom in ancient times," he said. "A man could renounce his wife at will and, if he so desired, without giving any reason.

"This manner of divorce was unfair, unjust and terribly one-sided. It was Judaism, however, that added the extra element of humanity for, contrary to practices, a Jewish man could divorce his wife only for a specific cause."



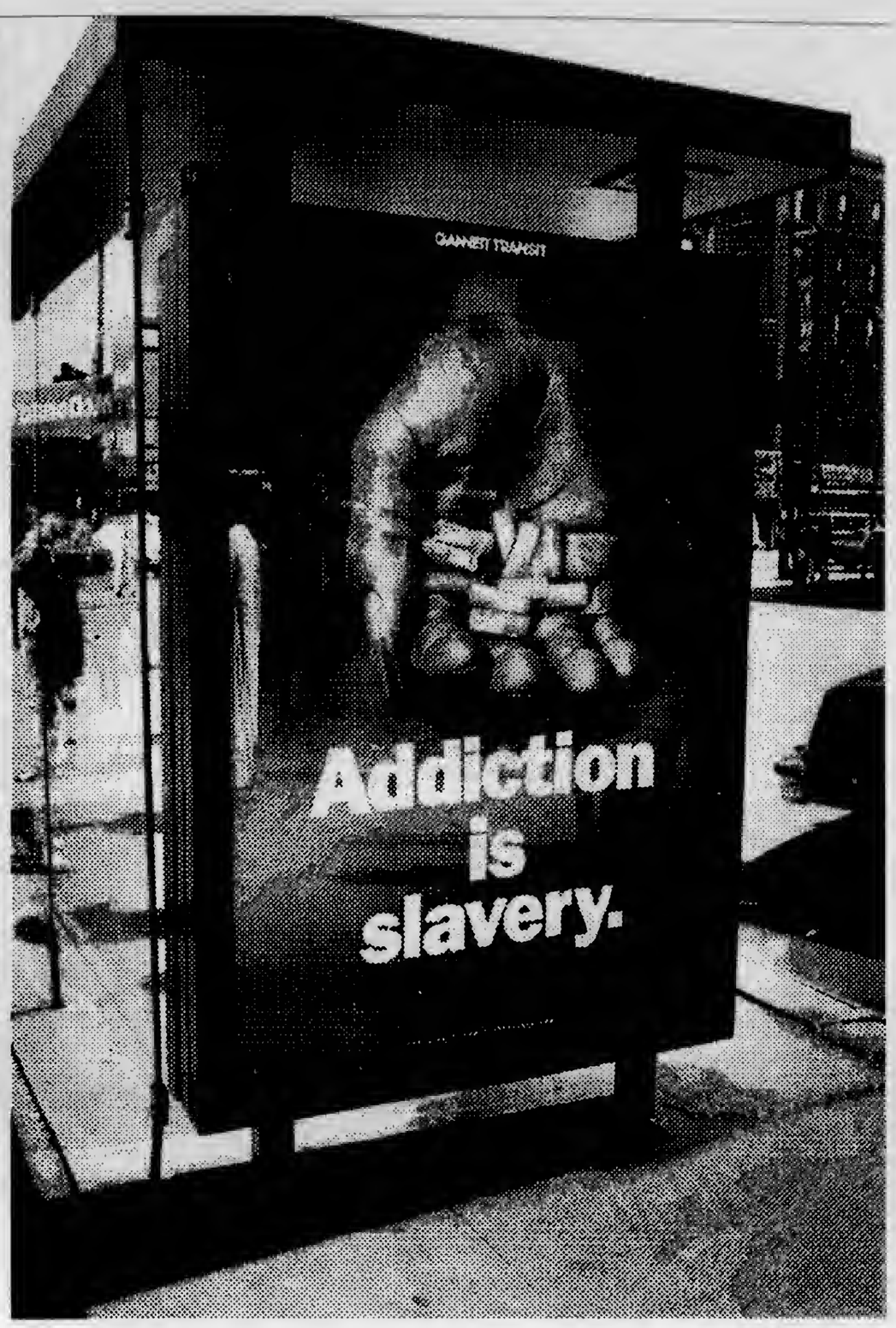
Mayor Thomas G. Corrigan is looking over the Rocky Mountain Region workbook at the local B'nai B'rith Youth Organization Convention. With the Mayor are (from left) District Boys President Steven Gilbert; International Girls President Susan Wilen, Atlanta, Ga.; and District Girls President Michele Katzon.

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CHERRY CREEK NA

"TRULY" A FULL





DEPUTY POLICE COMMISSIONER Wilhomena Holiday, above, appeared recently at 181 Street and Broadway in Washington Heights for the unveiling of the first of 500 anti-drug public service posters which will be featured around the city at bus shelters. With Holiday are officials from Gannett, the media company which operates the city's bus shelter advertising franchise. At left is Marvin Schwartz, chairman of Gannett Transit, which is donating $1 million worth of bus shelter advertising space for the campaign. The dramatic poster, "Addiction Is Slavery," was designed by The Patrick Agency, an advertising agency in Harlem. Photographs by Fred Fortunato.

TRAFFIC SIGNAL

Continued from Previous Page

employees, and a flow of pedestrian visitors and clients that need to make their way across Broadway. Allen Pavilion is also a 911 Receiving Hospital designation.

Dahill and the hospital's Safety Manager, Kevin Gallagher, said that pedestrians, particularly the elderly, have to wait to cross the street and can be stuck on the island on Broadway for a long period of time, awaiting a break in the traffic flow. There have already been "dozens of fender-benders," said Gallagher, and recently, the director of facilities totaled his car at the site. In addition, many emergency patients arriving by taxi and personal vehicles, must wait for cars to pass before coming into the driveway. Even prior to the hospital's opening, this intersection was the site of 16 accidents during 1987-1988, according to Michael Mandel, Commanding Officer of the 34th Precinct, in a March 1989 letter drafted to then Community Board District Manager, Anne Loftus.

"But each time the Traffic Bureau has conducted its studies," said Dahill, "they have allegedly come when little or no traffic was evident." Prime traffic occurs at rush hours, 7:30-9:30 a.m. and 4:30-6:30 p.m., and during hospital visiting hours. "We've tried to convince the city that there's a new intersection which wasn't there before," Dahill explained.

"In addition to the warning light, designs are underway for traffic channelization on Broadway," said Harnett. This includes the width on Broadway southbound by eliminating curbside parking. Presently, there is a "No Standing Anytime" zone just north of the hospital entrance/exit, but cars park there daily with no enforcement of the law. White lines will be painted on this lane to indicate it is a pedestrian island, and will be protected by rails and delineators. The two-lane roadway therefore becomes one, eliminating 13 feet pedestrians need to cross. Cars will not be able to make left turns from the hospital driveway, while traffic southbound will not be able to turn left at the intersection.

Both Dahill and Gallagher doubt that the design specifications for the light and channelization will be delivered when promised, citing earlier plans the city was to have developed, but allegedly, were either never completed or never submitted to the hospital.

Benson said that he believes since the hospital is going outside normal channels for the warning light, the installation should take a short period of time.

Dahill said that local elected officials have been especially helpful in bringing the traffic light issue to the attention of the Traffic Bureau. According to Steve Simon, Executive Assistant to City Councilman Stanley Michels, there has been much effort on their part to push the bureau to take "ameliorative steps" at the intersection. He explained that in August of 1989, flashing lights and warning signs were requested as an interim step in urging drivers to slow down as they reached the hospital entrance. Simon said the installation of the warning light could be a response to this request.

"We're not going to have an adequate situation until there is a traffic light. This is an improvement. At least it's some kind of warning," said Simon.

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Geri Reynolds

REPORTING FOR THE INWOOD NEWS



JUNE is the month of roses, weddings and graduations. It is also the month of three holidays of which two seem to be diminishing in importance as the years go by: Children's Day, which is the second Sunday in June, and Flag Day, which arrives on June 14th.

Children's Day is usually acknowledged in what is known as "Middle America," and/or the Bible Belt, where it is celebrated with special programs of entertainment, sermons and speeches in churches, town halls and lodges. This holiday has been celebrated by Americans since 1856.

Flag Day, June 14, commemorates the adoption of The Stars & Stripes by the Continental Congtress in 1777. It was first celebrated June 14, 1861. Public school children began to celebrate Flag Day in Philadelphia in 1893, but it was not until 1949 that June 14 was designated as an annual National Flag Day when President Harry S. Truman approved of the resolution. Unfortunately, the emphasis on Flag Day has tapered off during the past decade.

The third holiday in June, **Father's Day** is celebrated the third Sunday in June. The credibility of this holiday has not allowed it to decrease in popularity as the years drift by. It is the day when gratitude for father is expressed with gifts and cards. The official National Father's Day began in 1924 at the recommendation of President Calvin Coolege. Too frequently, fathers are taken for granted.

The importance of fathers role is seldom lauded. In recent years, fathers have taken a much more active role in child care as many, many parents are both working full-time. One of the changes in the new role that father now plays in the rearing of children can be seen during a visit to the children's recreational park in Langhorne, Pennsylvania, called **Sesame Place**. Special tables are a part of the hardware in the men's rest rooms as well as the women's rest rooms in order to accommodate men in changing and diapering their infant children during visits to the park.

HAPPY FATHER'S DAY & CONGRATULATIONS to all the fathers and grandfathers of the Heights-Inwood community.

A noteable father who has been a steadfast and active member of the Heights-Inwood community for a great number of years is **Rabbi Robert L. Lehman** who presides over the Hebrew Tabernacle Congregation at 185 St. & Ft. Washington Ave. in Washington Heights. He lives in the Inwood area of our community with his lovely wife, **Mrs. Loni Lehman**. They are the parents of a daughter, Sharon, who holds a Masters in counseling from George Washington University. She is a social worker at St. Christopher's Home and is a specialist in emotionally disturbed children.

Hebrew Tabernacle is one of the largest, most successful and active uptown relgious congregations in New York City. Under Rabbi Lehman's spiritual guidance, the Hebrew Tabernacle not only has become a most distinguished house of worship, but also an ever-growing center of learning and culture.

Many changes have occurred since the congregation began its existence 83 years ago in 1907. Originally, the synagogue was located at 161 St. between Broadway and Ft. Washington. It has been at the present location since 1974.

During the first few years, some exciting things have happened at Hebrew Tabernacle. Eight striking and cherished stained glass windows—each depicting a different biblical or humanitarian theme—were recently installed in the Temple. These stained glass windows were dedicated on Nov. 9, 1989, on the 50th anniversary of Kristallnacht. Parochial school groups and many other visitors from varied backgrounds came to view and admire these beautifully crafted and exquisitely designed windows. Hebrew Tabernacle also has a permanent museum and exhibition area that features many different artists' works—some of international renown.

During the past five years, the congregation has grown with quite a large number of young couples and their children playing an important role in this growth. Many young people, with and without children, have moved to the Washington Heights area and entertain no notions of leaving this pleasant mix of parklands, residential areas and comfortable commercial districts with shops and businesses that meet just about every imaginable household need. They believe that Washington Heights is the next best thing to not being able to afford to buy or build in the suburbs of New York City.

But here in Washington Heights, they discover that they can afford to purchase their apartments under the Co-p and, sometimes, Condo plans available throughout the area. With Hebrew Tabernacle serving as the hub of their spiritual and cultural life, they enjoy speedy trips around New York City and to the airports at easy fees.

Hebrew Tabernacle offers workshops for the holidays to young couples, play groups and pre-school groups for the children. A new program is now being developed for 2-1/2 to 5-year-old children called Torah for Tots. This new program stresses Hebrew Tabernacle's role as "Spiritual Home" for children and the exceeding effort to continually reach out to its children and fill them with knowledge.

There are also programs for the older adults. One of the most popular and successful is called "Open Mind." A Tuesday afternoon program featuring speakers, discussions, music, current events and many other interesting subjects and topics for analysis and examination. "Open Mind" is a continuous activity and is presented each Spring and Fall.

According to Rabbi Lehman, the older more fragile generation and the younger generation are an "introspect" that is a promising entity to observe: "Their meeting and merging and evolving into a continued group will be interesting to watch."

I am sure that Rabbi Lehman's strong but gentle leadership will help to assure this merger. Rabbi Lehman is a commendable scholar and a dynamic speaker who has written for newspapers, magazines and other periodicals and is always heavily booked for speaking engagements.

Rabbi Lehman serves of the Ethics Committee of the Central Conference of American Rabbis, a national organization of only eight members. He is national present of the American Federation of Jews from Central Europe, an umbrella organization serving Jewish emigres in their adjustment in America. There are branches of this organization in Israel and England.

Rabbi Robert L. Lehman has been in service at Hebrew Tabernacle since 1956. **Robert M. Bloch** is the Cantor for Hebrew Tabernacle.

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RABBI PORTRAYS JESUS AS A JEW

...tians Are Reminded of ...His Judaic Heritage

A rabbi called on Christians yesterday to remember the "Jewishness of Jesus" in their celebration of the Christmas festival.

In his sermon at Beth Am, The People's Temple, 71 Thayer Street, the Rev. Dr. Israel Margolies recalled the Judaic roots of the life and teachings of Jesus.

"Among all the millions of ... Christians who are ...o commemorate the birth ...us," he said, "how very ...here are who know, or are ...g to acknowledge, that he ... born a Jew and remained ...ew until his death, that his ...ly was Jewish, his disciples ...re Jewish, he worshiped in ...e synagogue, he voiced Hebrew prayers, observed Jewish rituals and kept the Jewish Holy Days.

"How many of those who will fill the churches of our land on Christmas Eve are aware that the Golden Rule that Jesus taught he learned from the rabbis of his time and that the prayer that he composed, now known as 'The Lord's Prayer,' is taken in large part from the most popular prayer among Jews in those days and still universally recited today, commencing with the words, 'Extolled and hallowed be the name of God, May His Kingdom come and His will be done in all the earth'? This is the sacred Kaddish."

The rabbi ended his sermon with these words:

"As our Christian neighbors celebrate the birth of Jesus, it would be good for them to remember his undeviating loyalty ... his faith and people and to ...erstand that when Jews do not accept Christ they do not reject the ideals of Jesus.

"Love, brotherhood, humility, peace, justice, mercy—these are as Jewish as the Bible. They became the consuming passion of Jesus' life because his environment was Jewish, his family, his teachers, his associates, his prayers and his aspirations were all Jewish."

*

Respect for Faiths

Preaching at the Hebrew Tabernacle of Washington Heights, 607 West 161st Street, the Rev. Dr. Robert L. Lehman told worshipers that "there is no need for the Jew to participate in the strictly Christian celebrations and observances of this season of the year."

"This holy day," the rabbi said, "is sacred to our Gentile neighbors; they do not need us. Rather, as Jews, let us remain within the boundaries imposed by good taste and correct behavior and cling all the more to our own sacred beliefs.

"For this is the beauty of America: not that as Jews we ought to participate in an observance whose theological overtones are foreign to our faith, but that we are granted the inherent right to worship in terms of our own meaningful religion."

Dr. Lehman noted that Jews sometimes "confuse the spirit of America with that of Christmas."

"The great American principle of separation of church and state," he went on, "indicates all too clearly that Christmas, as a national holiday, is certainly not on a par with the Fourth of July, with Labor Day, or with George Washington's birthday.

"Every American holiday is of national significance—but December 25 is a holiday of a religious nature. The fact that this confusion exists among our people, in a society where such a conflict of interest need not be a part of our considerations, highlights again our minority status with its accompanying psychological and spiritual problems and overtones."

*

'All in Image of God'

The Rev. Dr. Kurt Klappholz told synagogue congregants that "real peace among men of different religious persuasions cannot come from public statements and pious declarations only."

In his sermon to Congregation and Talmud Torah Tiferith Israel, 2025 Sixty-fourth Street, Brooklyn, he declared:

"It must be built persistently and patiently on a higher level of human relationship, stemming from our awareness that we are all created in the image of God.

"Affirmations of goodwill and peace among men must certainly not be restricted to any particular season and must surely not be limited to public worship in temples and churches. They must be vigorously applied to daily life in all its aspects and ramifications.

"If this season of goodwill is to have any meanlng at all for humanity, it must necessarily arouse within us respect for our fellow men and a recognition of the dignity of human life and reverence for God, the Creator of all men."

*

Plea for United Nations

This country's religious forces were urged yesterday to "assume immediatcly leadership in the imperative endeavor of arousing deeper concern and wider understanding of the United Nations."

The plea was voiced by the Rev. Dr. David B. Kahane in his sermon at the Sutton Place Synagogue, 221 East Fifty-first Street. He said:

"During this most critical week in the history of the United Nations in which the problems of the Congo, Goa and financial inadequacies have created disturbing symptoms of possible disintegration for this world organization, every American citizen must utilize his utmost efforts to strengthen this town hall of the world.

"We must firmly repudiate the policies of those American leaders who ask us to ignore the United Nations, for such an attitude denies the religious faith commonly shared by Christians and Jews which affirms that every human being is responsible for the welfare of his fellow man.

"The thermonuclear age is not the appropriate time to forsake the United Nations, but is an era in which this world organization is a compelling necessity for human survival."

MORE SCHOOL FUNDS ASKED FROM STATE

A committee to work for more state aid to the city's public schools has been formed, the Public Education Association announced yesterday.

The committee will consist of representatives of city and state civic and educational organizations.

Julian Street Jr., a trustee of the association, has been named committee chairman.

The committee's efforts will center on supporting the State Educational Conference Board's proposals for revising the forty-year-old formula for state aid.

"The situation has changed in the years since this formula was introduced," Mr. Street asserted. "The cities, instead of the rural areas, now have the greater need.

"We believe that any new formula must take account of this fact."

The present formula is based upon the assessed valuation of real property in each locality, and upon the number of pupils in its schools. There are other kinds of aid for special purposes.

Stanford Gets $230,000 Gift

Special to The New York Times.

PALO ALTO, Calif., Dec. 23—Stanford University announced today the pledged gift of $230,000 from Thomas F. Peterson of Cleveland, an engineering executive, for a materials science laboratory in the School of Engineering. The laboratory will seek to develop working substances required by the speeds and stresses of the space age.

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Miss Cecily Bastedo, daughter of Mr. and Mrs. Philip Bastedo, and Miss Justine Cotton Bross, daughter of Mrs. Craig Wadsworth Whitney and John Adams Bross, were guests of honor at another dinner dance given by their parents at the Cosmopolitan Club. The Assembly members among their guests were the Misses Lee Auchincloss, Kendra Blodgett, Sheila Prentice, Eleanora von Meister, Nancy Perkins, Pamela Mattison, Diana Grosjean, Constance Hoguet, Cornelia Gerry, Deirdre Harder, Lucy Hurry, Elise Grant, Frances Putnam, Peggy Sloan, Nancy Perkins, Gale Ralnsford and Marina Shields.

Mrs. James Oliver Brown entertained in the Baroque Suite at a dinner for her post-debutante daughter and Assembly member, Miss Sara Wilson ...

Jeanne L. Taylor And Navy Officer Marry in Capital

Graduate of Miami U. Bride of Lieut. William Bartlett Fletcher 3d

Special to The New York Times.

WASHINGTON, Dec. 23 — Miss Jeanne Lanier Taylor, daughter of Mr. and Mrs. William Wilson Taylor, was married here this afternoon to Lieut. William Bartlett Fletcher 3d, U.S.N. He is the son of Rear Admiral Fletcher Jr., U.S.N., retired, and Mrs. Fletcher.

Canon Charles Martin, headmaster of St. Alban's School here, performed the ceremony in St. Alban's Protestant Episcopal Church. He was assisted by the Rev. Dr. Felix E. Kloman, rector of the church.

The bride, who had Miss Nancy Ann Norman as her maid of honor, was attended also by Miss Alice Virginia Wanner and Judith Dillen Pearce and Geraldine Louise Pearce, who were flower girls. Kenneth B. Haynes Jr. served as best man.

Mrs. Fletcher, an alumna of the National Cathedral School here and Miami University in Oxford, Ohio, also attended Tufts University.

She is a granddaughter of Mr. and Mrs. Rene Jones Taylor of Washington and the late Mr. and Mrs. Marion B. Jennings of Jacksonville and Sarasota, Fla.

Her husband graduated from St. Alban's School and the United States Naval Academy.

He is a grandson of the late Rear Admiral Fletcher, U.S.N., and the late Mrs. Fletcher of New York and the late Mr. and Mrs. Thomas Price Littlepage.

Parratt—Sayres

Special to The New York Times.

BRONXVILLE, N. Y., Dec. 23—Miss Patricia Lyn Sayres, daughter of Mr. and Mrs. Paul Sayres, was married here this afternoon to Kenneth Gray Parratt, son of Mr. ...

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The New York Times (by Neal Boenzi)

INTERFAITH MEETING IN HARLEM: At discussion of religious and racial interrelationships are, clockwise from left: The Rev. James E. Gunther and the Rev. Edward Nixon, both of Transfiguration Lutheran Church; the Rev. Jack Reiffer, Manhattan Christian Reformed Church; Albert Vorspan of the Union of American Hebrew Congregations; the Rev. Jacob Hillerey, East Bethel Baptist Church; Rabbi Robert L. Lehman, Hebrew Tabernacle Congregation, and Rabbi Wentworth A. Matthew of Congregation Beth Ha-Tphila in Harlem. Meeting took place yesterday.

50 Rabbis and Negro Clergymen Searching for Racial Peace

By ISRAEL SHENKER

A group of rabbis and Negro clergymen met in Harlem yesterday to discuss the common burden of racial and religious misunderstanding.

One representative of the Jewish group and one from the Negro community spoke of their respective fears and complaints—and both voiced a single message: If the Jewish and black communities pursue the current polarizing trend, neither will benefit.

Both representatives also affirmed a single conviction: If the two groups resume the search for emancipation from the pathology of hate, both will advance.

Further Meetings Planned

Last Dec. 5, a large, mixed group of clergymen met in midtown to discuss community tensions arising from New York's school dispute. Since then there have been small, private, unpublicized meetings. Yesterday's gathering in Harlem was a culmination of these events, and for the first time a reporter and a photographer were admitted.

The meetlng concluded with a decision to sponsor further interfaith, interracial meetings; to fashion concrete action toward greater understanding—such as having rabbis and Negro clergymen speak to each other's congregations, and to work for a more balanced view of current tensions instead of to highlight the virulence of isolated demagogues.

Among the 50 clergymen in the gathering, held at the Ministerial Interfaith Association of Harlem, 110 East 125th Street, were a number of white ministers and Roman Catholic priests and one black rabbi: Wentworth A. Matthew of Congregation Beth Ha-Tphila, 1 West 123d Street.

Sponsoring this effort to encourage dialogue rather than diatribe are the Interfaith Citywide Coordinating Committee Against Poverty, and the Synagogue Council of America. The committee links 250 churches and synagogues, and the council is a representative body of Orthodox, Conservative and Reform rabbis and congregations.

The chairman of the meeting, the Rev. H. Carl McCall, advised the audience not to focus on "the issue of black-Jewish tension," but to see tensions in the broader perspective of competing groups in a city where there are "not enough resources to go around and where power needs to be redistributed."

Mr. McCall, who is a former deputy administrator of the city's Human Resources Administration, urged the group to make practical proposals.

He expressed a concern, actively shared by many others at the meetnig, over the prominence given by press and television to the statements of isolated bigots.

Albert Vorspan of the Unlon of American Hebrew Congregations deplored recriminations between Negroes and Jews: "There's an identity, which continues between us despite all of the shouting and all of the anger." It was this ldentity of interests—between two minorities seeking meaningful and peaceful coexistence in a pluralist society—that Mr. Vorspan was anxious to encourage.

Psyychological Uncertainty

At the same time, he insisted that "the anger of the Jewish community has a basis of reality," and spoke of the factors favoring a deep psychological insecurity afflicting Jews: thousands of years of anti-Semltism, the extermination of six million Jews by Nazi Germany, bitter Arab hostility to Israel, and—most acutely this week — the shock of seeing photographs of Jews hanged in Iraq after conviction on espionage charges. The trials have been condemned by many outside Iraq.

"I see an anxiety [in the city's Jewish community]," said Mr. Vorspan, "which borders on hysteria . . . a profound visceral reaction . . . a kind of trauma."

"Jews have come by their paranoia honestly," he said. "I think it incumbent upon Jews to challenge white Christian leadership as well as black moderate leadership to speak up against anti-Semitism. The assumption has grown in this city that anti-Semitism is the problem of the Jews, but I say it's no more the problem of the Jews alone than the problem of racism is the prbolem of blacks alone."

The Rev. Wyatt Tee Walker, who spoke next, said: "It was heartening for me to hear of your paranoia, because it allows for me to admit for the black community our schizophrenia."

Mr. Walker was a top aide to the Rev. Dr. Martin Luther King. He is pastor of the Canaan Baptist Church at 132 West 116th Street.

"We are desperately trylng to survive in a racist society," he said. "How many [Negroes] have suffered and been removed from the land of the living!"

"I confess to havlng some antiwhite feelings," he said. "If I didn't have any antiwhite feelings, there's something wrong with me and I should be put in an institution."

"When one considers the black-Jew relationship," he added, "one cannot consider it outside the color relationship." Then he recalled the trials of the Negro.

"What does it matter what the black community says?" he asked. "I have severely criticized Rap Brown and Stokely Carmichael and said that violence won't work. The press wasn't interested in that. We [clergy] have decried anti-Semitism and racism in our community. If the opposite were true, conditions would be 1,000 times worse."

At a working group sesslon, Rabbi Robert L. Lehman of the Hebrew Tabernacle Congregation, 605 West 161st Street, asked Negro clergymen: "Why don't you invite us to come to your churches?"

Jewish Difficulties Noted

Wouldn't that be contrary to the teachings of the Torah? asked the Rev. James Gunther, president of the Ministerial Interfaith Association of Harlem. The answer was "No."

"It's very difficult to be a liberal Jew today," complained Rabbi Lehman.

"Just be a prophet," suggested Mr. Gunther.

From his position as both Negro and Jew, Rabbi Matthew suggested that, perhaps, "in some instances we blow up the little things too rapidly and the big things we ignore."

"If we have an open flame and turn oxygen on it, it will burn more rapidly," he said. "Perhaps a pinch of salt will put it out."

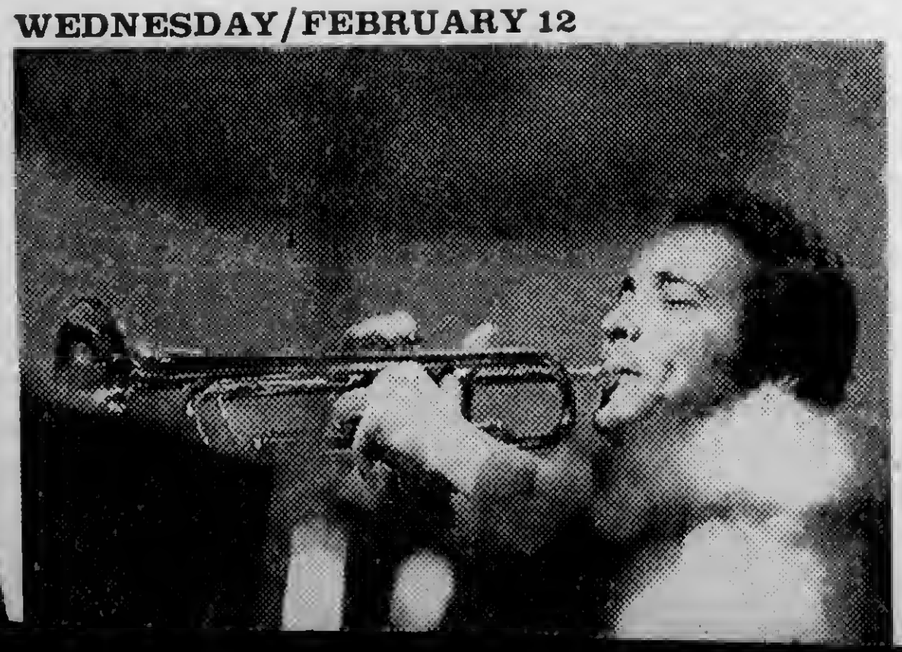
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MONDAY/FEBRUARY 17



Sunday, Sept. 10, 1972

THE NEW YORK TIMES, SUNDAY, SEPTEMBER 10, 1972

Rosh ha-Shanah Sermons Note Munich Murders

By IRVING SPIEGEL

The shadow of the murders of 11 Israeli athletes in Munich continued to dominate in a large measure sermons and messages yesterday on the first day of Rosh ha-Shanah, the Jewish New Year, 5733.

Services were highlighted by special remembrances for the slain Israeli Olympic team members as rabbis also emphasized the spiritual significance of Rosh ha-Shanah and its meaning in coping with today's problems.

The Rev. Dr. Edward E. Klein, senior rabbi of the Stephen Wise Free Synagogue, 30 West 68th Street, said the "guarded optimism of the Holy Day season is a must for our anxious age."

The High Holy Days, Rabbi Klein said, "emphasize the deed as inseparably joined to prayer and repentance in building a better tomorrow."

"Prayer and repentance are not enough," he said. "The deed must implement the creed. And it can."

Preaching at the Hebrew Tabernacle Congregation, 605 West 161st Street, Rabbi Robert I. Lehman denounced "violence" and "sadism," which he said have become "acceptable products."

Violence in Films Decried

Rabbi Lehman denounced films that embodied violence as a theme, saying they become "good movies then, because they so accurately assess the national mood."

"The warning is there for all to see," he said. "This nation, on many levels, is ill and we, too, are wrapped up or caught up in the malaise."

The Rev. Dr. Louis C. Gerstein, preaching before Congregation Shearith Israel, Central Park West and 70th Street, expressed the hope that Russian Jews would be able to leave and "begin a new life in the land of Israel." He called for the end of "bestial attacks by terrorists upon innocent people."

Rabbi Martin J. Zion, speaking at Temple Israel, 112 East 75th Street, held that "what happened in Munich is not an isolated event, but a culmination of incidents of international piracy."

"If the United Nations fails to act then America must impose sanctions upon those countries that harbor terrorists," he added. "It may cost us something, but it will cost us and all humanity more if we do anything less."

As protests against the Arab terrorism mounted, the National Coalition of American Nuns, a Roman Catholic organization with headquarters in Chicago, said the Munich killings were "another demonstration of a barbaric strategy of Arab guerrilla forces."

The coalition called on its members to send letters of protest to heads of all Arab governments to reject any connection with Arab terrorists, and "not to offer asylum or cooperation in any way with the savage aggression of Arab guerrillas."

Sterling W. Brown, president of the National Conference of Christians and Jews, denounced the terrorist acts, saying they "underscore the need for all men and nations to take a stand against such fanatics."

ister, Walter Scheel, said today that he would propose closer cooperation among Western European countries in combating terrorists at next week's Common Market meeting in Rome.

This theme was also taken up this morning by Willy Brandt, the West German Chancellor, and President Pompidou of France during a 75-minute conference east of Munich. The French leader later visited the Olympic Games. A Bonn Government spokesman said afterward that the two had briefly discussed questions of what one could do to ward off assaults by terrorists.

The West German Government also announced that it would offer financial assistance to the survivors of the 11 Israeli victims of Tuesday's attack.

But the main topic here remained the handled by the Munich police of the attempt to liberate the nine Israeli hostages at the air base, and there were new disclosures of serious shortcomings.

It was learned that the five sharpeshooters who killed three Arab terrorists in the initial minutes of the battle, had forgotten to put on their bullet-proof vests beforehand and there did not try to storm the two helicopters containing the hostages and four more Arab attackers.

It was also reliably reported that more marksmen had to be brought in by car from the Olympic Village 15 miles away and that they arrived shortly before midnight, in time to do the shooting that put three of the remaining terrorists out of action.

In addition, it was reported authoritatively that Munich's police chief, Manfred Schreiber, rejected a suggestion to bring in a unit of 30 Bavarian state riot police specially trained as sarpshooters because he wanted only his own Munich policemen in the operation.



New Yorker Stadtchronik

VI/1974

Prächtige Synagogen-Einweihung in Washington Heights

Ein Ereignis von nicht alltäglicher Bedeutung, Feierlichkeit und Würde, weit über den unmittelbar interessierten Stadtbezirk von Washington Heights im Norden von Manhattan hinausreichend: die alte und hoch angesehene jüdische Gemeinde Hebrew Tabernacle von Washington Heights weihte ihren neuen Tempel in der Fort Washington Avenue ein, in Anwesenheit ihrer eigenen zahlreich erschienenen Gemeindemitglieder, vieler Freunde und Nachbarn und zahlreicher führender Persönlichkeiten der Stadt. Schon vor einiger Zeit hatte die Gemeinde den Umzug ihrer Thorarollen — wie seinerzeit im "Aufbau" berichtet — von ihrer alten Bestätte in die neue in feierlicher Prozession bewerkstelligt: nunmehr wurde der Umzug durch einen Festgottesdienst am Vorabend des Shovouausfestes abgeschlossen.

Unter den Ehrengästen bemerkte man Senator Zaretzki, Stadtrat Friedland und andere gewählte Vertreter des Bezirks. Delegierte anderer jüdischer Gemeinden von New York sowie, besonders erfreulich als Ausdruck gutnachbarlichen Respekts, Geistliche der christlichen Konfessionen aus der Washington Heights-Gegend. Der überaus eindrucksvolle Festgottesdienst war von dem bewährten geistigen Betreuer der Gemeinde, Rabbiner Robert Lehman, sowie dem ebenso bewährten Kantor Henry Ehrenberg, beides alte Freunde des "Aufbau", zusammengestellt worden. Rabbiner Lehman hielt auch die Festpredigt, der eine "Replik" des Präsidenten der Congregation, Dr. Max Hamburgh, folgte.

Abschluss der Feierstunde bildete ein geselliger Empfang in dem prächtigen neuen Gesellschaftssaal der Gemeinde.

Amerikanischer Architekturpreis für München

Das "American Institute of Architects" hat den "Internationalen R. S. Reynolds-Gedächtnis-Preis" für kommunale Architektur dieses Jahr an die Schöpfer der Fussgängerzone in München vergeben. In der ausführlichen Würdigung durch die Jury wird die Fussgängerzone als "erregendes und attraktives neues Herz der Altstadt" bezeichnet und betont, dass es hier "durch gut durchdachtes Design" gelungen sei, einer durch den Krieg weitgehend zerstörten City "Leben und Schönheit zurückzugeben". Der mit 25,-000 Dollar dotierte Preis wird zusammen mit einer Aluminium-Skulptur den Architekten Bernhard Winkler und Siegfried Merschederu in Washington überreicht.

waren im Staat und in der regierenden peronistischen Partei.

Als im Februar dieses Jahres der Wohlfahrtsminister López Rega — der als Privatsekretär Peróns einer der mächtigsten Männer Argentiniens ist — nach seinem offiziellen Besuch in Libyen im Präsidentenpalais einen Rechenschaftsbericht über diese mit allen Mitteln propagandistisch hochgespielte Reise abgab, tat er das vor einer Versammlung von hohen Funktionären, Politikern, Militärs und Würdenträgern arabischer Abstammung. Darunter waren sieben Provinzgouverneure (Argentinien hat insgesamt 23 Provinzen), elf Botschafter, viele Senatoren und Deputierte — eine Demonstration "arabischer" Macht in Argentinien.

Diese Versammlung musste die argentinischen Juden beunruhigen, denn López Rega erwähnte zweimal Schwierigkeiten, die bei den Verhandlungen (es ging um Petroleum) mit Khadafi aufgetaucht waren, da die libysche Regierung "gewisse Informationen aus Buenos Aires beanstandete, die Anlass zu Missverständnissen gaben, da sie von argentinischen Funktionären jüdischer wissen antisemitischen Infiltrierung in offiziellen Stellen kam erneut zum Vorschein, als im staatlichen Fernsehnetz anlässlich eines Roundtable-Gesprächs scharf antizionistische und auch antisemitische Bemerkungen von ausländischen Korrespondenten unwidersprochen blieben.

Fanatische Antisemiten versteigen sich zu irrsinnigen Verdächtigungen gegen die Zionisten (Juden). In offenen Briefen und bezahlten Anzeigen tun sie kund, dass "die Weisen von Zion" mal wieder am Werk sind, diesmal um den argentinischen Süden (Patagonien) in ihre Gewalt zu bekommen. Der argentinische Regierungsapparat (wohlgemerkt: der peronistische) sei listig von jüdischen Funktionären unterwandert, die Emissäre einer Weltorganisation seien, die unter dem kuriosen Namen "Synarchie" in Argentinien als Popanz-Figur aufgezogen wird. Diese "Synarchie" soll eine internationale Zusammenballung mehrerer (heterogener) Mächte sein, die — getrennt marschierend und vereint schlagend oder (wie es auch heisst) in einer dialektischen Zangenbewegung — eine Supermafia

WIE WIR HÖREN

Die Ephraim-M.-Lilien-Gedächtnisausstellung wurde am 21. Mai im Altstadtrathaus in Braunschweig in Anwesenheit des in Israel lebenden Sohnes des Künstlers eröffnet. Gezeigt werden etwa 60 Radierungen. Vor hundert Jahren in Drohobycz/Galizien geboren, war Lilien auch als Maler und Illustrator bekannt. Von 1920 bis zu seinem Tode (1925) lebte und wirkte er in Braunschweig, der Geburtsstadt seiner

wurden — nach dem Krieg an diesem College und war 1958 Vorsitzender der Altherren-Vereinigung (Alumni Association).

* * *

In London sind in der ersten Maihälfte zwei aus Deutschland stammende, angesehene Juristen heimgegangen. Dr. Hans Bürgner (Biirgner), 91 Jahre alt geworden, war vor seiner Auswanderung Rechtsanwalt in Berlin, seiner Ge-

Judaica week of Feb 1, 1983

Jüdische Renaissance in Washington Heights

Von Jane H. Bach

In den dreissiger und vierziger Jahren liess sich die grosse Mehrzahl der jüdischen Emigranten aus Mitteleuropa in New York nieder, im Stadtteil Washington Heights im nördlichen Manhattan. Allmählich waren es so viele, dass die Gegend ironisch "das Vierte Reich" getauft wurde. Spätere Einwanderungswellen in den fünfziger und sechziger Jahren, hauptsächlich aus Puerto Rico und mittelamerikanischen Inseln, oder aus Südamerika, rückten in den Norden Manhattans vor und verdrängten viele jüdische Familien nach den Stadtteilen Queens, Riverdale und nach Westchester und Long Island. Eine Weile schien es, als ob nur diejenigen jüdischen Bewohner von Washington Heights übrig bleiben würden, die zu alt oder zu gebrechlich zum Umzug waren oder die sich eine höhere Miete anderswo nicht leisten konnten.

Diese Situation hat sich in den letzten Jahren jedoch erneut verändert. Wie es überall in New York inselartige Wohngegenden gibt, die sich scharf vom Charakter der nächsten Häuserzeile, des nächsten Gebäudes unterscheiden, ist das Gebiet von der George-Washington-Brücke bis zum Ft.-Tryon-Park aus verschiedenen Gründen ein wiederaufblühendes, aktiv-jüdisches Wohnviertel geworden, dessen europäischer Lebensstil unverkenbar ist. Ein Grund dafür ist die florierende, streng orthodoxe "Breuer-Gemeinde", ursprünglich aus Frankfurt am Main, deren Mitglieder selbstverständlich nahe ihrer Synagoge wohnen wollen, um sie am Sabbat zu Fuss erreichen zu können. Ein anderer Grund ist die Hebrew Tabernacle Congregation, die unter der Leitung ihres Rabbiners Robert Lehman vor etwa acht Jahren von der West 161. Strasse an die Ft. Washington Ave. und 185. Strasse zog und seither dort ein wichtiges Kulturzentrum darstellt. Diese Gemeinde feierte 1982 ihr 75jähriges Bestehen.

Im Lauf der Zeit, und besonders seit ihrem Umzug, hat die Gemeinde mehr und mehr Mitglieder mitteleuropäischer Abstammung gewonnen; heute kommt die Führungsgarnitur der Synagoge zu 90 Prozent aus Deutschland. Es ist wohl die einzige Gemeinde, liberal im alten, deutschjüdischen Sinn, zwischen der 83. Strasse und Riverdale. Der Grossteil der Gemeindemitglieder wohnt in unmittelbarer Nähe der Synagoge. Man weiss genau, wer in welchem Gebäude wohnt, und so können die älteren Mitglieder, besonders die alleinstehenden, regelmässig angerufen und besucht werden, so dass sich Gemeindemitglieder über deren Wohlbefinden informieren können. Das alles schafft eine Atmosphäre von Zusammengehörigkeit.

Doch bedeutet dies keineswegs, dass die Hebrew Tabernacle Congregation im Nachbarschaftskleinkram steckenblieb. Von New Jersey, über Riverdale und Yonkers, bis zu Manhattans Ostseite, stellen sich Angehörige der Gemeinde zu den Gottesdiensten ein. Es bedeutet ebensowenig, dass es sich dabei nur um ältere Menschen handelt. In der Tat hat sich die Zahl der Kinder in den letzten zwei oder drei Jahren vergrössert, und die Religionsschule ist (nach zeitweiligem Niedergang) wiederum im Wachsen begriffen.

Einige Male im Jahr werden sogenannte Sabbat-Dinners veranstaltet, hauptsächlich für die Alleinwohnenden, von denen sich meist über 200 einfinden, die dann natürlich zum Gottesdienst verbleiben. Denn für Rabbiner Lehman ist die "Schul" nicht nur ein Gebethaus und Haus des Lernens, sondern auch — sehr wesentlich — ein Versammlungsort und gesellschaftlicher Treffpunkt. Er ist nicht nur Seelsorger; er will seinen Schäflein alles bieten, was für sie interessant, lehrreich und unterhaltsam sein kann. "Meine Mitglieder brauchen nicht in die Carnegie-Hall zu gehen, um gute Musik zu hören", führt er aus. "Wir haben hier schon Zuckerman und Bar-Ilan gehabt und werden im Mai Jerome Hines zu hören bekommen." Kürzlich fand ein Chorkonzert (bei freiem Eintritt) statt, wobei Blochs 'Sacred Service', eines der bedeutendsten Werke jüdisch-liturgischer Musik, aufgeführt wurde. Rabbiner Lehman hat auch bereits ein "Arts Festival" organisiert, mit jüdischen Themen und nachfolgender Diskussion, "alles auf sehr hohem Niveau", wie er mit berechtigtem Stolz hinzufügt.

Bereits dreimal hat Rabbiner Lehman eine Anzahl Mitglieder seiner Congregation nach Israel geführt, einmal auch nach Spanien. Auch ins New Yorker Künstlerviertel SoHo ging er mit einer Gruppe von etwa 50 Teilnehmern. Reisen nach Washington, D.C., und Charleston sind in Vorbereitung. Zweifellos kommen sich die Menschen auf diese Weise näher und schliessen sich mehr aneinander an — ausserordentlich wertvoll, besonders für ältere Leute, in einer Riesenstadt wir New York.

Anlässlich des 40. Gedenktags an den Holocaust veröffentlichte die Hebrew Tabernacle Congregation ein Buch von R. Manowitz, "Reflections on the Holocaust". Erwähnenswert ist auch, dass eine Familie aus Vietnam (boat people) adoptiert wurde und man ihr mit Erfolg half, hier im Lande Wurzel zu schlagen.

Rabbiner Lehman leitet seine Gemeinde seit 26 Jahren. Sein ihm jetzt wichtigstes Projekt ist der Bau einer Senioren-Residenz. Die Verwirklichung dieser Idee würde ihm die Krönung seines Lebenswerks bedeuten.

FLORIDA

Kein Oel im Tank?

Von HANS STEINITZ

Öl wird knapp. Benzin wird teurer. Mahnungen zum Energie-Einsparen häufen sich. Die arabischen Ölkönige schlagen ein paar Prozentsätze, wo immer es geht, auf ihre Tarife auf. Die Ölgesellschaften teilen ihren Kunden mit, dass sie ihre Lieferungen um soundso viel, zehn oder zwanzig Prozent, reduzieren müssen. Schritt für Schritt rückt die grosse Energiekrise an uns heran, unerbittlich, unabänderlich, unheimlich und besorgniserregend. Wir hatten jahrelang gehofft, dass die enorm reichlichen Vorräte an Ölschiefer, die es bei uns im Felsengebirge gibt, eines Tages ein ausreichender Ersatz für Erdöl sein könnten, und wir waren bereit, die hohen Kosten, die diese Schieferverwertung bedingen würde, auf uns zu nehmen; aber heute wissen wir, dass das eine trügerische Hoffnung war, weil man bei der Schieferverflüssigung zu viel Wasserkraft und Elektrizität braucht. Energie zu verbrauchen, um Energie zu gewinnen, hat keinen Sinn: und somit müssen wir die Ölschiefer-Illusion zu den Akten legen.

Also was? Verteuerung des kostbaren Brennstoffs auf einen Dollar pro Gallone? Das wäre noch nicht schlimm; bisher war das Benzin bei uns in den Vereinigten Staaten unendlich viel billiger als überall sonst, und wir waren einfach vom Schicksal begünstigt und verwöhnt. Übergang auf öffentliche Verkehrsmittel, was Präsident Carter mehrfach empfohlen hat? Ein winziges Pflästerchen, und nicht sehr wirksam. Schliessung aller Tankstellen an Sonntagen? Dann stehen wir eben am Samstagabend vor allen Tankstellen Schlange und füllen unsere Tanks auf, so dass wir weiterhin auf unsere Vergnügungsfahrten am Sonntag nicht verzichten müssen. [illegible]

versuchte, nicht halten können. Entwicklung von anderen, "alternativen" Energiequellen?

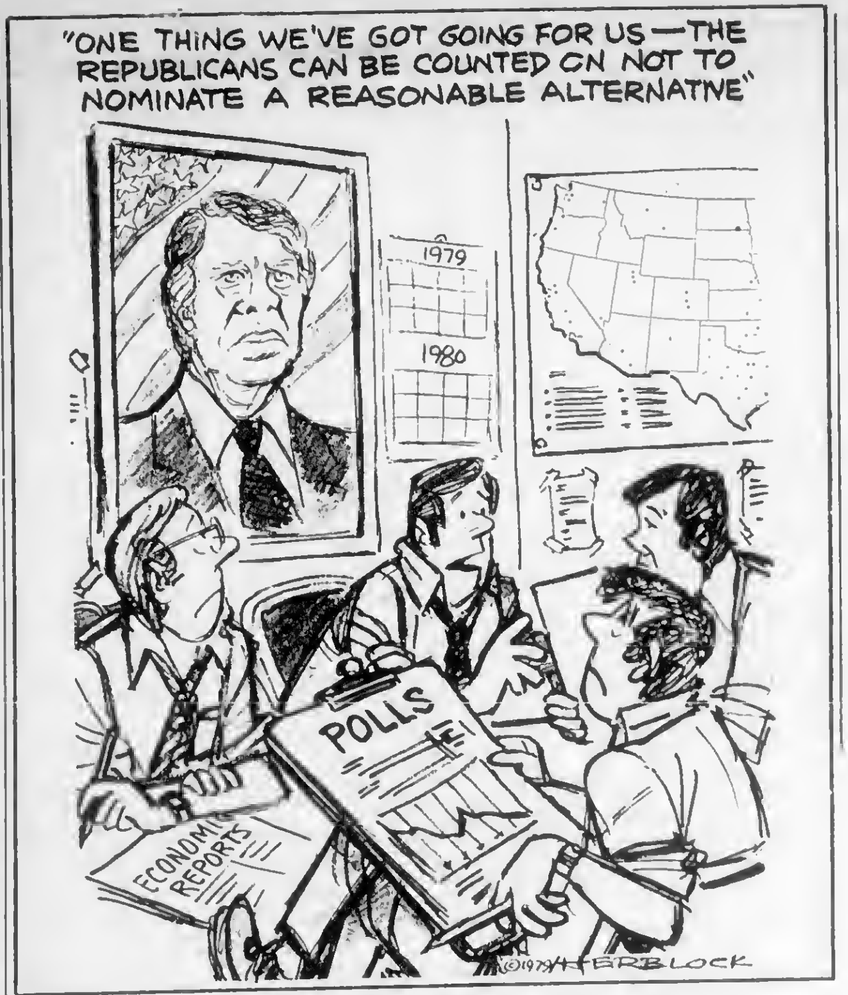
Andere Energiequellen, ja, das wäre natürlich die Antwort, aber da gibt es so viele Haare in der Suppe, dass eigentlich niemand recht zum Löffel greifen mag. Wir können vielleicht unsere Kraftwerke vermehrt mit Wasserkraft und Kohle speisen, obwohl da die Naturschutz- und Gesundheitsleute protestieren würden, aber da gäbe es die Nuklearenergie, gegen die ebenfalls von Naturschützern Sturm gelaufen wird, und durchaus nicht zu Unrecht; wir haben bereits über hundert Atomkraftwerke im Land in Betrieb, und niemand weiss, ob sie nicht langfristigen Schaden stiften. Aber alle diese Energiequellen, gut oder schlecht, können nur in den grossen Kraftwerken (und hier und da in der Industrie) eingesetzt werden; solange man nicht Automobile, Flugzeuge oder die motorisierten Divisionen unserer Armee mittels Atomenergie oder Wasserkraft in Bewegung setzen kann, bleibt immer nur der Rückgriff auf Öl.

Zur Ehre mancher Amerikaner sei hier gesagt, dass jetzt, verspätet, doch vielfach eingesehen wird, wie ernst die Lage ist, und dass das Stichwort "Sparen" jetzt endlich, fünf Jahre nach dem arabischen Ölembargo von 1974, anfängt, in die Gehirne einzudringen. Relativ leicht war es, mit Heizenergie zu sparen; aber es liegen auch einige Beispiele aus der Industrie vor, die Energie (und Geld) sparen, indem sie allerlei Rationierungen und Verbesserungen eingeführt haben. Sägewerke und Papierfabriken zum Beispiel benutzen Holzabfälle als Energiequelle, und eine Fabrik in Massachusetts, die mit Wasserdampf arbeitet, benutzt "reeycled" Wasser, das bereits lauwarm ist und keine Erhitzung von der Kaltwasserleitung benötigt. An-

Jahr zu Jahr, oder von Jahrzehnt zu Jahrzehnt, dringlicher wird, — die Verwertung von Sonnenenergie: langfristig die einzige Energiequelle, die unbegrenzt und kostenlos zur Verfügung steht und deren Gebrauch uns von keinem tryannischen Regierungssystem verboten werden kann. In Israel und in vielen tropischen Ländern wird bekanntlich seit jeher Sonnenwärme dazu benutzt, Wasserbehälter auf dem Dach zu wärmen und die Hausbewohner mit warmem Bade- und Rasierwasser zu versorgen; aber über diese bescheidenen Vorteile, die ja volkswirtschaftlich keine grosse Rolle spielen, ist man noch nicht recht hinausgekommen. Warum nicht?

Vor einiger Zeit erschien ein Inserat im "Wall Street Journal", von der "Solarabteilung" eines unserer bekanntesten Industrieunternehmen, mit der fetten Schlagzeile: "Die Antwort auf die OPEC geht jeden Morgen im Osten auf". Das ist eine Erkenntnis, die von Physikern und Technikern allgemein akzeptiert wird, — nicht aber von den grossen Ölgesellschaften, die naturgemäss in der Sonnenenergie einen etwas unheimlichen und schwer zu bekämpfenden Konkurrenten sehen.

Darum haben die amerikanischen Ölgesellschaften die unbedingt notwendige Forschung über Methoden des Auffangens und, vor allem, Speicherns von Sonnenenergie bisher schmerzlich vernaehlässigt; was es an Versuchsanstalten bei uns zu Lande auf diesem Gebiet gibt, kommt entweder, in bescheidenem Umfang, von Regierungsstellen oder aber aus anderen Zweigen der Privatwirtschaft, etwa Elektronik oder Maschinenbau. Die grösste unserer Ölfirmen hat allerdings, wie zugegeben wird, soeben durch eine ihrer Tochterfirmen in Frankreich eine "Gesellschaft zur Anwendung von Sonnenenergie" gegründet, die Mittel und Wege sucht, in den sonnenreichen Zonen des Orients, Afrikas und Lateinamerikas "Helioenergie"



Sterben die Deutschen aus?

Statistiker besorgt über Bevölkerungsrückgang

Das Problem sinkender Geburtenraten, dem sich die meisten europäischen Länder wie auch die USA und Kanada gegenübersehen, trifft die Bundesrepublik Deutschland besonders hart: sie hat zurzeit die niedrigste Geburtenrate der Welt. Seit 1965 ist die Zahl der Geburten von über einer Million auf rund die Hälfte im Jahre 1977 gesunken. Im selben Jahr überstieg die Zahl der Todesfälle die der Geburten um ca. 125,000.

Die Bevölkerungsstatistiker projizieren einen Rückgang der Bewohtun, wenn die Zahl der Arbeitenden nicht mehr für die Rentendeckung der Pensionäre aufkommen kann. Heute sind 15 Prozent der bundesdeutschen Bevölkerung im Ruhestand, im Jahre 2030 werden es 23 Prozent sein. Weniger Häuser, weniger Studienplätze, weniger Schulen und Lehrer werden benötigt werden, und die Bundeswehr wird sich schon Ende unserer achtziger Jahre über die unzureichende Zahl ihrer Rekruten den Kopf zerbrechen.

Was lässt sich gegen solche Aus-

Zum Tode von Ernst Lehmann

Dr. rer. pol. Ernst Lehmann, der 1902 in Berlin geborene und Ende Januar in Tel Aviv gestorbene Wirtschafts- und Finanzsachverständige, konnte auf eine kontinuierliche Laufbahn im Bankgewerbe zurückblicken: In Deutschland war er in der Mitteldeutschen Bodenkreditanstalt, Berlin, und danach in der Deutschen Realkreditbank tätig. 1934/35 fungierte er, gleichfalls in Berlin, als Geschäftsführer der unter den damaligen besonderen Umständen ins Leben gerufenen "Gesellschaft zur Förderung der wirtschaftlichen Interessen von in Deutschland wohnhaften oder wohnhaft gewesenen Juden", einer Beratungs- und Treuhandstelle zur Verwaltung und Verwertung des Vermögens ausgewanderter Juden. Seit 1935 in Israel, war Dr. Lehmann seit 1954 mit der Bank Leumi eng verbunden, zuletzt als Vorsitzender der Direktion.

E.G.L.

Harry Kohlberg gestorben

Anfang Februar verstarb in New York im hohen Alter von 94 Jahren Herr Harry L. Kohlberg, der in Kreisen der New Yorker deutschjüdischen Emigration eine bekannte Persönlichkeit war, Habonim-Mitglied und "Aufbau"-Freund. Einstmals als Kupferbergbau-Spezialist von der israelischen Regierung konsultiert, hat dieser Sohn einer assimilierten deutschjüdischen Familie im Alter von 60 Jahren angefangen, Hebräisch zu lernen und die Bibel zu studieren, und als er achtzig war, luden ihn englische Universitäten ein, bei ihnen Sommerkurse zu geben. Unter den Studenten dieser Kurse war er sehr beliebt, weil er alle ihre Fragen beantwortete und sie ermunterte, selber nachzudenken und ei-

Fred W. Cassirer gestorben

Fünf Monate nach seinem 90. Geburtstag ist am 15. Februar in New York Fred W. Cassirer verstorben, letztes Mitglied der Berliner Familie, zu der der Verleger Bruno, der Kunsthändler Paul und der Professor der Philosophie, Ernst Cassirer, Kanzler der Universität Hamburg, gehörten.

Fred Cassirer wurde nach seinen Gymnasialjahren Verwalter des grossen Familienbesitzes, der aus Papiermühlen in Schlesien bestand. Als 1919 die Fabriken in polnischen Besitz übergingen, kam Cassirer in seine Geburtsstadt Berlin zurück und wurde geschäftlicher Leiter der Reinhardtbühne. Aber seine Liebe lag auf einem anderen Gebiet: schon als Schüler beschäftigte er sich mit Mineralogie. Als 16jähriger schrieb er seine erste Arbeit über Steinkunde. Er sammelte Mineralien, bald nicht nur für sich, sondern auch im Auftrage von Museen, die in ihm einen bedeutenden Fachmann sahen.

1924 gründete er mit Carl von Ossietzky "Die Welt am Abend" als Organ der Republikanischen Partei. Im März 1933 verliess er auf den Rat eines hohen Berliner Polizeibeamten die Stadt und ging nach Prag, wo er mit seinem geretteten Geld gemeinsam mit Wolfgang Bretholz die Tageszeitung "Prager Mittag" als ein Kampfblatt gegen Hitler gründete und emigrierten Journalisten ein Podium gab.

Über Paris kam er 1941 mit einem sogenannten Roosevelt-Visum nach New York, wo er in Zusammenarbeit mit dem Museum of Natural History sein mineralogisches Wissen weiten Kreisen vermitteln konnte. Fred Cassirer erlebt nicht mehr die Veröffentlichung seiner Memoiren, die ab Juli in der Fachschrift "The Mineralogical Record" erscheinen werden.

L.W.

Zitat der Woche

Ehrung Eric Stoetzners

Dr. Eric Stoetzner, ein treuer Freund des "Aufbau" seit vielen Jahren, wird am 12. März aus den Händen des Frankfurter Oberbürgermeisters Wallmann die Ehrenplakette der Stadt in Empfang nehmen: der erste amerikanische Bürger, den die Stadt Frankfurt so ehrt. Dr. Stoetzner, der vor den Hitlerjahren Inseratenchef der alten "Frankfurter Zeitung" war und dann viele Jahre lang bei der "New York Times" die Auslandsabteilung des Inseratenbüros leitete, vertritt seit seinem wegen Altersgründen erfolgten Rücktritt von der "Times" die Stadt Frankfurt in Amerika als kommerzieller, touristischer und publizistischer Berater.

Carl Cohen 77jährig gestorben

In Cambridge, Mass., ist am 31. Januar im Alter von 77 Jahren der Pädagoge Carl Cohen den Folgen eines Schlaganfalls erlegen. Der gebürtige Essener (1902) studierte Mathematik und Judaistik an verschiedenen deutschen Universitäten und galt während der zwanziger Jahre als einer der hervorragendsten Hebräischlehrer Frankfurts (M.). Auch unter dem NS-Regime blieb er seinem Auftrag treu; er schloss sich der Widerstandsbewegung an und gelangte 1940 nach einem Zwangsaufenthalt im KZ Buchenwald über England mit seiner Frau in die USA.

Über drei Jahrzehnte lang unterrichtete er an der Hebräisch-Schule des Tempel Emanuel (bei Boston) und nahm zugleich einen Lehrauftrag für Mathematik an der Harvard-Universität, dem Tufts College und der Universität von Massachusetts wahr. Nach dem Ausscheiden aus dem akademischen Lehrdienst unterrichtete er weiterhin an der Hillel-Schule Harvard und blieb auch in der Erwachsenenbildung aktiv.

Die zahlreichen fachwissenschaftlichen Veröffentlichungen Carl Cohens reichen von einem

Zum Tode von Rolf Schloss

Kurz nach Vollendung seines 60. Lebensjahres und nach fast 20jähriger Tätigkeit als Israel-Korrespondent der ARD (Arbeitsgemeinschaft der Rundfunkanstalten Deutschlands), insbesondere als Israel-Studioleiter des Bayerischen Hörfunks, ist Rolf W. Schloss gestorben. Damit ist das von einem nicht leichten Schicksal geprägte, wechselvolle Leben eines Mannes ausgelöscht worden, der früh zum Journalismus und darin seine Lebensaufgabe fand. In Frankfurt am Main geboren, ging er in Trier zur Schule, floh 1938 vor den Nazis nach Holland und gelangte über Belgien und Frankreich 1942 in die Schweiz. Nach Kriegsende kam er in das jüdische Palästina, wo er als Nahost-Korrespondent auch um die Herstellung von Kontakten mit Deutschland und führenden Persönlichkeiten des deutschen öffentlichen Lebens bemüht war. In all diesen Jahren hat Rolf Schloss für massgebende deutsche, österreichische und schweizer Zeitungen und Zeitschriften gearbeitet. Seine leicht erkennbare Stimme, sein Kenntnisreichtum von Land und Leuten wie überhaupt von Zusammenhängen im Nahen Osten, die Kultiviertheit seiner Sprache, seine stets aktuellen, zuverlässig informierenden Reportagen und Interviews waren lange eine vertraute Erscheinung in der deutschsprachigen Rundfunköffentlichkeit.

E.G.L.

Helmut Galliner gestorben

Wenige Tage vor seinem 69. Geburtstag starb in New York nach langer, schwerer Krankheit Helmut Galliner, ehemaliger Archivar und Bibliothekar des Leo-Baeck-Instituts und ein häufiger und geschätzter Mitarbeiter des "Aufbau". Hel-

Doctor h. c. für Rabbiner Lehman

Robert L. Lehman, Rabbiner der bekannten New Yorker Synagoge Hebrew Tabernacle in Washington Heights, wird am 6. März vom Hebrew Union College den Ehrentitel eines Doctor of Divinity honoris causa empfangen. Das Diplom wird ihm von Alfred Gottschalk, Präsident des Hebrew Union College, persönlich überreicht werden. Rabbiner Lehman, ein erprobter treuer Freund des "Aufbau", ist seit 22 Jahren Rabbiner dieser Gemeinde, deren Mitglieder fast durchweg Leser unseres Blattes sind; die Gemeinde verlieh ihm, in Anerkennung seiner ungewöhnlichen Verdienste, den Titel eines "Rabbi for Life". In der Tat hat Rabbiner Lehman, der auch als Präsident der "New York Association of Reform Rabbis" diente, seine Gemeinde durch seine Dynamik und seinen Ideenreichtum zur führenden Reformsynagoge im nördlichen Manhattan erhoben: durch seine Abendschule für Erwachsene, künstlerische Veranstaltungen und letzthin die Herausgabe eines Buches, das unter dem Titel "Reflections on the Holocaust" Darstellungen persönlicher Erlebnisse von überlebenden Verfolgten des Naziregimes enthält. Dem verdienstvollen Freund Lehman gehen die aufrichtigen Glückwünsche des "Aufbau" zu.

H. St.

AUFBAU

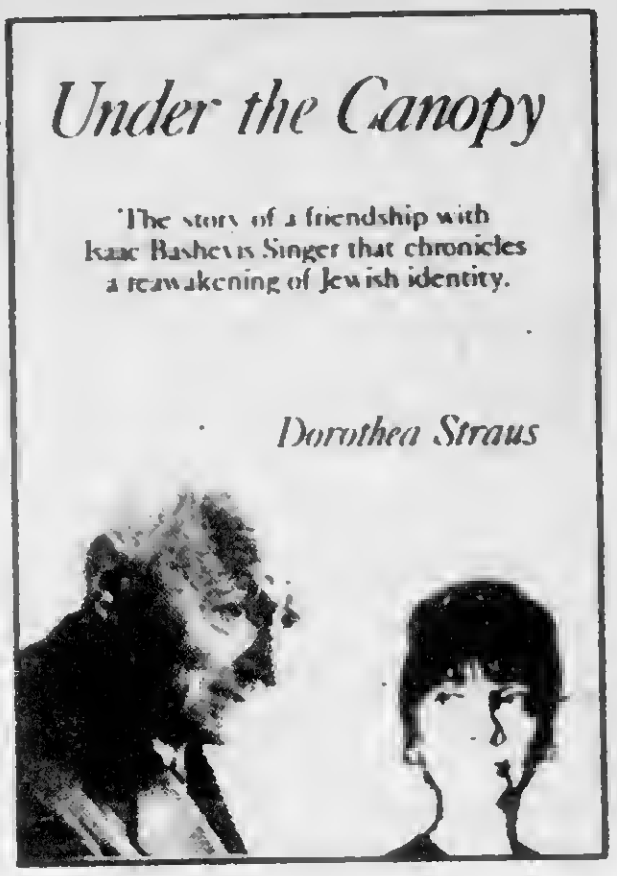
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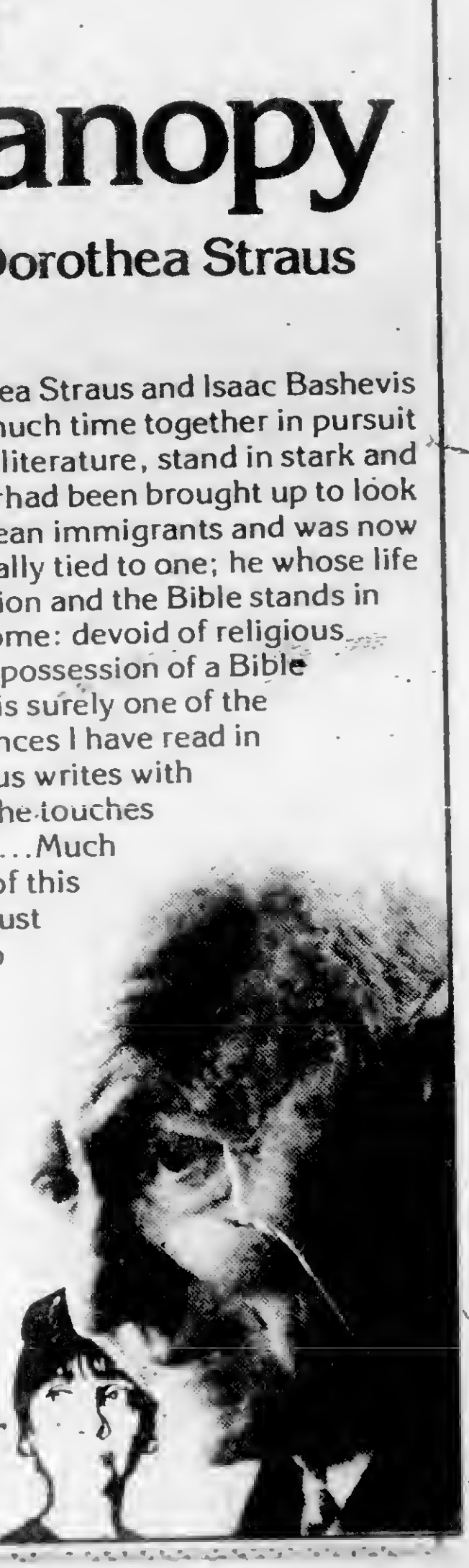
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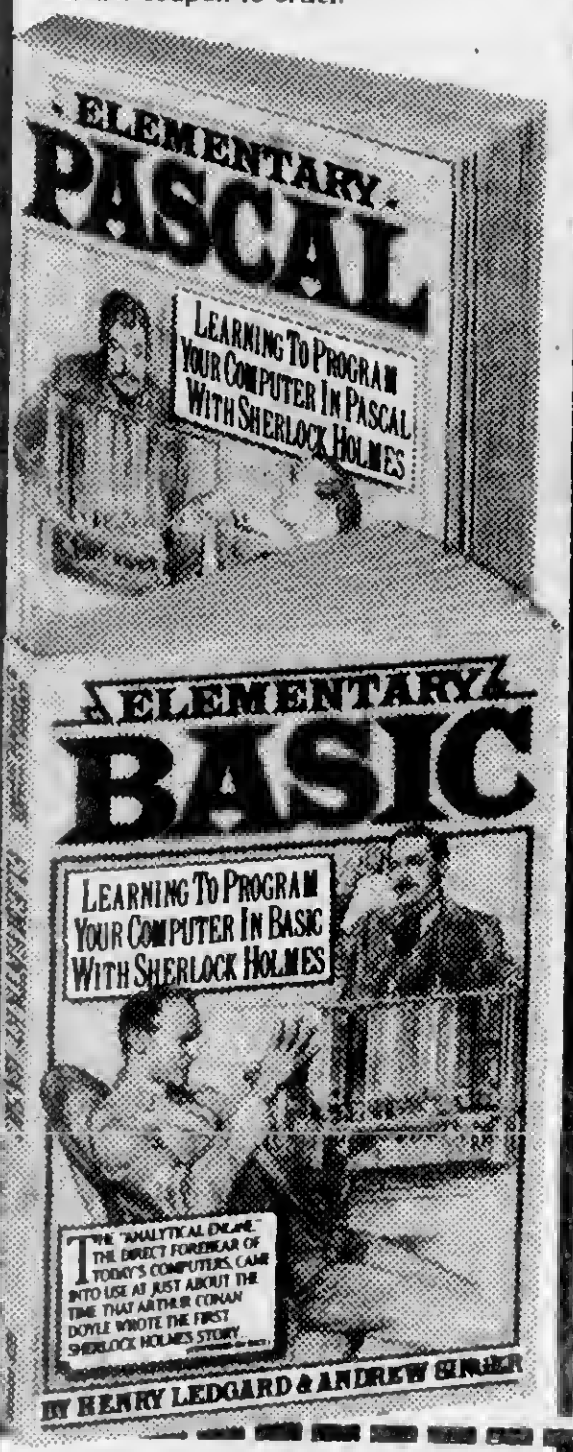
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02

The Left B

Continued from Page 3

"If one were to tabulate the memoirs of those years, one might conclude that nearly everyone in Paris resisted the Germans during the occupation. But it is also possible to make the case that 'everybody collaborated.'" There were so many, in fact, that to have called them to account later would have emptied publishing houses, theaters, literary reviews, not to speak of cafes and drawing rooms. "The Left Bank" is particularly illuminating on publishers and publishing. During the Occupation the French published a yearly average of 6,379 titles, a staggering figure when compared with the American wartime average of 9,452 titles, given the difference in populations, the amount of paper available and the relative difficulties of production at that time. The year the Germans took over the whole of France, 1943, was a peak season, with close to 8,000 titles on the lists. The French publishers' association could issue a statement about its "civilizing mission" while accepting a blacklist of authors and a ban on Jews, even as subject matter. Calmann-Lévy, a house founded in 1836, was placed in the hands of an "Aryan committee." "During their tenure, the French carpetbaggers . . . sold off everything of value," including letters from Flaubert, both Dumas's, Sainte-Beuve and George Sand. Louis Aragon, publishing a novel early in the war, "permitted Gaston Gallimard to change his unsympathetic German characters into Dutchmen." "We are collaborating, and that is a guarantee of survival," said Pierre Drieu La Rochelle, who took over the Nouvelle Revue Française during the Occupation and ran it as a Franco-German literary organ.

IN the dismally uneven settling up that followed the war, collaborating publishers, who still had stocks of paper allotted by the Germans, went on as before, while the impoverished underground press, emerging after the Liberation, could not even reprint publications that had been clandestinely produced during the Occupation. A writer's future depended not so much on what he had written but on that impalpa-

Multifaceted Revival of a Manhattan Community

To the Editor:

I would like to applaud the motives for focusing on the Washington Heights-Inwood area ("A Renaissance in a Forgotten Neighborhood," Oct. 8.). True enough, great strides have been made in our neighborhood. Planning Board 12, Rudi Garcia and his newspaper, the political figures, among others, have contributed greatly to the renaissance of which the article speaks.

At the same time permit me to voice a small caveat: there is more to our area than is reflected in your story. It should be of interest to your readers, and the officials of our city, that in addition to the Latins, there is a large concentration of citizens of Greek ancestry as well as a large representation of those who fled Nazi Germany. In addition to the churches, there are many synagogues with large active memberships. Our congregation this year is observing its 75th anniversary. Nor can we forget the great contribution made to our area by Yeshiva University.

Furthermore, why no word of the many social agencies, the vitally active Y and its senior center on Nagle Avenue, the Self-Help Bridge Project, the concerts, art exhibitions, film festivals, etc., which augment what is already scheduled, infrequently, at our northern neighbor, the Cloisters?

In short, we hope that the next article on this area will emphasize a more well-rounded picture of who we are and what is at stake in maintaining this area at the very best level possible.

Ours will never be the South Bronx. We will not permit it. We will make certain that the renaissance of which you speak will touch the lives of all who live within the scope of our vision.

(Rabbi) ROBERT L. LEHMAN
Hebrew Tabernacle
of Washington Heights
New York, Oct. 15, 1981

Rice(3-4)	Arkansas(5-2)	17-16	Two in middle of S.W.C. pack with little chance at title.
Texas(5-1)	Texas Tech(1-6)	20-24	Tech, in S.W.C. cellar, gives Longhorns hope to get into lead.
Texas A & M(5-2)	S.M.U.(6-1)	0-27	Teams tied for S.W.C. lead but only Aggies can go to Cotton Bowl.
T.C.U.(2-4-1)	Houston(4-3)	5-37	Steve Stamp, T.C.U. quarterback, puts on a show despite team record.

FAR WEST

Air Force(2-5)	Army(3-4)	24-47	The second of the three service academy games of this season.
Brig.Young(6-2)	New Mexico(3-5)	21-25	Suddenly, mighty Brigham Young is not leading the W.A.C. race.
California(1-6)	Oregon St.(1-6)	27-6	No run for roses here but Bears and Beavers paddling about.
*Hawaii(5-0)	Nev.-L.V.(4-3)	24-19	Surprisingly, Hawaii is one of two leaders of the W.A.C.
Oregon(1-6)	UCLA(4-2-1)	20-14	Oregon is one of four teams battling for last place in Pac 10.
So.Calif.(6-1)	Wash.St.(6-0-1)	—	Here is where roses could really begin to bloom for Cougars.
Utah(6-1)	San Diego St.(4-2)	20-21	Utah is other team tied with Hawaii for W.A.C. leadership.
Washington(6-1)	Stanford(1-6)	27-24	If Huskies want Rose Bowl spot, Stanford shouldn't stop them.
Wyoming(5-2)	Colo.St.(0-7)	25-28	Cowboys handled Brigham Young so Colo. St. is an easy roundup.

Other Games

11/2/82 - p. 50

Hebrew Tabernacle Marking 75th Anniversary

The Hebrew Tabernacle of Washington Heights will celebrate its 75th anniversary tonight at a dinner for 450 guests in the Grand Ballroom of the Plaza Hotel.

Mayor Koch is scheduled to join several other city officials in honoring the synagogue for its long service as a center of community activity in northern Manhattan. The liberal congregation, which has been under the direction of Rabbi Robert L. Lehman for a quarter of a century, supports many cultural and educational programs.

"I like to think that our work here extends beyond the religious purpose," Rabbi Lehman said. "Our doors have always been open to everyone in Washington Heights."

The congregation was founded in Harlem in 1906, but it has been in Washington Heights for almost 40 years. Many of its current members first came to New York in the 1930's as refugees from central Europe.

"We have never forgotten our gratitude to this country," said Rabbi Lehman, who came to New York City from Germany in 1938. As a way of expressing thanks, the 500 families in the congregation have sponsored a family of refugees from Vietnam who have recently come to New York.

Eight years ago, when the congregation moved to its site at 55 Fort Washington Avenue, at 185th Street, Rabbi Lehman introduced an adult-education program, called "The Open Mind," that has helped bring many artists and musicians to the synagogue. In addition to scheduling outside performances, 70 regular participants spend four hours each week studying Jewish culture and history.

After 75 years of activity, the leadership of the congregation shows no signs of slowing down. Although its programs are devoted primarily to helping the elderly, high rents in other areas of the city have brought a new group of younger couples into the neighborhood recently, and the rabbi sees this as a good sign for the future of the tabernacle.

Plans are under way for the next big project: the construction for the elderly of a residence in Inwood that would be reserved primarily for members of the tabernacle.

"During the 1960's, there were some slack times when we would get only 50 people at a service," Rabbi Lehman said, "but now we can have as many as 250."

CAMERAS• BROTHERS CAMERAS• BROTHERS CAMERAS• BROTHERS CAMERAS• BRO



Hebrew Tabernacle feiert 75jähriges Bestehen

Eine der bekanntesten und dynamischsten Synagogengemeinden des deutsch-jüdischen Emigrantenkreises in New York, das Hebrew Tabernacle in Washington Heights, jetzt in der Fort Washington Avenue an der 185. Strasse domiziliert, konnte diese Woche ihren 75. Geburtstag feiern, gleichzeitig mit dem 25jährigen Dienstjubiläum ihres bewährten und beliebten Rabbiners Robert L. Lehmann. Die doppelte Feier fand in der Form eines Festbanketts im New Yorker Plaza-Hotel statt, an dem mehr als 400 Personen teilnahmen; unter den Gästen waren die Würdenträger und Repräsentanten der Stadt, angeführt von Bürgermeister Edward Koch, Staatssenator Franz Leichter und anderen. Einer der ehemaligen Präsidenten der Congregation, W.W. Stein, präsidierte; ein unter Aufsicht von Paul A. Kohlmann herausgegebenes Festjournal erfreute alle Gäste.

Das Hebrew Tabernacle war 1906 gegründet worden und schlug seine Zelte zunächst in Harlem auf, übersiedelte aber mehrfach in nördlicher Richtung, zuletzt, vor acht Jahren, an die oben erwähnte Adresse. In den dreissiger und vierziger Jahren nahm sie mit dem Beitritt zahlreicher aus dem deutschen Sprachgebiet eingewanderter Juden einen erheblichen Aufschwung. Die Gemeinde, die zahlreiche Mitglieder und Freunde auch ausserhalb ihres engeren Wohngebiets zählt, in Westchester, Connecticut, New Jersey usw., unterhält auch sehr freundschaftliche Beziehungen zum "New World Club" und zur Redaktion des "Aufbau". Ausser dem erwähnten Rabbiner Lehmann, dessen ideenreiche Initiativen sehr viel zum ständigen Wachstum der Gemeinde beigetragen haben, sind noch die ehemaligen Kantoren Hermann und Ehrenberg, der langjährige Präsident Ernest Hartog sowie viele andere Helfer, Vorstandmitglieder und freiwillige Förderer zu erwähnen, die alle dankenswert mitgewirkt haben, dieser aktiven Gemeinde ihre jetzige allgemein anerkannte wichtige Mission in ihrem Aufgabenkreis zu verschaffen und zu sichern.

Punktespiele der Woche

Ft. Lauderdale Strikers-Cosmos 2:1 (1:1). Ft. Lauderdales Sieg war verdient. Die Strikers hatten viel mehr vom Spielgeschehen, beherrschten das Mittelfeld und kombinierten besser; ausserdem hatte die Mannschaft den weitaus besseren Sturm.

Bei Cosmos klappte das Zusammenspiel nicht und die Stürmer konnten die sich bietenden Torgelegenheiten nicht ausnützen. Nach 15 Minuten ging Cosmos ganz unerwartet in Führung, als Romero eine Flanke von Eskandarian mit dem Kopf verwandelte.

Der verdiente Ausgleich fiel in der 40. Minute durch Segota. Cubillas, der sein letztes Spiel absolvierte, da er jetzt der Nationalmannschaft von Peru zur Verfügung steht, erzielte in der 71. Minute den Siegestreffer, als der von ihm gestossene Freistoss von der Schulter Albertos ins Netz sprang.

Bei Cosmos konnten nur Tormann Birkenmeier und Alberto überzeugen. Beim Sieger gefielen besonders Tormann Van Beveren, Verteidiger Szatmari (ein fru-

Spiele vom Fernsehen übertragen werden. Die angegebenen Zeiten sind EDT. Die Spiele werden in New York auf Kanal 41 gezeigt werden.

Sonntag, 13. Juni: 1 Uhr Eröffnungs-Zeremonien und anschliessend, um 2 Uhr, Argentinien-Belgien. Montag, 14. Juni: 11 Uhr Italien-Polen; 2:45 Uhr Brasilien-Sowjetunion. Dienstag, 15. Juni: 11 Uhr Peru-Kamerun; 2:45 Uhr Ungarn-El Salvador; 11:30 abends Schottland-Neuseeland. Mittwoch, 16. Juni: 11 Uhr England-Frankreich; 2:45 Spanien-Honduras; 11:30 Deutschland-Algerien. Donnerstag, 17. Juni: 11 Uhr Chile-Österreich; 2:45 Jugoslawien-Nordirland; 11:30 Tschechoslowakei-Kuwait. Freitag, 18. Juni: 11 Uhr Italien-Peru; 2:45 Brasilien-Schottland; 11:30 Argentinien-Ungarn. Samstag, 19. Juni: 11 Uhr Polen-Kamerun; 2:45 Belgien-El Salvador; 7:30 Sowjetunion-Neuseeland. Sonntag, 20. Juni: 11 Uhr Deutschland-Chile; 2:45 Spanien-Jugoslawien; 12:15 England-Tschechoslowakei. Montag, 21. Juni: 11 Uhr Algerien-Österreich; 2:45 Honduras-Nordirland; 11:30 Frankreich-Kuwait. Dienstag, 22. Juni: 11 Uhr Peru-Polen. 2:45 Belgien-Ungarn; 11:30 Sowjetunion-Schottland. Mittwoch, 23. Juni: 11 Uhr Italien-Kamerun; 2:45 Argentinien-El Salvador; 11:30 Brasilien-Neuseeland. Donnerstag, 24. Juni: 11 Uhr Argentinien-Chile; 2:45 Honduras-Jugoslawien; 11:30 Frankreich-Tscheehoslowakei. Freitag, 25. Juni: 11 Uhr Deutschland-Österreich; 2:45 Spanien-Irland; 11:30 England-Kuwait.

Von der zweiten Runde werden jeweils zwei Spiele (11 Uhr vormittags und 2:45 nachmittags) am 28. und 29. Juni, und am 1., 2., 4. und 5. Juli übertragen. Am Donnerstag, den 8. Juli, spielen um 11 Uhr die Sieger der Gruppen A und C, um 2:45 die Gruppensieger B und D. Am Samstag, den 10. Juli, wird um 2 Uhr das Spiel um den 3. Platz und am darauffolgenden Tag das Endspiel um 2 Uhr zu sehen sein.

(Buljan), Davis; Wegerle, Chinaglia, Borja (Moyers). Cosmos spielt am Samstag in Tulsa (Channel 9 um 9 Uhr abds.) und am Mittwoch, den 12. Mai in San Diego (Channel 9 um 10 Uhr abds.).

Ferner: Montreal-Tampa Bay 1:2; Edmonton-San

Jerome Hines kam nach Washington Heights

1/20/83

Ein ungewöhnliches Ereignis: Sonntagnachmittag in der Synagoge des Hebrew Tabernacle in der Fort Washington Avenue im Norden Manhattans; Menschen strömen in den grossen weiten Saal, der bald bis auf den letzten Platz gefüllt ist, um einen Gast, den gefeierten Sänger Jerome Hines von der New Yorker Metropolitan Oper, singen zu hören. Rabbiner Robert Lehman, der Hausherr dieser Synagoge, bemüht sich seit Jahren, durch kulturelle und gesellige Aktivitäten aller Art den Stadtteil Washington Heights zu "stabilisieren" und attraktiv für seine Bewohner zu gestalten. Mehr als einmal ist ihm das gelungen,und auch der Hines-Nachmittag war in dieser Hinsicht ein voller Erfolg.

Begleitet von Alexander Alexay, trug der Bassist Lieder von Brahms, Schubert und Rossini vor, sowie, aus der jüdischen musikalischen Tradition, Volkslieder und Gesänge biblischen Themas. Lang anhaltender Beifall, der den Künstler zu einer Zugabe zwang, belohnte ihn. Dem veranstaltenden Rabbiner wie dem grossen Sänger gebühren Dank und Anerkennung der Öffentlichkeit von Washington Heights.

stattung der Universität Heidelberg; d
wurde kritisch angemerkt, dass bis d
eine öffentliche Rehabilitierung des
lehrten durch das Rektorat dieser (sein
Hochschule nicht erfolgt sei.

In der Zeit nach 1919, als der Kriegste
nehmer Gumbel unentwegt und unverza
gegen geheime Aufrüstung, gegen di
Schwarze Reichswehr und gegen politische
Mord in aller Öffentlichkeit polemisierte un
vor gefährlichen Auswirkungen warnte, wa
er vielen Anfeindungen ausgesetzt, und nie
mals wusste er, ob er seine Vorlesungen
ungestört zu Ende führen können würde.

E.G.L.

ehört — erlebt

Studentenaufführung

Ausstattung bei den anspruchsvollen "Ascot Races" war prächtig gelungen. Und gehört haben wir vor allem grossartige Stimmen, die jeder Bühne gerecht würden, allen voran die der Mary J. Prime (als Eliza Doolittle), die nach Absolvierung des College jetzt Musik studiert; sie ist nicht nur bildhübsch, sondern eine durchaus professionelle Sängerin und Schauspielerin. Winston Yarde als Professor Higgins sowie die meisten anderen des grossen Ensembles gaben ihr vollwertig

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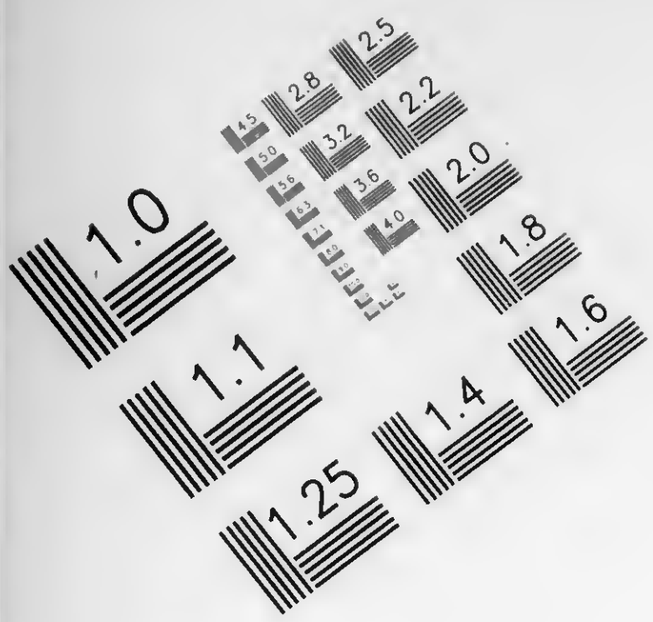
A reception will be held in the lounge upon the conclusion of the exercises.

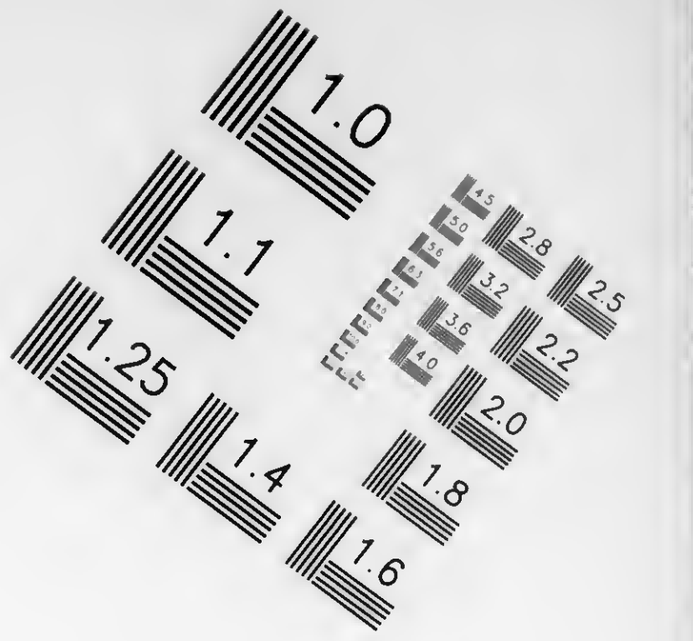
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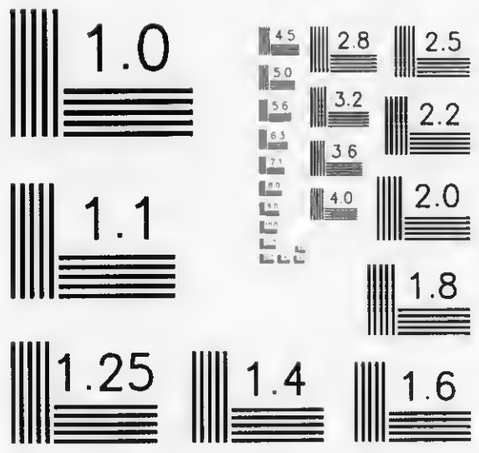
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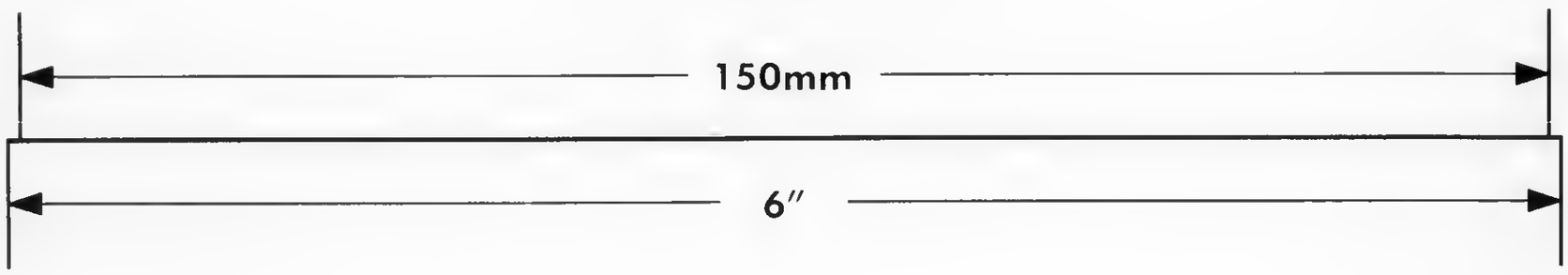
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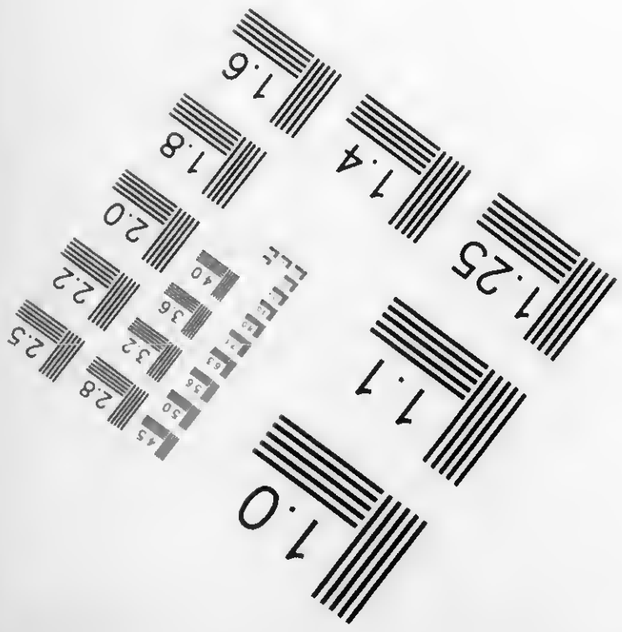
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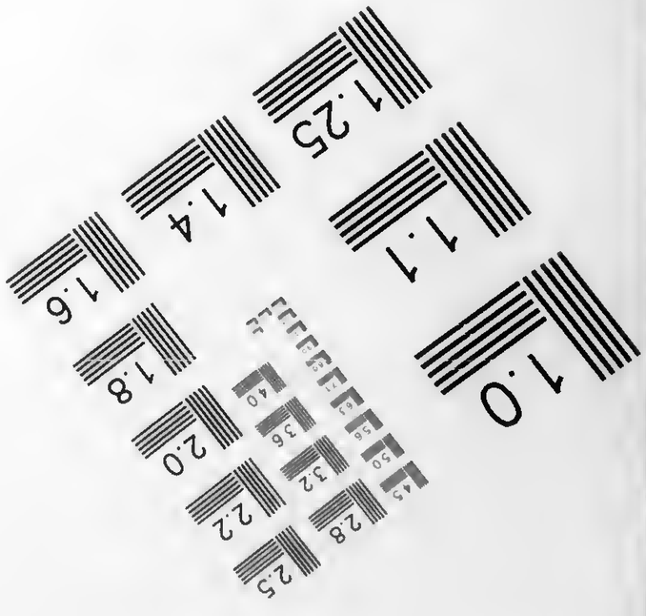




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